Alberta teachers' perceptions on including multiple perspectives in elementary Social Studies: A qualitative case study

by

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A thesis submitted in partial fulfillment of the requirements for the degree of

Doctor of Education

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Abstract

The combination of a rich history of multiculturalism with the current increases in Aboriginal, Francophone and immigrant populations has led to more cultural diversity than ever in Alberta classrooms. As an attempt to promote the development of active and responsible citizens in a democratic and pluralistic society, the Kindergarten to Grade 12 Social Studies Alberta Program of Studies requires that multiple perspectives be included. Although pedagogical strategies have be employed to authentically include multiple perspectives in social studies, several obstacles have been cited as impeding their effective implementation, including a lack of time, funding, resources and technology; an overburdened curriculum; biases and racism and teacher reluctance. Using a social constructivist epistemology, this qualitative case study explores the ways teachers approach including multiple perspectives and how they negotiate the barriers to doing so. The study is informed by three related theoretical frameworks drawn from reconceptualist curriculum theories, critical multiculturalism, and recent studies of teacher identity development.

Two sets of interviews and a focus group were conducted with Grades 3 to 7 teachers from a small city in Alberta, Canada. The purpose of the interviews was to understand teachers' contexts and to map their understandings of multiple perspectives, whereas the focus group aimed to uncover teachers' pedagogy and rationale for including multiple perspectives. The following themes were revealed: teachers have differential understandings of multiple perspectives, teachers' personal and professional experiences shape their understandings of multiple perspectives, teachers require a multitude of supports to meet the challenges of including multiple perspectives, students play a critical role in determining how teachers include

multiple perspectives, and teachers use a variety of strategies to include multiple perspectives. Results indicate that teachers demonstrate a range in their approaches to including multiple perspectives based on their unique personal and professional experiences. Teachers' individual levels of comfort with diversity determines their approach to teaching multiple perspectives and the complexity of strategies employed. Examples of activities used by teachers to include multiple perspectives is included. Teachers' response to varying student demographics and levels of readiness also impact their inclusion of multiple perspectives. Findings from this study suggest tiered and teacher-directed experiential pre-service teacher education and professional development opportunities that encourage teachers to reflect on the development of their identity is critical to supporting the inclusion of multiple perspectives. Policy development should be specific and supportive of diversity and inclusion and curriculum should be designed to be student- centred and flexible of local contexts. As well, student voice should be considered and authentically included in Social Studies to create a program that is responsive to student needs and experiences.

Preface

This thesis is an original work by Andrea Linnae Berg. The research project of which this thesis is a part, received research ethics approval from the University of Alberta Research Ethics Board, Project Name "Alberta teachers' perceptions of the multiple perspectives approach in elementary Social Studies: A qualitative case study," No. Pro00059898, January 5, 2016.

Acknowledgements

I am grateful for the incredible support I have received from many different people in the writing of this thesis. It would not have been possible without their encouragement, feedback and guidance. I would like to thank Dr. George Richardson for generously sharing his experience and wisdom in Social Studies and for having faith in me throughout the many years of my program. I want to thank Dr. Carla Peck for sharing her passion of diversity education with me and for taking a chance on supporting a returning doctoral student. I would also like express my gratitude to Dr. Julia Ellis whose steadfast belief in me has propelled me to pursue personal challenges throughout my entire academic and teaching career that I would have never before considered possible. The lessons I have learned from these three mentors have shaped who I am as a teacher and researcher today. I would also like to thank Dr. Lindsay Gibson and Dr. Mark Evans for sharing their time and thoughtful insights as members on my supervisory committee.

I want to thank the eight dedicated teachers who participated in the study and to acknowledge all teachers across Alberta who work tirelessly to promote inclusive and welcoming learning environments for all students.

I would like to thank Dr. Gordon Thomas and the Alberta Teachers' Association for providing me with the financial support and time to focus on my studies through a sabbatical leave from work.

I would like to thank my dear friends whose thoughtfulness, input and humour carried me through this research process, especially Andrea Brown, Michelle Duchscherer, Lisa Everitt, Johanne Gorgichuk, Sandy Hanley, Jill Kwaniewski, Erin Leyba, Kathleen Silverman, Dawn Rawlins, Joni Turville and Nichol Walsh. I would like to thank my partner, Drew Stoyko for his

patience and encouragement throughout my program.

Above all, I would like to thank my parents, Marilyn and Duart Berg whose unwavering love and support throughout my life have inspired me to reach for the stars.

Thank you again.

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1.0 Introduction

The well-known story of the blind men and the elephant has been told throughout time and various religious traditions to illustrate the concept of relativism and respect for different perspectives. Originating in the Indian subcontinent, the parable spread through Jain, Hindu, Sufi, and Buddhist lore before reaching Europe in the 19th century. In varying versions of the tale, a group of blind men each touch a different part of an elephant, such as the tusk or tail, to learn what it is like. When they compare their observations it is clear the men are in complete disagreement. The man who touched the leg compares the elephant to a pillar. The man who touched the trunk describes the elephant as a tree branch. Although every man could be considered *wrong* in his interpretation of the big picture of the beast, each could be considered *correct* in his individual observation. It is, as they say, a matter of perspective.

The metaphor of the blind men and the elephant speaks to the need to highlight and validate diverse perspectives in schools. Learning is a subjective experience. Just as each man interprets the elephant from his own experiences and knowledge base, students too learn from their own perspectives and understandings of the world. Currently, systemic structures in schools prevent validation of ways of knowing and learning that are alternative to the mainstream Eurocentric perspective; however with increasing cultural diversity in Alberta's classrooms, it has become an imperative to acknowledge and build on multiple perspectives.

1.1 Multiple Perspectives and the Research Question

Alberta classrooms today represent a kaleidoscope of cultural diversity. The combination of a rich history of multiculturalism with recent increases in Indigenous, Francophone, and immigrant populations has led to more cultural diversity than ever in Alberta classrooms. Next to Australia, Canada is the second highest immigrant receiving country in the world and

immigration is now the main source of population growth in Alberta (Government of Alberta, 2012). Alberta's Francophone population is growing faster than any French-speaking population in Canada (Statistics Canada, 2012). In addition, Alberta's Indigenous population is expected to grow by 40% between 2012 and 2017, representing dramatically faster growth than the general population which grew by five percent during this same period (Minister's National Working Group on Education, 2002). The progressively diverse population in Alberta highlights the need to support an inclusive and pluralistic school curriculum.

In an attempt to address the burgeoning cultural diversity of Alberta's population, the Kindergarten to Grade 12 Program of Studies (PoS) for Social Studies requires that teachers and students attend to multiple perspectives of curricular content. Multiple perspectives include the perspectives of peoples who have been traditionally marginalized in, or excluded from the national narratives shared in schools (Scott, 2013). In the case of the Alberta Program of Studies for Social Studies, the communities whose perspectives are included are named in the program's vision statement as follows: "the program reflects multiple perspectives, including Aboriginal and Francophone that contribute to Canada's evolving realities" (Alberta Education, 2005, p. 1). It is this interpretation of multiple perspectives that provides the initial focus of my thesis.

This vision for the Alberta Program of Studies for Social Studies reflects the assertion from Werner and Case (1997) that students need opportunities to examine the world from varying perspectives and to become aware of the complex interrelationships that characterize interactions within it. The inclusion of such a diversity of experiences and perspectives in schools is central to the development of active and responsible citizens in a democratic and pluralistic society (Ghosh & McDonough, 2011; Hess, 2009; Joshee, 2004; May, 1999; Merryfield & Subedi, 2001; Woytuck, 2007). The following primary research question guided

my inquiry:

> *What are Alberta teachers' perceptions of the curricular requirement to teach elementary Social Studies through multiple perspectives and how do they respond to the concept in their practice?*

The three sub-questions that flow from the primary question are:

a. *How do elementary Social Studies teachers understand the concept of multiple perspectives in the Alberta Program of Studies?*
b. *How have teachers responded to the curricular requirement to teach elementary Social Studies through multiple perspectives?*
    i. *What challenges are faced by teachers when responding to the curricular requirement to teach elementary Social Studies through multiple perspectives?*
    ii. *What successes have teachers experienced when responding to the curricular requirement to teach elementary Social Studies through multiple perspectives?*
c. *What are the essential conditions to support teachers in responding to the curricular requirement to teach elementary Social Studies through multiple perspectives?*

Using case study methodology, I explored the perceptions and experiences of a group of elementary teachers in a small city in Alberta of how they respond to the curricular requirement to teach elementary Social Studies through multiple perspectives. The aim of the study was to gain insight into teachers' perceptions of these requirements, to describe how they are implemented, and to understand the factors that teachers perceive as challenges and supports when including multiple perspectives in Social Studies. Although a comprehensive multiple perspectives approach would encompass all viewpoints, including the dominant perspective and all those alternate to that, my study focuses on ethno- cultural perspectives. Specifically, my

study looks at how teachers include perspectives of Alberta Francophone and First Nations, Métis, and Inuit. For "historical and constitutional reasons" (Alberta Education, 2005, p. 4), the Program of Studies requires an understanding of these particular perspectives. In addition, due to the shift in the cultural demographics in Alberta, I also studied how teachers include perspectives of recent immigrants. Kymlicka (1998) identifies immigration as the third major source of ethno-cultural diversity in Canada, after Francophone and Aboriginal groups. To manage the scope of the study, the focus was not on the integration of perspectives from other traditionally marginalized groups such as sexual and gender minorities, females, people with disabilities, religious minorities, and others.

1.2 Background to the Problem

Understanding multiple perspectives is referenced throughout the Alberta Program of Studies for Social Studies (hereafter PoS) to develop a variety of knowledge, skills and attitudes in students such as: understanding citizenship and identity, developing problem solving, and demonstrating a global consciousness with respect to humanity. It is stated in the Program Foundations of the PoS, that a key component of effective social organizations, communities, and institutions is the recognition of a diversity of experiences and perspectives. The PoS references the consideration of multiple perspectives as a means to achieve the learning outcomes of the six strands of Social Studies. For example, the *global connections* strand suggests that "critically examining multiple perspectives and connections among local, national, and global issues develops students' understanding of citizenship and identity and the interdependent or conflicting nature of individuals, communities, societies, and nations" (Alberta Education, 2005, p. 7). The requirement to include multiple perspectives as outlined in the Alberta Social Studies Program of Studies, is intended to assist students in developing enhanced

perspective consciousness. Hanvey (1976) defines *perspective consciousness* as

> the recognition or awareness on the part of the individual that he or she has a view of the world that is not universally shared, that this view of the world has been and continues to be shaped by influences that often escape conscious detection, and that others have views of the world that are profoundly different from one's own. (p. 5)

Perspective consciousness is shaped by differences in ethnicity, religion, age, sex, social status, and other factors. Although we may be conscious of our own perspective, we are often not aware how strongly our nationality, our culture, and our experiences inform that perspective (Wilson, 2000). Hanvey suggests that it is difficult, if not impossible to transcend the viewpoint of the culture we grew up in but that with effort, we may be able to develop a dim awareness that others have different perspectives and this acknowledgement is critical to developing global awareness. It is important when nurturing perspective consciousness in students to also acknowledge power differentials in society because the development of perspective consciousness differs considerably depending upon the degree to which students perceive that people like themselves are on the margins or in the center of their society (Merryfield & Subedi, 2001).

The inclusion of multiple perspectives also aims to promote the development of cultural competence in students. *Cultural competence* is a dynamic developmental process that involves understanding and responding appropriately to the complexities and nuances of culture. It requires total awareness of one's own perspective and culture and a continuous expansion of one's knowledge of other cultures (Cross, Bazron, Dennis & Issacs, 1989). Cultural competence can be measured on a continuum created by Mason (1993). On the most negative end of the continuum, *cultural destructiveness* is represented by attitudes, polices and practices that are

destructive to cultures and consequently to individuals within the cultures. Next on the continuum, *cultural incapacity* refers to a system or agency that does not intentionally seek to be culturally destructive but rather lacks the capacity to help minorities. *Cultural blindness* is at the midpoint on the continuum and refers to a belief that colour or culture make no difference and that all people should be treated the same. Organizations and individuals move closer to the positive end of the continuum in *cultural pre-competence* by recognizing cultural differences and making efforts to improve. *Culturally competent* organizations and individuals accept and respect cultural differences, engage in self-assessment of cultural awareness and pay careful attention to the dynamics of cultural difference while adopting culturally relevant approaches to better meet the needs of minority populations. The exploration and appreciation of multiple perspectives will support the development of cultural competence in students.

Several obstacles have been cited as impeding the effective inclusion of multiple perspectives in Social Studies. For example, the use of standardized assessment measures inhibits a focus on multiple perspectives, which is more difficult to quantify and measure (Alberta Teachers' Association, 2016; Canadian Teachers' Federation, 2016; Kanu, 2005). An over-reliance on textbooks as a primary teaching tool and a lack of appropriate resources also limits flexibility in exploring multiple perspectives (Kanu, 2005). A lack of teacher confidence and knowledge due to inadequate pre-service teacher education and professional development for practicing teachers is an additional impediment (Kanu, 2005). However, the over-arching obstacle appears to be the general acceptance of a grand narrative based on a Euro-centric perspective which offers an easily digestible plotline that fails to acknowledge the complexity of issues (den Heyer & Abbott, 2011; Richardson, 2015; Seixas, 2004). Including multiple perspectives in Social Studies challenges the familiar frames of understanding educational

policies and practices that have traditionally been more standardized. .

The success or failure to integrate multiple perspectives into the curriculum depends largely on the individual classroom teacher. However, much of the responsibility for breaking down the barriers of stereotypes and hegemony in schools lies in the hands of often unprepared and reluctant teachers (Kanu, 2005; Solomon, Portelli, Daniel, & Campbell, 2005). Teachers are the agents of educational change and until they are compelled and better supported to enact change and interrupt business as usual in schools, current reforms to nurture multiple perspectives may be impeded (Solomon et al., 2005).

1.3 Educational Significance of the Study

Dee and Henkin (2002) suggest that researchers should explore, through experimental studies, the relative effectiveness of various approaches to teaching for diversity that reflect a move away from engaging students with a singular conception of culture. Recently, there has been an increase in research related to the inclusion of Indigenous cultural knowledge in the curriculum and research has begun to address ways in which the integration of this particular cultural knowledge impacts student attitudes towards First Nations, Métis, and Inuit (Kanu, 2005). However, because teachers' attitudes, beliefs, and perceptions have been identified as the crucial factor that can make or break curriculum changes (Connelly, Clandinin, & He, 1997; Kanu, 2005), what is needed now are studies that examine teachers' perceptions of the integration of various perspectives into the curriculum and their specific experiences with this. So far, little research has been done focusing on teachers' perceptions of curriculum innovations as most researchers have continued to focus on students' responses to such reforms (Kanu, 2005). In fact, a "review of the literature suggests a dearth of empirical studies on the ways teachers in Alberta are interpreting the teaching of multiple perspectives and taking it up in their

Social Studies classrooms" (Scott, 2013, p. 32).

This research has the potential to have significant implications for teacher education institutions, resource and curriculum developers, professional development providers, and the education policy community. All stakeholders have a role in promoting cultural competence through supportive policies and actions through the inclusion of multiple perspectives in instruction. The implications of this research for students can be far-reaching. Not only could a focus on multiple perspectives assist students from diverse backgrounds to recognize themselves in the reflections of the world around them, but students from the dominant culture could also benefit from learning to embrace the diversity resulting from the rapidly changing demographics in Alberta. The goals of the Kindergarten to Grade 12 Alberta Social Studies curriculum to recognize the diversity of experiences and perspectives in the pluralistic nature in Canadian society (Alberta Education, 2005) will be better served by better understanding the supports required by teachers to implement multiple perspectives.

1.4 Researcher Position

Because all inquiry is both political and moral (Denzin & Lincoln, 2008), it is important to identify the context and experiences that have brought me to this research question and the lens through which I will interpret my findings. My childhood experience in a culturally diverse neighbourhood laid the groundwork for my interest in multiple ways of knowing. My friends were either new immigrants or first generation Canadians. I remember noticing the double lives many of them led. My friends assimilated to the dominant norms while at school, yet at home they would speak their mother tongue and participate in cultural traditions. I was curious to learn more about their different ways of life but they were reluctant to share for fear of not fitting in. It was these early experiences of observing the tensions my friends lived in between two

worlds that have since caused me to consider the significance of developing perspective consciousness in all students.

As an elementary classroom teacher I had the opportunity to teach multiple grades, in multiple settings across a large urban centre. In each context, I attempted to weave lessons of diversity into my lessons. I was sensitive to how my students from culturally diverse backgrounds interpreted the curriculum and related to western-based pedagogies. I wanted to validate different ways of knowing and learning in my classroom but the school structure, curriculum, and available resources conferred legitimacy on the dominant cultural group. For example, the large number of learning outcomes required for each subject area made it prohibitive to engage my students in comprehensive debates or discussions about multiple perspectives on different issues or events in history. Also, the Social Studies textbooks available to me provided, at best, a cursory acknowledgement of the positive contributions and worldviews of diverse cultures in Alberta, while textbooks in other subject areas ignored these ideas altogether.

I currently work in a professional capacity as staff officer in professional development at the Alberta Teachers' Association (ATA). One of my primary roles is to facilitate programming, policy, and resource development related to diversity, equity, and human rights. Teachers are appealing for support in this area to meet the growing demands of their increasingly complex classrooms. In my professional experience with teachers across the province, I note a strong desire to promote an understanding of multiple perspectives but a lack of confidence in doing so. Since 1992, the ATA has promoted a policy to urge the Government of Alberta to ensure that provincial curriculum includes multiple perspectives that reflect the complexity and diversity of Alberta society. The Alberta Teacher's Association and the Government of Alberta are

positioned to work together to guide policy and practice that will support the inclusion of multiple perspectives in schools across the province.

1.4.1 Epistemological Position

I have approached this research project through an epistemology of social constructionism. I agree with Crotty (1998) that all knowledge is contingent upon human practices being constructed in and out of the interactions between human beings and their world and is developed and transmitted within an essentially social context. In other words, we do not construct our interpretations in isolation but against a backdrop of shared understandings, practices, language, and so forth (Shwandt, 2000). In my own experiences I have come to view our human experience as being comprised within social structures, (such as: family units, social hierarchies, cultural norms, laws) with which humans interact. Humans can act to change the form of the social structures creating a reciprocal relationship between them. In this manner, knowledge is not discovered, but instead, it is socially constructed from the experiences and interactions of the individual with others and the environment (Crotty, 1998). In my role as researcher, I was a co-constructor of knowledge, understanding, and interpretation of meaning as I interacted with my participants and the surroundings.

The social context impacting learning has been described in different ways by different theorists. For example, French sociologists Bourdieu and Passeron (1977) describe the context as patterns of socialized norms (or *habitus)* that guide behaviour and thinking over time. Teaching and learning is impacted by the interaction of learners with the *habitus*. In addition, sociologists Berger and Luckman (1966) propose that social context is made by humans who objectivize knowledge, through the use of language and symbols into what they term *typifications*. They suggest that "social structure is the sum total of these typifications and of the

recurrent pattern of interaction established by means of them" (p. 32). As such, the interaction of both teachers and learners with *habitus* and/or *typifications* directly impacts their construction of knowledge.

Ultimately, my study aimed to understand how Social Studies teachers responded to the social context of the classroom when attending to the concept of multiple perspectives as outlined in the Alberta Social Studies' Program of Studies for elementary. How do teachers construct their understanding of multiple perspectives through their interactions with their environment and with others? What is the relationship between the social structures in education and the successes and challenges teachers experience when including multiple perspectives? Which elements of the social context in education provide the strongest support to teachers when including multiple perspectives?

1.5 Theoretical Position

My research was informed by three related theoretical frameworks drawn from reconceptualist curriculum theories, critical multiculturalism, and recent studies of teacher identity development.

1.5.1 Reconceptualist curriculum theories.

A reconceptualist approach to curriculum calls for a commitment to a comprehensive critique of the development and theory of curriculum. Reconceptualization is an intellectual and political process that questions how curriculum functions or might function in the context of the culture at large (Pinar, 2011). Over time, curriculum has been employed to neutralize difference, assimilate and establish for the *other* a worldview and a concept of self and community (Kanu, 2003). To address the power differentials inherent to the culture at large that permeate education, a fundamental reconceptualization of what curriculum is, how it functions, and how it might function in

emancipatory ways is needed (Pinar, 1978). Including multiple perspectives in Social Studies aims to decenter the dominant discourse in the curriculum by finding prominent space for traditionally marginalized voices.

Due to the complexity of curriculum development, reconceptualist curriculum theorist, Aoki (1991) suggests a move towards a more integrative approach of curriculum design. This integrative approach would encourage cultures to be shared and valued and the overlap between them explored. Aoki (1991) asserts that the overlap and spaces between cultures have a generative potential to create something new in curriculum. Aoki (1991) further suggests that a tensionality emerges from indwelling in a zone between the curriculum as planned and the curriculum as lived. Many factors influence how the curriculum is lived in the classroom. For example, despite the best laid plans of providing learning experiences that promote cultural competence in students, a focus on high stakes testing and accountability, low levels of teacher knowledge about cultural diversity, and heavy reliance on textbooks (Banks, 2010) could negatively impact the lived experienced of including multiple perspectives in Social Studies. Aoki (1991) suggests that the tensionality that emerges from indwelling in this zone between the two worlds can actually bring the curriculum alive.

Similar to Aoki's ideas about indwelling between curriculum spaces, post-colonial curriculum theorist, Kanu (2003) calls for curriculum reform grounded in the reality of *hybridization*. According to Kanu (2003), *hybridization* is a process that seeks common links to connect groups across ethnic affiliations, geographic origins, and locations, rather than seeking opposition between western culture and cultures of the non-west. The inclusion of multiple perspectives in Social Studies aims to emulate hybridization by adding richness and complexity to the curriculum. Kanu (2003) reiterates that by valuing alternative insights and perspectives

grounded in a dynamic variety of human experiences, richness and complexity will be added to the curriculum and curriculum discourse.

1.5.2 Critical multiculturalism. Reconceptualist curriculum reform can be approached through the lens of critical multiculturalism. Critical multiculturalism concerns itself with issues of justice and social change and their relation to the pedagogical (Kincheloe & Steinberg, 2002). Integrating antiracist education, critical race theory, and critical pedagogy, critical multiculturalism acknowledges that individuals and groups are inevitably located and often differentially constrained by wider structural forces such as capitalism, racism, colonialism, and sexism (May & Sleeter, 2010). A critical multicultural education aims to reveal such oppressions and works to achieve equality for all members of society (Peck, 2015). It is concerned with the ways power has operated historically and throughout the education system. A critical multiculturalist approach to curriculum reform would validate the importance and relevance of divergent voices. In this vein, difference would be used to "debunk the myth perpetuated by conservative monoculturalists that western societies are grounded on a social, political and cultural consensus" (Kincheloe & Steinberg, 2002, p. 40). In essence, critical multiculturalism involves deconstructing traditional knowledge and power differentials and creating new knowledge that includes diverse world-views. The requirement to include multiple perspectives throughout Alberta's Social Studies Program of Studies represents an initial attempt to offer alternatives to the mainstream discourse in education. As Kincheloe and Steinberg (2002) suggest, there are immense benefits to this approach as "when students and teachers widen their circles of understanding by exposure to non-Western perspectives, they gain understandings that become extremely valuable in the multicultural world" (p. 34).

Teachers are key in promoting a critical multicultural perspective as they have the

potential to create new cultural stories, indeed a new culture, by resuscitating the histories, stories, and cultural narratives of the oppressed so that they can be used to reshape official knowledge (Kincheloe & Steinberg, 2002).

1.5.3 Teacher identity.

Teacher knowledge research suggests that teacher personal practical knowledge affects every aspect of the teaching act including: relationships with students, interpretations of subject matter, treatment of ideas, and curriculum planning (Connelly, Clandinin, & He, 1997). Personal practical knowledge is defined as the teacher's past experience, in the teacher's present mind and body, and in their future plans and actions. It is, for any one teacher, a particular way of reconstructing the past and the intentions of the future to deal with the exigencies of a present situation (Connelly & Clandinin, 1988). As such, the successful inclusion of multiple perspectives in Social Studies relies heavily on the personal practical knowledge of the classroom teacher. Interestingly, Jacquet's (2008) national study on the evolution of school personnel in Canada revealed that there is a relative lack of institutional support and knowledge specifically designed to support professional practices related to diversity. As such, teachers participating in Jacquet's (2008) study stated that for the majority of the time they relied on their personal values and experiences related to travel, interest in other cultures, immigrating, and being a visible minority to support ethno-cultural diversity in the classroom. This data speaks to the need to uncover how a teacher's personal practical knowledge impacts the integration of multiple perspectives in the classroom.

1.6 Organization of This Thesis

In Chapter Two, *Literature Review,* I include a more extensive discussion of the theories outlined above. I will explore the history of responses to ethno-cultural diversity through

legislation and education. I argue that over time, curriculum has been used to promote the perspectives of the dominant Euro-centric culture in a *grand narrative*, that has marginalized alternative perspectives. Critical multiculturalism and anti-oppressive education are discussed as possible responses to the general acceptance of this grand narrative in education. I share empirical evidence demonstrating the challenges and successes of implementing multiple perspectives through Social Studies.

In the third chapter, *Methodology*, I outline the research methodology that guided the empirical portion of this study involving a qualitative instrumental case study concerning how one group of Alberta Social Studies teachers perceived and responded to the requirement in the Program of Studies to include multiple perspectives. I present the philosophical foundation of case study research and the rationale for employing this methodology and describe the structures of the research design and specific research procedures. Various types of data collection strategies were employed including semi-structured interviews, focus groups and artifacts. An overview of ethical considerations concludes this chapter.

In Chapter Four, I analyze how my research participants understood and interpreted the call within the Alberta Social Studies program to address multiple perspectives. The data is conceptualized into the following five themes: 1) teachers have different understandings of multiple perspectives, 2) teachers' personal and professional experiences shape their understandings of multiple perspectives, 3) teachers require a multitude of supports to meet the challenges of including multiple perspectives, 4) students play a critical role in determining how teachers include multiple perspectives, and 5) teachers use a variety of strategies to include multiple perspectives.

In Chapter Five, I share a series of portraits of three different participants whose

responses and experiences represent three different approaches to the inclusion of multiple perspectives.

In Chapter Six, I use insights from the literature review to enhance and build on the five themes that emerged through the data. I consider how the perceptions and experiences of my research participants could be further enhanced and applied to both theory and practice in Social Studies. I confirm and extend findings in the literature review with my own findings from this study and also provide some original contributions to the field.

In the final chapter, Chapter Seven, I consider the implications of my doctoral study for the field of education in general with specific reference to implications for professional development, pre-service teacher education, instructional practice, policy development, and curriculum planning.

2.0 Literature Review

This study differs from most research on multiple perspectives in that it attempts to uncover the perspectives and experiences of elementary teachers on how they include multiple perspectives in the Alberta Program of Studies for Social Studies program. To shed light on teachers' understandings of multiple perspectives today, it is critical to look at how diversity has been understood and approached across Canada throughout history. As such, I begin this literature review with a brief look at the changing conceptions of diversity in Canada over time and how diversity has been approached through both legislation and education. I move on to explore how multicultural education has been used as a primary tool for exploring ethno-cultural diversity in Canadian classrooms and I argue for the need to adopt a more critical approach to multiculturalism through a reconceptualised curriculum. As a matter of contextualizing my assertion for a more critical approach to multiculturalism I filter through theories on the grand narrative as it impacts pedagogical concerns.

Weaving together both empirical evidence and theoretical support, I explore the successes and challenges of including multiple perspectives in Social Studies. The role of teacher identity is identified as a critical component to understanding teachers' perceptions of multiple perspectives. The importance of understanding students' backgrounds and perspectives is also discussed. Throughout this review, I include examples from research that has been conducted on multiple perspectives both in Canada and internationally.

2.1 Defining Ethno-cultural Diversity in Canada

This section is concerned chiefly with understanding and defining *ethno-cultural diversity* in Canada. In particular, I explore the different definitions of *diversity*, *culture,* and *ethnicity* to help frame the proposed research study.

Uruguayan geologist, geographer, and historian Danilo Anton (1995) stated in his discussion of the diversity of living systems:

> *Diversity* provides flexibility. It ensures that, even if some roads are blocked here and there, there will be alternative ways for life to continue. Uniformity is anti-life. Uniformity imparts vulnerability by not allowing other options. It can only be sustained with great investment and effort and, in the end leads to extinction. Diversity is life; uniformity is death. (p. 200)

The Alberta Program of Studies for Social Studies (2005) supports Anton's (1995) endorsement of the benefits of diversity. Central to the vision of the Program is the recognition of the "diversity of experiences and perspectives and the pluralistic nature of Canadian society" (Alberta Education, 2005, p. 1). Canada's rich history of diversity has been promoted as a cornerstone of its identity.

Culture is the integrated pattern of human behaviour that includes thoughts, ideations, symbols, communication, languages, practices, beliefs, values, customs, courtesies, rituals, manners of interacting and roles, relationships, and expected behaviours of social groups (Banks, 2010; Cross, Bazron, Dennis, & Issacs, 1989; Goode, Sockalingam, Brown, & Jones, 2000). Human groups sharing these elements can be categorized in innumerable ways with which to identify themselves including: ethnicity, race, gender, social class, sexual orientation, gender identity, socio-economic status, ability, religion, language practices, and more.

Ghosh (1996) defines *ethnicity* as any arbitrary classification of people based on biological criteria of actual and assumed ancestry as well as cultural criteria such as socio-cultural heritage. Membership in an ethnic group is not something fixed at birth by one's genes: it is a matter of socialization into, and identification with a way of life, a sense of membership

and belonging in a historical community (Kymlicka, 1998).

For the purposes of this proposed research study, the term *ethno-cultural diversity* will be used to refer to the diversity of groups who identify with each other on the basis of shared cultural factors including nationality, language, and real or presumed common ancestry.

Through legislation, Canada has become a world leader in accommodating ethno-cultural diversity within its borders. As an original colony of France, the first two sources of ethno-cultural diversity in Canada were the First Nations and the Francophone peoples. At the signing of the Treaty of Paris at the conclusion of the Seven Years' War, Britain acquired the French colony of Canada and New France. As a result, over time both Indigenous and Francophone peoples have become minorities on their own land. Kymlicka (1998) describes these two groups as *national minorities*- historical societies, with their own language and institutions whose territories have been incorporated (often involuntarily) into the larger country. It is important to note that even within these two groups of national minorities, great diversity also exists. Despite the fact that the task of defining Indigenous rights is largely unfinished in Canada, other than New Zealand, there is no other western country in which Indigenous people have achieved more prominent political status (Kymlicka, 1998). In addition, Canada has not only secured the status of Francophones in legislation through an exceptionally wide-ranging bilingualism policy but has also adopted federalism to create a political unit, the province of Quebec, within which this national minority has formed a majority and governs itself. No other country has developed as rich a body of experience concerning the relationship between federalism and minority nationalism (Kymlicka, 1998).

Kymlicka (1998) identifies mass immigration as the third major source of ethno-cultural diversity in Canada. Immigration rates have increased exponentially in the previous three

decades. This is largely due to the implementation of Canada's 1988 Multiculturalism Act which aims to protect and promote the development of an integrated multicultural society. For example, in Alberta alone, recent figures indicate that immigration has more than doubled from an average of 9,500 people per year between the 1970s and 1990s to an average of 22,000 a year since 2000 (Government of Alberta, 2012). The numbers continue to skyrocket with nearly 33,000 immigrants landing in Alberta in 2010, an increase of 58% from 2006 (Government of Alberta, 2012).

Worldwide, Canada has for decades had the most ambitious immigration policy (Kymlicka, 1998). Interestingly, although the level and criteria of selecting immigrants is often debated, almost all Canadians accept that the country should continue to seek immigrants. Such acceptance of immigration is exceedingly rare in the world (Kymlicka, 1998). In short, Canada is a world leader in three of the most important areas of ethno-cultural relations: immigration, Indigenous peoples, and the accommodation of minority nationalisms (Kymlicka, 1998). The fact that "Canada has thus far managed to cope with all these forms of diversity simultaneously while still managing to live together in peace and civility is, by any objective standard, a remarkable achievement" (Kymlicka, 1998, p. 3).

However, the success Canada claims to experience in ethno-cultural relations at a legislative level has not necessarily been replicated in schools (Ghosh, 2010; Joshee, 1996; Kanu, 2005; Peck, Sears, & Donaldson, 2008; Tupper, 2005). For example, Peck, Sears, and Donaldson (2008) examined Grade 7 students' understanding of diversity in New Brunswick. Although students demonstrated a range of thinking about ethnic diversity, the evidence collected demonstrated that on the whole, students had very little understanding of many of the facets of ethnic diversity identified in the curriculum standards. Clearly much work is to be done

in schools to support the development of an understanding of the meaning of diversity within Canada.

With such complexity in the ethno-cultural diversity in Canada, the demand to accommodate difference has never been more insistent. More than ever, schools are expected to meet the needs of a population that is racially, culturally, and linguistically diverse; to confront gender, racial, and economic disparity and discrimination; to create classrooms in which there is mutual respect and social harmony; and at the same time to establish some sense of a cohesive Canadian identity (Harper, 1997). The requirement to include multiple perspectives in the Alberta Program of Studies for Social Studies aims to accommodate these differences by developing perspective consciousness in students.

2.2 Historical Responses to Ethno-cultural Diversity in Canada

Throughout history, Canada has responded to its changing demographics in ethno-cultural diversity through both legislation and education.

2.2.1 Responses to ethno-cultural diversity through legislation.

Over the past century, provincial and federal legislation in Canada have evolved to reflect the needs of an increasingly diverse population living within a single nation. To provide the framework to understand the increasing level of responsibility placed on schools to accommodate ethno-cultural diversity, in this section I will review the development of legislation in Canada related to the promotion and protection of cultural minorities. An important piece in the development of legislation to promote the concept of Canadian citizenship with a regard for cultural diversity was the passage of the Citizenship Act in 1947 and the programs associated with it (Joshee & Winton, 2007). The Act established Canadian citizenship as a distinct category and allowed residents of Canada to obtain citizenship regardless of their country of origin. Prior to 1947,

individuals born in Canada and naturalized immigrants were classified as British subjects rather than Canadian citizens. The Citizenship Act was the first legislation in Canada to officially recognize the significant contributions and rights of immigrants. As a result of this act, work in citizenship education in the 1940s and '50s became central in establishing the direction of later policies in multiculturalism and multicultural education in Canada (Joshee & Winton, 2007).

In 1971 the federal government adopted the Multiculturalism Policy of Canada. Canada was the first country in the world to adopt multiculturalism as an official policy, which affirmed the value and dignity of all Canadian citizens regardless of their racial or ethnic origins, language, or religious affiliation. The 1971 Multiculturalism Policy of Canada also confirmed the rights of Aboriginal peoples and the status of Canada's two official languages—English and French. The introduction of the Charter of Rights and Freedoms in 1982 further promoted the protection of cultural minorities and marginalized populations by outlining specifically the rights of women and ethnic group members and introduced legal provisions to prevent discrimination on the grounds of ethnicity or race. It cannot be assumed that legislation, such as the Charter, operates effectively to reduce inequalities as legal protections are generated by groups in power and operate within societal and cultural contexts (Ghosh & McDonough, 2011); however, the legal provisions and protections in the Charter to prevent discrimination on the grounds of ethnicity or race have had significant implications for education that I will discuss in subsequent sections. In 1988, the multiculturalism policy officially became the Multiculturalism Act and was intended to protect "bilingualism within a multicultural framework." The Act was explicitly designed as a model for all levels of government and has been widely copied in various iterations in provincial and municipal levels of government and in many private and public institutions. Most significantly, the Act represented a shift from the prevalent ideology of assimilation to an

ideology of integration in a pluralistic society (Gerin-Lajoie, 2008a).

Despite the prevalence of multiculturalism in all walks of life in Canada, there is no consensus on the definition of the concept as it was only vaguely defined in the 1988 Act. Jacquet (2008) describes multiculturalism as a "polymorphous, ambiguous, evolving notion that defies a straightforward definition" (p. 59). It is this lack of conceptual understanding that has led to misinterpretation of the Multiculturalism Act over time. While the legislation is important, it has not ensured effective protection of equal opportunities.

2.2.2 Responses to ethno-cultural diversity through education. There has been a heavy reliance on education as a means of achieving equality through the implementation of the Multiculturalism Act. The assumption is that people need a definable set of information and skills in order to develop the capacities of acceptance for diversity and that education is the best way to provide this. This section will present a model, developed by Helen Harper (1997) that has been used to understand the history of responses to cultural diversity in Canada through education.

Harper (1997) identifies five distinct patterns that have characterized the educational treatment of difference and diversity in Canada over time. The first pattern she refers to, *suppressing difference*, was, in the past, a common response to create uniformity within the population by advantaging Anglo-Saxon culture and western ideals. It has been the dominant response to First Nations and has also affected Francophone minorities and immigrants. This pattern was based on the belief that difference could be eliminated through education.

Separation and segregation characterize Harper's second response to difference entitled, *insisting on difference*. In this response, difference is viewed as natural, predetermined, and unassailable, requiring accommodation rather than elimination. In this manner, the unique needs

of students are best addressed in a highly specialized environment by teachers with special training.

Harper's third pattern, *denying difference,* is associated with meritocracy and demands the same educational treatment for all. Success in society is based solely on individual ability, energy, and motivation. Sleeter (2004) studied Harper's (1997) *denying difference* approach to diversity. Her research examined White teachers' experiences with professional development on anti-racist pedagogies. Some teachers in the study mentioned that they do not see any differences among their students based on race, ethnicity or language (Sleeter, 2004). These teachers subscribe to a philosophy of "colour blindness" in which all students are treated the same and accommodations for differences are not made. These teachers do not question how power comes into play in society and school settings. Denying difference in this way actually reinforces existing inequalities when they do not allow for social difference that affects learning and achievement (Ghosh, 2004).

Harper's (1997) fourth response to diversity, *inviting difference*, encourages tolerance over change. It has generally been implemented as an "additive approach" (Harper, 1997, p. 195), rather than an integrative process. Promoting cultural celebrations and teaching of heritage languages are examples of ways to invite difference. Issues of power related to racism, sexism, and ethnocentrism are not confronted in this response.

The final category of responses to diversity is described by Harper (1997) as *critiquing difference*. This response looks at how schools name and define cultural and racial difference and also how educational policies and practices reproduce race, gender, and sex inequalities. Antiracist education is an example of a response that critiques difference. Education in Canada has employed all of Harper's categories of responses to diversity in different settings over

different periods of time. Generally, the responsibility of responding to diversity through education has been relegated to teachers of Social Studies.

2.3 Understanding Social Studies

Social Studies is a field that has been controversial at many levels (Sears, 1997). Social Studies was introduced in the early years of the 20th century, largely as a challenge to history and geography in the school curriculum. However, since its conception, the definition of Social Studies has been mired in confusion (Sears, 1997). Even in the 1990s, when the American National Council for the Social Studies agreed on a definition of the subject as the integrated study of the social sciences to promote civic competence (National Council for the Social Studies, 1994), challenges arose. Many educators, especially history and geography specialists, took issue with the focus on citizenship. Concurrently in Canada, Social Studies has been subject to similar ambiguities and uncertainties (Sears, 1997). As such, the content of the Social Studies curriculum and how it ought to be organized continue to be contentious issues.

Despite its complex nature, the main curricular emphasis in Social Studies has been, and for the most part, continues to be history, geography, and citizenship education (Peck & Herriot, 2015). Over time, the purpose and content of Social Studies has remained remarkably unchanged (Engle, 1994). Citizenship has been the primary focus of Social Studies in Canada. Although the provinces differ in the degree to which they explicitly tie Social Studies to preparation for citizenship, there is a clear link in all jurisdictions (Sears, 1997). In Alberta for example, the purpose of Social Studies is defined by the Ministry of Education as a means to develop the key values and attitudes, knowledge and understanding, and skills and processes necessary for students to become active and responsible citizens engaged in the democratic process and aware of their capacity to affect change in their communities, society, and world

(Alberta Education, 2005). Before students can effectively contribute to the public good and feel a sense of belonging and empowerment as citizens, however, they need to feel that their identity is viewed as legitimate (Alberta Education, 2005). Therefore, along with citizenship, identity forms the foundation for the skills and learning outcomes in the Alberta Program of Studies for Social Studies. Both individual and collective identity are cited in the PoS as essential in a pluralistic and democratic society (Alberta Education, 2005). However, the debate over what constitutes a collective Canadian identity has shifted over time (Richardson, 2002; von Heyking, 2006), as outlined in the following section.

The Alberta Social Studies curriculum recognizes the significance of multiple personal, social, linguistic, and cultural factors on the development of identity (Alberta Education, 2005). Therefore, multiple perspectives are seen as an important organizing idea for Social Studies curriculum in all education jurisdictions in Canada.

2.4 History of the Alberta Social Studies Curriculum

Schools have played a critical role in shaping both provincial and national identity (von Heyking, 2006). The Alberta Program of Studies for Social Studies has addressed this mandate in different ways over time by shifting between Harper's (1997) categories of suppressing difference and critiquing difference. In this section, I will summarize the development of the Alberta Social Studies curriculum as it relates to ethno-cultural diversity.

At the turn of 20th century, the Alberta curriculum aimed to suppress difference by positively biasing the taken for granted perspective of the British Empire and the superiority of the *White race* (Werner & Case, 1997). Developing a sense of national identity through the curriculum became paramount as a result of the First and Second World Wars. Ideal Canadian identity remained colonial and dependent, and English Canadian schools responded by

continuing to emphasize the fundamentally British character of Canada and the sustaining force of the imperial connection. As such, in English Canada, the characteristics of a *good Canadian* were inextricably linked with those of the *good Briton* (Richardson, 2004).

In 1935 the *Programme of Studies* was implemented and focused on the unique local character of Alberta in order to promote a common provincial identity in addition to a sense of national citizenship. At this time, Social Studies was seen as fundamental to the task of helping students understand the world in which they lived and who they were as citizens (von Heyking, 2006). As a result of the Second World War, in post-1945 English Canada the fantasy structures of a national identity were shattered as Britain retreated as a world power, leading to a crisis of identity in Canada (Richardson, 2004). This crisis created what Bhabha (1994) refers to as a new *third space* in which Canada created a whole new identity and, as such, chose to act as a diplomatic and cultural lynchpin between the United States and Britain. From this perspective, Canadian identity after 1945 was challenged by its status both as a colony in the Empire and its connection to the American economy (Richardson, 2002). As a result of acting as a lynchpin between Britain and the United States, Canada's unique role increased its international status as it supported allies in resolving international conflicts. Thus Canada`s postwar identity became celebrated through many events external to the nation. This led to a shift in Social Studies from interpreting events from the British imperialistic perspective to that of the "free world's security" and Canada's growing sense of independence in the 1950s (Werner & Case, 1997). In both the 1955 and 1965 Program of Studies for Social Studies, students in senior high were required to examine the Cold War and the United Nations (Richardson, 2002). Greater world mindedness reflected in the curricular revisions led to a broader range of international studies and international languages offered. The key goal was to develop skills and understandings that

would allow Canada to define itself and flourish within the global arena. Although there was an intention to celebrate Canadian identity through events external to Canada, it was the nostalgic tie to Britain and the empire that continued to be highlighted in the curriculum (Richardson, 2004).

These 1955 and 1965 curriculum revisions also included the first acknowledgement that ethnic pluralism was an increasing demographic phenomenon (Richardson, 2002). This acknowledgement marked a significant achievement in the process of becoming visible, but initiated the ongoing curricular crisis of authentic representation. Ethnic minorities were assigned a contributory role and were examined through the perspective of the dominant culture (Richardson, 2002). Issues related to racism were dismissed and trivialized. Although the revised curriculum acknowledged the distinctiveness and contributions of ethnic minorities, the way the topics were approached in schools often led to their marginalization in light of the dominant culture's ethnocentrism (Ghosh, 1996; Richardson, 2002).

The revisions to Alberta's Program of Studies for Social Studies in 1971 shifted the focus of national identity development from the British/Commonwealth connection to Canada's tumultuous relationship with the United States. Additionally, this revision saw the first mention of French-speaking Canada in the curriculum. However, the incorporation of a Francophone presence in the curriculum was shared through the perspectives of English Canada and the differences between the two ethnic origins were presented as the cause of national disunity (Richardson, 2002). The 1981 revisions to the Program of Studies for Social Studies continued to focus on the evolving relationship between English and French Canada and stressed the role of the government in defining national identity. Interestingly, despite the adoption of the Multiculturalism Policy of Canada in 1971, ethno-cultural diversity was virtually absent in the

1981 Program of Studies and Canada was characterized by a high degree of cultural uniformity (Richardson, 2002).

It was not until the national 1988 Multiculturalism Act came into effect, that provincial Ministries of Education developed specific guidelines related to diversity in schools. In English Canada this integration was referred to as *multicultural education* (Gerin-Lajoie, 2008a; Ghosh, 2010; Joshee & Winton, 2007; Richardson, 2015; von Heyking, 2006). Multicultural education emerged as a way to help students understand and appreciate the diversity that characterizes Canadian society. Multicultural education, however, was not the only response to diversity that developed across Canada. *Intercultural education*, for example, is currently most prevalent in Quebec and developed in opposition to the multiculturalism model (Jacquet, 2008). It aims to promote dialogue between cultures while promoting integration into the dominant French culture of Quebec. Also, *anti-racism education* evolved as a response to diversity across Canada. Anti-racism pedagogy seeks to address systemic racism by examining the ways in which racist ideology and individual actions become entrenched and supported in institutional structures (Dei, 1996). The 1990 Program of Studies for Social Studies presented multiculturalism as an undeniable fact of pluralism while also presenting related key issues (Richardson, 2002). However Canadian identity was still tied to the premise of the curricula that preceded it and students were prevented from exploring their own understanding national identity. Since the early 2000s, however, the Alberta Program of Studies for Social Studies has attempted to support cultural diversity by including multiple perspectives to foster the building of a society that is pluralistic, bilingual, multicultural, inclusive, and democratic (Alberta Education, 2005). This approach begins to reflect Harper's (1997) fifth category of *critiquing difference*.

The teachers in this research study taught Grades 3 to 7 Social Studies. To provide

context of the topics taught, the following is a summary of the topics of 2005 Program of Studies for Social Studies that the participants were mandated to teach. Using the theme of *Connect with the world,* the aim of the Grade 3 PoS is to investigate life in four diverse communities around the world, including India, Tunisia, Peru, and Ukraine. Students are introduced to the concept of global citizenship in Grade 3. The Grade 4 program of studies explores the geographic, cultural, linguistic, economic and historical characteristics that define quality of life in Alberta. The Grade 5 PoS investigates the vast geography of Canada, along with stories of Aboriginal, French, British and immigrant experiences in Canada over time. Democracy is the focus of the Grade 6 PoS. Grade 6 students learn how participation in democratic processes can affect change in communities. They look at Ancient Athens and the Iroquois confederacy as the first models of democracy. The Grade 7 PoS for Social Studies examines the origins, histories and movement of people who founded Canadian confederation. Alberta's Ministry of Education announced in June 2016 that a new Program of Studies would be developed in six core subject areas with phased in implementation to begin in late 2018. Interestingly, curriculum development in all subject areas, not only Social Studies, must now meet the following criteria:

- reflect the importance of inclusion, diversity, and pluralism.
- include Francophone perspectives, history, and contributions.
- include enhanced mandatory content about First Nations, Métis, and Inuit ways of knowing, perspectives, experiences, languages, and cultures in historical and contemporary contexts, including residential schools and treaties for all students in Alberta. (Alberta Education, 2016)

As curriculum shifts to better represent the needs of the changing demographics in Alberta, it will become the responsibility of all Kindergarten to Grade 12 teachers in all subject

areas to support ethno-cultural diversity and to include multiple perspectives.

2.5 Multicultural Education as a Response to Ethno-Cultural Diversity

Multicultural education has been used with varying degrees of success as a response to promote the benefits of diversity (Banks, 2010; Ghosh, 2010; Joshee, 2004; Kymlicka, 1998). In the following section I will define multicultural education and review the dominant theoretical frameworks related to it.

Multicultural education has been defined and interpreted in different ways. However, the principles of fairness, freedom, respect for all persons, and consideration for other people's interests as well as one's own are central to all definitions of multicultural education (Kehoe, 1997). Multicultural education is implemented broadly as a concept, an educational reform movement, and a process that is not limited to curricular changes (Banks, 2010). In actual practice, multicultural education is not one identifiable course or education program, it encompasses a wide variety of programs and practices (Banks, 2010). The common aim of multicultural education programs should be a pluralistic outlook and the development of a positive self-concept in minority group children (Ghosh, 2004). It is an ongoing process whose goals will never be fully realized.

Banks' (2010) model of multicultural education has provided a seminal framework for establishing and evaluating programs. Banks (2010) suggests four levels of implementation of multicultural education from a *contributions approach* to a *social action approach*. The *contributions approach* to integration (Level One) includes a cursory acknowledgement of diverse perspectives through the inclusion of heroes, holidays, and discrete cultural elements. Issues of racism, poverty, and oppression are avoided and the mainstream curriculum remains unchanged in its basic structure, goals, and salient characteristics. The *additive approach* to

integration (Level Two) includes content, concepts, themes, and perspectives without changing the structure of the curriculum. A book, unit or course may be added but multicultural content is still viewed from the perspectives of the mainstream. The *transformation approach* (Level Three) differs fundamentally from the contributions and additive approaches as the fundamental goals, structure, and perspectives of the curriculum are changed. Students are expected to view concepts, issues, events, and themes from the perspectives of diverse cultural groups. Finally, the *social action approach* to integration (Level Four) includes all elements of the transformation approach but adds components that require students to make decisions and take actions related to the concept, issue or problem studied in the unit. It is an inquiry-based pedagogy with the goal of empowering students to help them acquire knowledge, skills, and values needed to participate in social change (Banks, 2010).

In her doctoral dissertation, Mann (2013) examined the implementation of Banks' four dimensions of multicultural education in Social Studies. Her study revealed a variety of successful strategies utilized by teachers to implement multicultural education such as: modeling positive attitudes towards diversity to develop positive attitudes about racial, ethnic, and social class groups in students. However, participants in Mann's study noted that their own lack of knowledge about various ethnic, racial, and social class groups was a major challenge in implementing Banks' approaches of transformation and social action. Mann's study demonstrates that theory development related to multicultural education has outpaced development in practice and that a wide gap exists between the two.

2.6 Moving Toward Critical Multiculturalism

Many theorists attest that educational reform must stretch beyond the limits of traditional multicultural education to respond effectively to ethno-cultural diversity through a lens of

critical multiculturalism instead (Ghosh, 2004; Keith, 2010; Kincheloe & Steinberg, 2002; Mathews & Dilworth, 2008; May, 1999; Schick & St. Denis, 2005; Sleeter & McLaren, 1995). In this section I will argue that the concept of critical multicultural education is superior to traditional multicultural education and I will provide empirical evidence to support this claim.

Traditional multiculturalism has been criticized as naïve and actively counterproductive to its stated social justice goals as it over-emphasizes the impact of curricular change and under-emphasizes institutional and personal practices that perpetuate inequality and injustice through racism, sexism, and discrimination (Keith, 2010; May & Sleeter, 2010). In contrast, critical multicultural education examines issues related to diversity, power, and oppression through a critical lens, using theories such as anti-racism or anti-oppression as its basis. A critical multicultural education aims to reveal societal oppressions and works to achieve equality for all members of society (Peck, 2015). If effective intervention is to occur, teachers must encourage discussion of difference and discrimination and help students to recognize the ways in which power works to construct race, class, and gender and how power differentials are maintained through racism, sexism, and classism.

The need for a critical approach to multicultural education is demonstrated by the research of Gerin-Lajoie (2008b) who identified several concerns with a traditional multicultural education approach by examining the impact of students' racial, ethnic, and linguistic diversity on the work of teachers and principals. Results revealed that inclusion of diversity meant mostly celebrating diversity of folkloric origins rather than exploring issues of social justice and power relations. Both teachers and administrators felt they were not adequately trained to face the realities of the multiracial, multiethnic, and multilingual classroom and placed greater priority on helping their students succeed with the stated Ontario curriculum outcomes (Gerin-Lajoie,

2008b). The study revealed that teachers must be supported to move towards a critical approach to multicultural education. Diversity must not be discussed only in terms of adapting the curriculum or pedagogy, but within the existing power structure of society (Gerin-Lajoie, 2008b).

Flynn's (2010) study demonstrates the effectiveness of scaffolding critical multiculturalism in a middle school classroom. By studying a single teacher's approach to Social Studies, Flynn (2010) examined how the issues of race, power, and culture can be productively taken up in a diverse middle school. Topics of cultural collision, cultural conflict, and cultural resolution were presented to encourage students to understand their own racial identity and to become aware of institutional racism. By exploring issues of power and privilege students were successfully challenged to think critically about multiculturalism and to examine the role of institutional power differentials in society. Although critical multicultural education may be viewed with caution as it has the potential to destabilize the status quo, it is important to analyze unequal power relationships and the role of institutionalized inequities, including but not limited to racism (May & Sleeter, 2010; Schick & St. Denis, 2005).

2.7 Anti-Oppressive Education

Anti-oppressive education provides an additional alternative to traditional multiculturalism. Oppression is a situation in which certain ways of being are privileged in society while others are marginalized (Kumashiro, 2002). Anti-oppressive education is similar to a critical multicultural approach in that it is an attempt to address the different ways racism, classism, sexism, heterosexism, and other forms of oppression manifest in schools. Kumashiro (2002) suggests four strategies to approach to bring about change through anti-oppressive education. First, schools need to provide empowering and safe spaces for all students. To

nurture these supportive spaces, teachers much embrace the differences in their students, incorporate students' cultures into their classrooms, and customize their teaching to the specific demographics of their student population. Second, anti-oppressive curriculum must integrate specific units on traditionally marginalized groups throughout the year in all subject areas. Third, teachers need to engage in a pedagogy of positionality that engages both students and teacher in recognizing and critiquing how one is positioned and how one positions others in social structures. Finally, anti-oppressive education involves some degree of crisis. When students are taught about the oppressive structures of society, they may face an internal crisis in that the new knowledge does not fit into their current frames of understanding the world. They may feel paralyzed by this crisis before they can move towards taking action. Similar to critical multiculturalism, a pedagogy of anti-oppressive education provides an additional alternative to multicultural education that strives to advance social justice and equality.

2.8 The Grand Narrative

Recurrently giving voice to a particular interpretation of the past is characterized as the "nationalist grand narrative" (Stanley, 2006). Although a nationalist grand narrative is intended to foster a shared national identity, it is problematic in that it dismisses and often contradicts alternative experiences of history (Schick & St. Denis, 2005; Seixas, 1997; Stanley, 2006; Woytuck, 2007). It is necessary to interrupt the national narratives in which marginalization and difference are taken for granted rather than as productions of unequal social relations (Schick & St. Denis, 2005). To begin to understand the influence of power differentials in society, critical multicultural or anti-oppressive approaches to education must acknowledge and dissect the evolution and impact of the grand narrative. In this section I will present the significance of challenging the grand narrative in educational responses to ethno-cultural diversity.

To many people, the grand narrative or metanarrative is the real past; the real history, even though it often fails to represent events within the contexts that actually produced them (Stanley, 2006). The adoption of a grand narrative as a singular truth has significant implications for the interpretation of all future events. Letourneau (2006) studied the impact of the metanarrative of Franco-Quebecois. He refers to the metanarrative as myth-history, "meta representations or general frameworks that will act as sorts of intellectual crutches that help students understand the world in its past and present, and anticipate its future as well" (p. 71). In Letourneau's (2006) study, young Franco- Quebecois retold the history of Canada primarily drawing on a survival narrative template recounting a "relatively linear and unhappy representation of Quebec's national place in history rippled with ideas of nostalgia and historical melancholy" (Levesque, Letourneau, & Gani, 2012, p. 56). The Franco- Quebecois myth-history framed the interpretation of all events, past, and future for the participants.

Den Heyer and Abbott's research supports Letourneau's (2006) claim that people often become so deeply situated in particular matrices of historical understanding that it limits their ability to see the past in ways that depart from the dominant narrative. In their research with post-secondary education students, den Heyer and Abbott (2011) looked at the ways schools might become more inclusive spaces for diverse and institutionally marginalized historical perspectives through the telling of narratives alternative to the grand narrative. Students were asked to research and produce two digitally rendered narratives to convey interpretations of Canadian history that differed from the grand narrative. The students experienced considerable difficulty with the assignment causing den Heyer and Abbott to conclude that the understandings of Canadian history that the preservice teachers has been acculturated into gravely limited their ability to imagine historical narratives from alternate perspectives.

Philosopher J. Lyotard (1993) argues that due to advances in technology we have outgrown our need for grand narratives. He suggests that the narratives we tell to justify a single set of laws and stakes are inherently unjust (1993). Instead, Lyotard (1993) believes that "little narratives" are now the appropriate way for explaining social transformations and political problems. One way little narratives can be created and shared is through the exploration of multiple perspectives.

The requirement to include multiple perspectives in the Alberta Program of Studies for Social Studies challenges teachers to think beyond the grand narrative and to convey very different messages about who we are, where we have been, and where we might be headed. Currently, the capitalist, Anglo Canadian male narrative dominates the focus in schools (den Heyer & Abbott, 2011). Although to solely present this single perspective would be a deliberate blinding (Seixas, 2004), attempting a multiple perspectives approach is challenging in today's increasingly standardized classrooms as it throws familiar frames of historical understanding askew (den Heyer & Abbott, 2011). However, without acknowledging racism and race privilege through critical multicultural or anti-oppressive education, the effects of colonization continue (Schick & St. Denis, 2005).

2.9 Reconceptualizing the Curriculum

Curriculum is one of the significant discourses through which White privilege and difference are normalized (Schick & St. Denis, 2005). Increasingly, curricular initiatives across Canada are emphasizing the need to share perspectives of those who have been excluded from the grand narrative (Sears, 1997). This new direction in curriculum reflects a move away from the promotion of the metanarrative to exploring multiple perspectives related to Canada's history and current circumstances. Today, the inclusion of multiple cultural perspectives is seen as an

important organizing idea for the Social Studies curriculum in all of the educational jurisdictions in Canada and detailed programs with explicit rationales have been developed (Sears, 1997). The Social Studies Program of Studies in Alberta is an exemplar of this shift. The current Social Studies Program of Studies was implemented incrementally between 2005 and 2010 and requires teachers to engage the pillars of identity and citizenship through multiple perspectives of diverse communities. Specifically, the program asks students to "appreciate and respect how multiple perspectives, including Aboriginal and Francophone, shape Canada's political, socio-economic, linguistic and cultural realities" (Alberta Education, 2005, p. 2). This curricular initiative differs from traditional approaches whereby elite ancestors of the dominant class of White English Protestant settlers aimed to have all people adopt their particular vision of Canadian identity (Stanley, 2006). In contrast, the current program highlights the views and contributions of Aboriginal and Francophone people and those from culturally diverse communities to the development of the nation. As observed by an Alberta Social Studies teacher,

> No longer is there a grand narrative to be transmitted to young people, no longer is there a prescribed body of knowledge that students are expected to master, different ways of seeing an issue or a question is what now constitutes subject matter study. (Richardson, 2015, p. 562)

Hilliard (1991) uses the word *pluralistic* to refer to curricular initiatives that explore multiple perspectives rather than promote the metanarrative. Hilliard (1991) suggests that, "ultimately if the curriculum is centred in truth, it will be pluralistic, for the simple fact is that human culture is the product of the struggles of all humanity, not the possession of a single racial or ethnic group". Banks (2010) too, believes that *main-stream centric* curriculum that largely ignores the experiences, cultures, and histories of other ethnic, racial, cultural, language, and

religious groups has negative consequences for both mainstream students and students of colour. He suggests that a mainstream-centric curriculum negatively influences mainstream students in that it will not help students to develop the knowledge, attitudes, and skills necessary to function within their own micro and macro-cultures and within the global community at large. Students of colour and other minority students will likely not thrive with a mainstream-centic curriculum because it marginalizes their experiences and cultures and does not reflect their dreams, hopes, and perspectives (Banks, 2010).

A reconceptualist approach to curriculum is critical to ensure that school experiences are reflective of the larger social and cultural context. Curriculum needs to be reconstructed and more responsive to the demands of education today where diversities have outstripped the meaningfulness of any homogenizing models (Kanu, 2003). Reconceptualist curriculum theorist William Pinar (1978) coined the term *currere* to refer to the infinitive form of curriculum that is ever-changing. Currere is a reflective, autobiographical approach to study the lived experiences of individual participants in curricular conversation (Pinar, 1978). Pinar's (1975) framework includes four steps to reflect on curriculum theory. The four step framework includes retelling one's past educational experiences, imagining future possibilities for self-understanding and educational practice; analyzing relationships between past, present and future life history and practice; and thinking in new ways about education. An approach of currere towards curriculum would honour the flexible and responsive approach necessary to meet the changing needs of a diverse school population.

Similar transformational approaches to curriculum have been suggested by other educational theorists. For example, post-colonial theorist Homi K. Bhabha (1994) refers to the natural evolution of a hybrid *third space* in curriculum created when both colonizers and the

colonized are brought together in identity formation. Hybridity creates a *third space* that enables other positions to emerge by displacing the histories that constitute it (Rutherford, 1990). Hybridity, and the accompanying negotiations that distinguish the *third space*, should not be confused with liberal notions of consensus and compromise (Johnston & Richardson, 2012). Rather, the coming together of colonizers and colonized intends to increase tension which is required to create a crisis for systems of authority to shift. It is in fact, Bhabha's (1994) call for this *constructive disruption* that has been seen as the greatest contribution to curriculum studies in general and to the Social Studies curriculum, in particular (Johnston & Richardson, 2012). As a result of such constructive disruption, a single set of discourse about progress and change can no longer exist (Bhabha, 1994). Hybridity allows the influences of history and global migration to inform new responses to teaching so that knowledge does not remain the monopoly and privilege of one group (Bhabha, 1994). Social Studies is a particular curricular location where multiple narrative constructions, including national identity, citizenship, and multiculturalism, make Bhabha's *third space* especially relevant (Johnston & Richardson, 2012). It offers a location that is both an opportunity and challenge to re-imagine how Social Studies could engage with the increasing diversity found in Canada's schools.

Some specific theories of Indigenous education reflect Bhabha's (1994) hybrid approach in which the colonizers and colonized create a new space for curriculum discourse. For example, Donald (2009) promotes a pedagogical approach he terms "Indigenous Métissage" which involves the juxtaposition of dominant historical perspectives and beliefs about Canada with Indigenous historical perspectives. The main aim of this approach is to create a new ethical space whereby Indigenous-Canadian relations can be de-colonized and re-imagined. According to Donald (2009) this can "only occur when Aboriginal peoples and Canadians face each other

across historic divides, deconstruct their shared past, and engage critically with the realization that their present and future is similarly tied together" (p. 5). For curriculum transformation to be meaningful, Aboriginal people have to be involved in the process, otherwise programs and incentives will continue to fail and the clash of jagged worldviews colliding will continue (Ottmann & Pritchard, 2010). Meaningful and lasting intervention in reconceptualising the curriculum requires a systemic, holistic, and comprehensive approach (Kanu, 2005).

2.10 Implementing Multiple Perspectives

The inclusion of a diversity of experiences in schools through the implementation of multiple perspectives aims to challenge the grand narrative and to develop perspective consciousness in students (Barton & McCully, 2012; Cornbleth & Waugh, 1995; den Heyer & Abbott, 2011; Hutton & Burstein, 2005b; Merryfield & Subedi, 2001; Pollock, 2013; Werner & Case, 1997; Woytuck, 2007). The inclusion of multiple perspectives in Social Studies encourages consideration of *the other,* those who are distinct or separate from the societal norm, through the development of historical consciousness and critical thinking skills (den Heyer & Abbott, 2011; Seixas, 2006; Woytuck, 2007). Through the inclusion of multiple perspectives, students develop their own worldviews, become aware of the importance of seeing events through the eyes of others, and develop skills in cross cultural communication and cooperation (Merryfield & Subedi, 2001). A high level of support exists among Alberta Social Studies teachers to maintain the emphasis on multiple perspectives in all components of Social Studies courses, including a specific focus on Aboriginal perspectives and experiences (Alberta Teachers' Association, 2016). In this section I will review models of development of perspective consciousness and share empirical examples demonstrating how it can be taught directly through a variety of pedagogical strategies including historical perspectives and controversial issues.

A number of theorists suggest that learners' thought patterns must evolve through a series of steps to attain a significant degree of perspective consciousness (Hanvey, 1976; Werner & Case, 1997). While often defined differently, these steps all challenge learners to move beyond an egocentric and superficial recognition of different perspectives to a rigorous level of self-reflection that promotes genuine empathy and understanding of diverse perspectives. For example, Hanvey's (1976) framework for the growth of perspective consciousness has played a dominant role in responses to ethno-cultural diversity in education. This model includes four levels of development that move students from a superficial awareness of very visible cultural traits and stereotypes to a greater awareness of both significant and subtle cultural traits and finally to developing empathy, through self-reflection in order to understand how another culture feels from the standpoint of the insider. Werner and Case (1997) provide an alternative, yet similar, model of development of perspective consciousness. They suggest a three-pronged approach of skill development, including *empathy, reflexivity*, and *understanding representation*. Like Hanvey (1976), Werner and Case emphasize the need to develop *empathy* to richly show how *other eyes* interpret events. The skill of *reflexivity* includes teaching students to critically examine the evolution of their own perspectives. In addition, Werner and Case suggest that students need to develop an awareness that learning resources provide only certain *representations* of people, places, and issues. They need to be taught to reflect on and judge the perspectives that guide learning and to question broad generalizations.

Using the above theories as a framework, education researchers attest that multiple perspectives can be directly taught in general Social Studies classes through carefully crafted lessons (Hutton & Burstein, 2005b; Pollock, 2013) when appropriate supports are in place. To obtain this goal, these researchers argue that lessons should include the identification of multiple

sources of information, the sharing of personal stories to develop historical empathy, and eliciting personal stories from learners to create linkages to their own lives. For example, Hutton and Burstein (2005b) recommend *mindful* inclusion of multiple perspectives that includes identifying and including primary sources, literature, and other resources that include the stories of people who are often overlooked in the telling of history including people of colour, religious minorities, women, children, and the aged.

2.10.1 Historical perspectives. The teaching of history provides ample opportunities to encourage the consideration of multiple perspectives (Seixas & Clark, 2006; Seixas & Morton, 2013). According to Seixas and Clark (2006) historical perspective involves the viewing of the past through the social, intellectual, emotional, and moral lenses of time. It is related more to understanding the collective mindset of the times, rather than feeling a sense of empathy for those from the past.

Hutton and Burstein (2005a) provide an example of how strategies were implemented by a fourth grade teacher to teach a lesson on Japanese internment to explore historical perspectives. The lesson was carefully constructed to present the information about Japanese internment from the perspective of a Japanese child and to compare this with information from the textbook and other sources. The lesson was successful in helping students understand the internment from the point of view of a Japanese child, provided practice in understanding point of view, and allowed for discussion of a historical controversy from multiple perspectives.

Research by Pollock (2013) also demonstrates that historical perspectives can be directly taught through mindful inclusion of different sources. Pollock presented two different Grade 12 world history classes with a similar assignment that revolved around comparing different sources of information on the conflicting historical accounts of Christopher Columbus. Pollock claims

that the lesson with the first class was unsuccessful due to his own assumptions that his students would naturally know how to analyze conflicting historical accounts. However, the second group of students was provided with more direct instruction about the nature and construction of historical accounts and, in the end, this second group of students demonstrated, on average, a more sophisticated understanding of the study of history (Pollock, 2013). As suggested by Werner and Case (1997), learners need specific skills in understanding representations of history; it cannot be assumed they know this naturally.

An additional finding in Pollock's (2013) research was the critical role of nurturing historical empathy in students in order to support their understanding of multiple perspectives. This finding resonates with both Hanvey (1976) and Werner and Case's (1997) belief in the importance of empathy to develop perspective consciousness. Historical empathy is not about sympathizing with those in the past, but is instead an attempt to understand how a person alive in a particular period could have believed and acted as they did (Pollock, 2013). Pollock suggests that overcoming our own *historic positionality* or worldview is one of the greatest barriers to historical empathy. Werner and Case (1997) suggest a variety of teaching strategies to richly show how other eyes might interpret current and past events to teach students how to overcome ones' own historic positionality.

Barton and McCully's study (2012) with adolescents in Northern Ireland demonstrates the potential of engagement with multiple historical perspectives to help students develop historical empathy. Their study looked at the impact of a particular curriculum that systematically presents multiple interpretations of events in a balanced and neutral way, with equal attention to experiences and perspectives of two dichotomous versions of the past, the unionist version and the nationalist version. Participants did say that although the curriculum

developed their empathy by making them more appreciative of the experiences of others and helped them understand and accept people of different backgrounds, it did not make them identify any less with their own community's religious and political beliefs. Barton and McCully suggest that a neutral and balanced approach to history education may not be enough to develop a deep, complex, and resilient understanding of history; a greater emotional engagement is required. The sharing of stories, both from the past and from the learners themselves, plays a pivotal role in developing empathic engagement. In addition, Barton and McCully suggest that students need greater opportunities to engage with their own perspectives and to develop skills in reflexivity as described by Werner and Case (1997).

2.10.2 Current controversial issues. Multiple perspectives can also be explored in Social Studies through encouraging the discussion of current controversial issues (Bolgatz, 2005; Hess, 2009; Hess & Posselt 2002). The investigation and discussion of current controversial issues has long been advocated for in Social Studies education (Wilson, Sunal, Hass, & Laughlin, 1999). There continues to be a high level of support amongst Alberta Social Studies teachers to maintain the emphasis on helping students to become more adept at dealing with complexity, ambiguity, and uncertainty inherent to the exploration of controversial issues (Alberta Teachers' Association, 2016). In a recent survey by the Alberta Teachers' Association, over 87% of respondents stated feeling confident in their ability to deal with controversial issues in the classroom. For many teachers, teaching controversial issues "aligns with their conceptions of democracy and the purpose of schooling" (Hess, 2008, p. 128). Addressing controversial issues in the classroom provides an open climate for discussion and self-expression that allows students to investigate issues and explore their own perspectives and those of their peers (Hess & Posselt, 2002). Addressing current controversial issues in Social Studies enhances the quality of

decision making by ensuring that multiple and competing views about controversial political issues are aired, fairly considered, and critically evaluated. For example, Bolgatz's (2005) study of the exploration of the controversial topic of race in a Grade 5 class demonstrated that addressing multiple perspectives through controversial issues allows students the opportunity to grapple with controversy and to demonstrate complex thinking about connections between varying perspectives. When given appropriate opportunity and materials, elementary students not only handle controversial questions, but are often able to stretch intellectually (Bolgatz, 2005).

Both historical perspectives and current controversial issues are two examples of the multitude of pedagogical strategies that teachers employ to include multiple perspectives in Social Studies.

2.11 Challenges to the Implementation of Multiple Perspectives

Research shows that the successful integration of multiple perspectives in Social Studies can be hampered by restrictive institutional structures, racist attitudes, and a dearth of professional preparation.

2.11.1 Institutional structures. Restrictive institutional structures that impede effective inclusion of multiple perspectives include: large class sizes, continued dominance of standardized and limited forms of assessment, top-down administrative approaches, insufficient support for inclusion, lack of time to plan and collaborate with colleagues, and limited resources (Alberta Teachers' Association, 2016; Butler, 2000; Canadian Teachers' Federation, 2016; Jacquet, 2008; Kanu, 2005; Richardson, 2015; Wiens, 2012; Zurzolo, 2007). Limited resources were identified as lack of access to computers and Wi-Fi connection, poor quality textbooks, and out of date materials (Canadian Teachers' Federation, 2016). An overburdened curriculum was

also identified as a significant hindrance (Alberta Teachers' Association, 2016). Alberta Social Studies teachers noted key areas for change for curriculum revisions including: amount of content, developmental appropriateness of content and learning approaches, repetition of content across grade levels, and a need for changes in approaches to assessment that would more aptly address Social Studies learning and goals (Alberta Teachers' Association, 2016). Challenges with the various institutional challenges require an overhaul of the policies, priorities, and practices in schools. Institutional support in the form of time, resources, and strong leadership is required to foster thoughtful social changes in education.

2.11.2 Racist attitudes. Racial prejudice and negative stereotypes demonstrated by colleagues and administration has been identified to be a significant impediment to teaching multiple perspectives (Canadian Teachers' Federation, 2016). Despite efforts to eliminate racism through education, over half of the teachers surveyed in a recent study by the Canadian Teachers' Federation (2016) believe that in general, over the last 5 years, the level of racial prejudice in their community toward Aboriginal people specifically, has increased or remained the same. This correlates with research by Kanu (2005) which revealed a perception among some teachers and school administrators that inclusion of Aboriginal perspectives was not relevant to students of the dominant culture and therefore is "not worth spending money or resources on" (Kanu, 2005, p. 60). Overwhelmingly, teachers in Kanu's (2005) study identified racist, stereotypical attitudes towards First Nations, Métis, and Inuit (FNMI) held by some teachers and students as the most difficult challenge to overcome when attempting to include multiple perspectives.

2.11.3 Teacher preparation. Appropriate teacher experience and professional preparation are key factors in the success of including multiple perspectives (Canadian Teachers'

Federation, 2016; Johnston et al., 2009; Kanu, 2005; Wiens, 2012). For example, teachers in Kanu's (2005) study of Manitoba high school teachers suggested that the key to successful integration of multiple perspectives was the strengthening of their professional efficacy through initial teacher training and professional development opportunities. The need exists for accessible professional learning opportunities to improve teacher knowledge and increase understanding. Teachers have identified that professional learning be provided on various topics and themes, both in-service and pre-service, through workshops and other formats (Canadian Teachers' Federation, 2016).

Although there is ample policy and literature about multicultural, intercultural, and anti-racism education, the effect on practice is still largely limited to the superficial integration of content (Jacquet, 2008). For example, most of the participants in Kanu's (2005) study contributed to Banks' assimilation approach to integration by allowing curriculum topics, not Aboriginal perspectives to remain at the centre of their teaching. Integration of Aboriginal perspectives was occasionally added where convenient to a curriculum that remained largely Eurocentric (Kanu, 2005). Teachers need on-going professional development in the other dimensions of critical multicultural education including: production of knowledge, prejudice reduction, and the empowerment of all students (Jacquet, 2008) to challenge them to incorporate Banks' higher levels of integration of transformation and social action. To be most effective, this type of training should begin in pre-service teacher education, as described in more detail below.

2.12 Teacher Identity

The ways in which Social Studies and multiple perspectives are taken up in the classroom are largely dependent on teachers' individual beliefs and identities (Donald, 2009; Kanu, 2005;

Ottmann & Pritchard, 2010; Peck & Herriot, 2015; Scott, 2013; Solomon & Levine-Rasky, 2006; Thorton, 1989). Individual beliefs are critical to every aspect of teaching from understanding of the subject to planning and assessment to interacting with students (Thorton, 1989). Teaching identities emerge from a combination of professional skills and subject matter discipline knowledge learned during formal teacher preparation, and at a more unconscious level, from individual experiences and beliefs about teaching. In this section I explore the significance of teacher beliefs and identity on pedagogy and provide empirical evidence of strategies aimed to encourage self-reflection in teachers.

2.12.1 Identity development through pre-service teacher education programs. More than content knowledge and skills preparation, teachers' attitudes and perspectives have a greater influence on the learning and teaching of multiple perspectives (Donald, 2009; Ottmann & Pritchard, 2010; Patterson, Doppen, & Misco, 2012). Teachers need to understand the emotions that support these attitudes and perspectives (Keith, 2010). Thoughtful post-secondary education programs can promote the affective development of pre-service teachers by nurturing skills of reflexivity and an understanding of individual positionality. Reflective and critical spaces need to be created to allow pre-service teachers to examine and consider how their personal and professional identities are underpinned by strong emotional investments in particular belief systems and how these identities are situated in the changing cultural dynamics of the schools in which they teach (Johnston et al., 2009; Ottmann & Pritchard, 2010; Solomon et al., 2005). By starting to challenge their own multiple identities, pre-service teachers will become prepared to move outside their contingent practices and assumptions and recognize and counteract oppressive practices, especially their own (Le Roux & Mdunge, 2012).

A number of empirical studies have explored strategies to address the development of

professional identity with pre-service teachers (Johnston et al., 2009; Le Roux & Mdunge, 2012; Solomon et al., 2005; Tamura, 1996). For example, researchers at the University of Alberta designed an optional Diversity Institute for students to provide opportunities to learn about the histories, values, and worldviews of diverse cultural communities as well as a range of culturally sensitive pedagogies, instructional strategies, and reflective activities appropriate for teaching in ethno-culturally diverse contexts (Johnston et al., 2009). Despite the intentions of the Institute to challenge the pre-service teachers to reflect on their identities related to diversity issues, most participants remained at a shallow level of awareness and unconsciously resisted efforts to encourage a deep reflection on their own biases and world views (Johnston et al., 2009).

Solomon et al. (2005) also explored the challenges of post-secondary education programs to effectively engage pre-service teachers in deep reflection of diversity. Their study on the beliefs and ideologies of a group of White pre-service teachers on their understanding of race revealed several strategies that pre-service teachers employed to avoid addressing Whiteness and its attendant privileges in Canadian society, such as the negation of White capital and holding liberalist beliefs in meritocracy.

Research by Le Roux and Mdunge (2012) studied a 7-week diversity program for Foundational Stage pre-service teacher education students at the University of the Free State in South Africa. The program encouraged students to engage with their own multiple identities and develop an awareness of oppression and the myriad ways in which it can play out in classrooms. Evidence revealed that students were less interested in challenging their own assumptions and would rather have had their instructors give them strategies for classroom practice. The disjunction between pre-service teachers and their perceived relevance of the diversity program stresses the need for pre-service teacher education programs to strengthen the links between

professional identity construction and the development of agency for change. Post-secondary institutions need to reflect deeper on the structure of the existing teacher education curriculum to permit more authentic engagement with diversity and development of professional identities.

2.12.2 Cultural disqualification. Pre-service education and professional development for teachers must also address the tension between insider and outsider knowledge to alleviate teacher anxieties inherent in exploring the perspectives of diverse groups to which they may not feel familiar. Curricular requirements to share diverse perspectives challenge teachers to stretch beyond their traditional roles as managers of information to become interpreters of culture. The task of interpretation is complex, multifaceted, and demanding (Donald, 2007) and may lead to feelings of discomfort in teachers. Donald (2009) suggests that when teachers are placed in the unconventional position of interpreters of culture, resistance is natural and to be expected. He argues that such feelings of incompetence and awkwardness can lead teachers to retreat behind a wall of willful ignorance, citing self-disqualification to speak on behalf of Indigenous peoples, in particular. *Cultural disqualification* is the argument used by teachers to justify their non-engagement with Indigenous perspectives; the pedagogical logic being that teachers are only allowed to teach about their own cultures (Donald, 2009). Acknowledging the affective domain of teachers through pre-service education and professional development can help to begin breaking down the walls of resistance.

2.12.3 The role of personal commitment from teachers. Though teachers may have exposure to effective strategies for addressing ethno-cultural diversity through pre-service teacher education or ongoing professional development, they do not necessarily incorporate these ideas into instruction (Barton & Levstik, 2003; Scott, 2013). In "study after study, it has been shown that what teachers know has little impact on what they do" (Barton & Levstik, 2003, p.

359). Education researchers are beginning to explore this incongruence. For example, Barton and Levstik (2003) studied the difference between different approaches taken by teachers to implement multiple perspectives in historical investigations. They suggest that a personal commitment in teachers to particular beliefs impacts from which perspective they will teach. For example, teachers who believe in the benefits of sharing multiple perspectives are more likely to include them in their classroom practice.

Scott's (2013) qualitative study on Alberta high school Social Studies teachers also demonstrates the importance of teachers believing in the purpose of teaching multiple perspectives. Scott's research indicated a general resistance to affording room for Indigenous perspectives specifically. Teachers did not grasp the greater link between the integration of Indigenous perspectives and Indigenous student success. Participants felt that unless the content to be explored directly related to Indigenous issues, that Indigenous perspectives were not necessary to explore (Scott, 2013). Scott's research demonstrates the need to develop in teachers a sense of purpose to including all diversity of perspectives.

2.13 Role of students. The Alberta Program of Studies for Social Studies acknowledges the role of students' prior knowledge and background on their learning. For example, the PoS states: "Students bring their own perspectives, cultures, and experiences to the Social Studies classroom. They construct meaning in the context of their lived experiences through active inquiry and engagement with their school and community" (Alberta Education, 2005, p. 5).

The significance of students' prior knowledge and background has also been acknowledged in research (Peck, 2003; Seixas, 2006; Simmonds, 2012). In her study on children's understanding of ethnic diversity, Peck (2003) suggests that "attempting to design a programme which teaches about ethnic diversity without knowing the substance of children's

thinking about the concept is like putting the cart before the horse" (p. 136). Simmonds (2012) suggests narrative inquiry as a strategy for eliciting information about students' backgrounds. According to Simmonds (2012), encouraging student participation in discussion through narrative inquiry can help to move beyond abstract, one-dimensional illustrations to create learning communities which foster dialogue that addresses the reality of students' social, economic, and cultural conditions.

Students will respond differently to Social Studies since they use different lenses to make sense and react to what they learn (Le Roux & Mdunge, 2012). The incongruence between students' individual cultural lenses and school structures can clash when teaching multiple perspectives. The *cultural discontinuity* hypothesis suggests that prior cultural socialization influences how students negotiate the structures in the school system including responding to curriculum, instructional strategies, learning activities, and communication styles in the classroom (Gay, 2000; Wertsch, 1991). For example, an incompatibility between the regimentation of the traditional classroom structure and the Indigenous belief in non-interference in childrearing practices creates difficulties when attempting to integrate Indigenous perspectives into the standard curriculum (Kanu, 2005). When approaching multiple perspectives, it is critical for teachers to understand students' backgrounds and to be sensitive to possible discontinuity between a child's culture and the institutional culture of the school.

2.14 Conclusions

The progressively complex ethno-cultural diversity in Canada highlights the need to develop perspective consciousness in students through inclusive and pluralistic school practices and policies. A reconceptualist approach to curriculum works towards a discourse that is reflective of the larger social and cultural context and includes the perspectives of traditionally

marginalized cultural groups. My review of the literature demonstrates that over time, small gains have been made through culturally responsive approaches that have been overshadowed by restrictions of institutional barriers and the pervasive acceptance of the grand narrative. I noticed that it has been well documented that certain support factors seem to be essential to contributing positively to the inclusion of multiple perspectives. These factors include supportive institutional structures and pre-service education programs and professional development opportunities that reflect a more critical approach that empowers teachers to engage in culturally responsive practice. Most notably, I observed that the empirical support demonstrated a need to activate the affective domain of both teachers and students to make significant gains in the development of their reflexive skills. It is important for teachers to understand and incorporate the backgrounds of students when including multiple perspectives. Although several studies pinpoint the institutional factors that impede the implementation of multiple perspectives, few have focused on the teachers' perspectives, attitudes, and values towards this approach.

3.0 Methodology

In this chapter, I share the research methodology, research design, and data analysis procedures that were employed for the purpose of exploring teachers' perceptions of including multiple perspectives in elementary Social Studies. In addition, I discuss strategies that were used to increase the integrity of the research, ethical considerations, and limitations of the study. The research used a qualitative single case study methodology and employed various types of data collection strategies including interviews, focus groups, and artifacts.

3.1 Qualitative Research

Given that the study involved teachers interacting with the Alberta Program of Studies for Social Studies and given the social contexts in which they teach, the epistemological position that I adhered to was social constructionism. My research was guided by theories of critical multiculturalism, teacher identity, and reconceptualist curriculum development. This combination of epistemological and theoretical approaches requires an examination of the social world capturing the reflexive interaction between humans and their environments. In light of these underpinnings, I determined that a qualitative research design was the best way to examine my question about how Alberta teachers perceive the inclusion of multiple perspectives in Social Studies for a number of reasons. First, qualitative research is exploratory and is used to build knowledge about an area that little is known. This study aims to shed light on Alberta teachers' conceptions of including multiple perspectives in elementary Social Studies, an area in which minimal research has previously been completed.

Second, studies with a high degree of individualization fit well with a qualitative approach (Patton, 2002). My research aimed to understand the variation in teachers' conceptions of multiple perspectives and the nature of that variation. Because quantitative instrumentation,

such as a survey or questionnaire with closed-ended questions, requires a researcher to suggest specific ranges of responses, this approach had the potential to miss variations and to ignore deeper understandings and conceptions that may not be taken into account. Third, a qualitative approach is a highly appropriate method for studying process (Merriam, 1998; Patton, 2002). Exploring teachers' perceptions of and experiences with multiple perspectives required a focus on process, not outcomes. Given these factors, a qualitative approach was an appropriate methodological framework for this study.

3.1.1 Case study. Case study is one example of a qualitative approach to methodology. A qualitative case study is defined by Merriam (1998) as an intensive, holistic description, and analysis of a single instance, phenomenon, or social unit. A case study design is employed to gain an in-depth understanding of the context and the meaning for those involved. The interest is in the process rather than outcomes, in context rather than specific variables, in discovery rather than confirmation (Merriam, 1998).

A single case study methodology was employed to provide rich and layered descriptions from which themes were derived to illustrate teachers' experiences with and conceptions of including multiple perspectives in Social Studies. The case study focused on the supportive and restrictive conditions that impact the integration of multiple perspectives, rather than on providing definitive explanations and solutions.

Based on Stake's (2000) description of the three categories of case study, including instrumental, intrinsic, and collective, my research fell within the instrumental category. An instrumental case study provides insight on an issue or is used to refine theory, to advance understanding of the object of interest, describe a specific case of a more general phenomenon (Stake, 1995). Stake (2000) suggests that in instrumental case study "[t]he case is of secondary

interest, it plays a supportive role, and it facilitates our understanding of something else" (p. 437). This understanding means that the case study itself, and this particular research in which it was situated, offered more than a description of what the participants said. In addition to a "thick description" (Geertz, 1973), this study provided insight into current challenges and opportunities related to the implementation of the Alberta Social Studies curriculum directive to integrate multiple perspectives as well as provides suggestions for supporting teachers in doing so.

The boundaries of the case are a defining factor in case studies. The boundaries for this research were limited to practicing teachers of the Alberta program of studies for elementary Social Studies in a small city in Alberta.

3.1.1.1 Rationale for case study. I chose a case study methodology for a number of reasons. First, case study provides a level of flexibility not readily offered by other qualitative approaches as it is designed to specifically suit the case and research question (Merriam, 2009; Stake, 1978). Methodological flexibility is also demonstrated in case studies through the incorporation of different paradigmatic positions, study designs, and methods. To elicit the broadest range of participant experiences with multiple perspectives, this required a level of flexibility to accommodate multiple methods of data collection and an interactive data collection process that was responsive to the varying needs of the participants.

Second, case study can be useful when the questions explore the how's and why's of a phenomena (Yin, 2014). As little was known about the relationship between teachers and their perceptions of multiple perspectives, understanding more about the how's and why's of this phenomena is important and promises to better inform the field of Social Studies. The depth and detail captured by case study has the potential to render useful data to help understand social

contexts that are meaningful and applicable to building environments conducive to replicating positive outcomes.

Third, because case studies are anchored in real life situations, they result in a real and holistic account of a phenomenon (Merriam, 1998). The research study aimed to understand the real life context and relevant variables to integrating multiple perspectives into the Social Studies program by uncovering and acknowledging teachers' experiences and perceptions. A case study methodology was deemed appropriate for this study because it aimed to add to the knowledge of pedagogy in Social Studies by drawing on teachers' personal experiences with integrating multiple perspectives.

3.1.1.2 Critiques of case study. Critiques of case study methodology suggest that qualitative case study methodology is a form of empirical research that cannot be moved from hypothesis to theory in accordance with the development of scientific principles (Baškarada, 2014; Flyvbjerg, 2011; Traianou, 2007; Yin, 2014). In the world of scientific experimentation, an experiment must be replicated several times in order to form the basis of scientific theory. Case study methodology that focuses instead on thick and rich descriptions of singular contexts does not permit replication. Additionally, critics of case study methodology suggest that whether it is a single case study or a multiple case study, sample sizes are not large enough to allow for generalization to a population (Hitchcock & Nastasi, 2010; Murakami, 2013; Yin, 2014). As such, statistical significance of the study is often unknown or unclear and rarely calculated. However, the depth and detail captured in a case study has the potential to render important data to help understand social contexts in ways that other methodologies cannot.

Despite the critiques, a case study methodology was most appropriate for the research as it mapped the contours of teachers' experiences with including multiple perspectives in

elementary Social Studies, rather than verifying or developing laws.

3.2 Research Design

3.2.1 Unit of analysis. The unit of analysis, or case, is defined as the phenomenon occurring in a bounded context (Miles, Huberman, & Saldaña, 2014). The unit of analysis defines what a "case" is in a case study. Examples of a unit of analysis include: individuals, groups, artifacts, geographical units or social interactions. In this study, the unit of analysis was a group of elementary Social Studies teachers in the same geographical region and their perceptions of including multiple perspectives. The study investigated the individual and collective experiences of elementary Social Studies teachers with the implementation of multiple perspectives in several schools in a small city in Alberta.

3.2.2 Sampling and selection. The sampling strategy combined purposeful and snowball sampling methods. Purposeful sampling is "based on the assumption that the investigator wants to discover, understand and gain insight and therefore must select a sample from which the most can be learned" (Merriam, 2009, p. 77). I emailed information letters to two school superintendents (Appendix B) to request their permission to conduct research and to assist with purposeful sampling by sharing the Letter of Information for Principals (Appendix C) and information poster (Appendix D) about the research project with all elementary schools in their jurisdiction. As a result, four teachers emailed me to express interest in the study. Two of these teachers ended up participating in the full study. Purposeful sampling was also used to share the information letter through the Social Studies Council of the Alberta Teachers' Association. Zero teachers responded to that strategy. I used snowball sampling by asking my personal contacts in the field and key participants for recommendations of other teachers who fit the criteria for the study. Some of my personal contacts included school administrators and

teachers who had a position in their local teachers' association. As a result of snowball sampling, six teachers agreed to participate in the research.

Originally the criteria for participation in the research study was Grades 4 to 6 teachers at the selected research sites who were currently teaching Social Studies and who had taught the Grades 4 to 6 Alberta Social Studies Program of Studies for a minimum of two years. A Grade 3 teacher and a Grade 7 teacher expressed interest in participating in the research. Because I felt that their experiences with different grades in the Program of Studies would provide additional important insights, I included them in the study. In total, eight teachers from Grades 3 to 7 who had a minimum of two years' experience teaching the Alberta Program of Studies participated in the study. This group provided the *bounded system* required for a case study as described by Stake (2000).

3.2.3 Setting. According to Marshall and Rossman (2006), a realistic site selection is where: entry is possible, there is a high probability that a good mix of the processes, people, programs, interactions, and structures of interest is present, the researcher is likely to be able to build trusting relationships with participants, the study can be conducted and reported ethically and data quality and credibility of the study are reasonably assured. Originally the setting for this study was to be in an urban service area in northeast Alberta. After securing permissions for two school jurisdictions in this setting, I attempted to recruit participants through purposeful and snowball sampling methods. After 1 month of repeated recruitment attempts, only two teachers committed to participating in the research. After consulting with my academic supervisors, I decided to change the setting to a different location, to several elementary public schools in a small city in Alberta where I had more personal contacts who could assist with the recruitment of participants.

3.2.4 Participants. The participants in this study were employed as full-time teachers in grades 3 to 7 in two different school jurisdictions within the same small city in Alberta. Robert was a male grade 5 teacher with 33 years of teaching experience with the same school district. Johanne was a female grade 5 teacher with 29 years of teaching experience in various school districts across Alberta and overseas in Scotland. She had a broad range of teaching experience including working with: First Nations communities, gifted and talented students and immigrant students. Johanne held a Master's degree in Education. Bailey was a female grade 3 teacher at a French immersion school with 22 years of teaching experience. She spent four of those years teaching in Saskatchewan. Erika was a female grade 4 teacher with 11 years of teaching experience with her current employer and 5 years teaching experience with a school district in northern Alberta. At the time of the research study, Erika was studying for her Masters in Education with a specialty in deaf and hard of hearing education. Nichol was a female who taught a grades 4 and 5 combined class. She had 13 years of teaching experience with her current school district. Nichol held a Bachelor's of Physical Education, in addition to a Bachelor's of Education. Jill was a female grade 6 teacher with six years of teaching experience with her current school district. Teaching was Jill's second career after working as a business owner. Owen was a male grade 7 teacher with his Master's in Education. He had six years of teaching experience with the school district. The final participant, Matt had four years of teaching experience with the same employer. At the time of the research study, Matt was teaching grade 5 at a French immersion elementary school, which he had formerly attended as a student.

3.3 Data Collection

Interviews, focus groups and other sources of data were used as research methods in this study to gather data that can be categorized as: perceptual, conceptual, and experiential.

Perceptual data explored teachers' perceptions of including multiple perspectives in Social Studies. Conceptual data explored teachers' understanding of the concept of multiple perspectives and its various definitions, while experiential data uncovered teachers' successes and challenges with integrating multiple perspectives.

3.3.1 Semi-structured interviews. Qualitative interviewing is a flexible and powerful tool to capture the voices and the ways people make meaning of their experiences (Rabionet, 2011). Interviews are not neutral tools of data gathering but active interactions between two (or more) people, leading to negotiated, contextually-based results (Fontana & Frey, 2000). Semi-structured interviews were used in the research study. A semi-structured interview style permitted flexibility while probing for specific data. Corresponding to a social constructionism epistemology, "semi- structured interview formats assume that individual respondents define the world in unique ways" (Merriam, 2009, p. 90). Semi-structured interviews allowed me to probe for more information when required and to follow the flow of the interview when it went in unexpected but still related directions.

A limitation of using semi-structured interviews is that they require careful wording of the questions before each interview, as ideally, participants would be exposed to the same stimuli, in the same order, and in the same way, to ensure a more accurate data collection and to make for greater comparability. In reality however, the interview questions can veer into a different order to follow the gist of the conversation, as they did during my own data collection. Also, there is a risk in semi-structured interviews that important information will not be captured by the questions asked; therefore at the end of each interview, participants were given an opportunity to add any additional information they felt was pertinent (Patton, 2002).

As the primary researcher, I was the only person to conduct the semi-structured

interviews. Two sets of interviews were conducted, one prior to the focus group and one after. The initial interviews lasted about 1 hour. To encourage participation, initial interviews were conducted at a space convenient to the participants. Four interviews were conducted on site at the teachers' schools, three were conducted at a coffee shop, and one interview occurred in a teacher's home. Teachers were given the choice to participate in the second interview face to face or over the phone. All participants chose to do the second interview over the phone. Interviews were audio recorded so that I could attend to the direction, rather than the detail of the interaction and listen intently to the recording afterward.

I made a conscious effort to establish rapport with the interviewees beginning with the initial contact as demonstrated in the introductory letter (Appendix E). To develop further rapport and to promote a connection to the topic prior to the initial interview, participants were asked to complete two pre-interview activities (PIAs) (Appendix F). Pre-interview activities encourage participants to recall and reflect on their own experiences and to share these meanings with the researcher. PIAs can lead to a variety of benefits for both the participant and the researcher (Ellis, Hetherington, Lovell, McConaghy, & Viczko, 2013). For example, PIAs provide space for participants to initiate the interview by talking expansively about their recalled experiences, help to diffuse power differentials in the interview, and assist the interviewer in showing genuine interest in whatever the participant shares thereby encouraging a lengthy response. PIAs also provide an opportunity for the researcher and participant to establish shared meaning for words and frameworks that emerge from these (Ellis et al., 2013). Participants were asked to complete one of five possible PIAs plus the mandatory "Tree of Life" activity (borrowed from Merryfield, 1993), and to bring these activities to the initial interview. I opened each interview by providing time for participants to share their PIAs. Participants were eager to

share their life experiences through the PIAs. By sharing their personal stories first, this process appeared to build the confidence of participants to discuss multiple perspectives later on in the interview. The PIAs appeared to provide participants with new insights about how they came to their understandings of multiple perspectives today. The PIAs helped me to understand the history and frameworks from which participants interpreted their role as teachers and their interpretations of Social Studies.

The purpose of the initial interview was to understand teachers' contexts and to map their understandings of multiple perspectives by gathering both conceptual and perceptual data. Questions were grouped into four different categories as follows: questions about the context of participants' classrooms, questions about participants' experiences with diversity, questions about participants' experiences as Social Studies teachers, and questions about participants' experiences with including multiple perspectives in Social Studies (Appendix G). The semi-structured nature of the interview allowed me to identify and explore new questions as they emerged. As such, participant responses served to shape the direction and flow of the conversation.

Different elicitation techniques, as described by Barton (2015) were employed to gather data. Elicitation techniques are "interviewing strategies that provide alternatives to direct verbal interview questions and are especially useful when researchers want respondents to talk about controversial topics or ideas they have little experience discussing" (Barton, 2015, p. 203). Arrangement tasks such as ordering words, construction tasks such as free listing, and explanation tasks such as thinking aloud are examples of elicitation strategies that were incorporated into the two interviews and focus group.

Examples of conceptual questions and elicitation strategies that were used in the initial

interview include:

- When you hear the phrase "multiple perspectives", what comes to mind?
- Place the series of words representing different perspectives, in order to indicate which perspectives you believe are most prevalent in your particular student population. Then put the same series of words in order to indicate which perspectives are, in reality most commonly explored in their Social Studies class. Words include perspectives such as: Aboriginal, Francophone, Immigrant, and Dominant European. Explain your reasons for ordering the words in this manner. Why might there be a difference between the perspectives you identified as most prevalent and those that you identified as most commonly explored?
- Are there any of these perspectives above that you don't teach? Why?

Examples of possible perceptual questions include:

- How would you describe your comfort level in including multiple perspectives?
- What do you think your colleagues find difficult about including multiple perspectives?
- How do you or your school honour the different perspectives that your students bring to the classroom?
- Imagine you were given a magic wand and time and money were no object, what are three things you would wish for that would make it easier for you and your colleagues to include multiple perspectives?
- Can you please tell me which different biases you think you bring to the classroom based on your own perspectives? Things to consider are your race, gender, sexual orientation, religion, socio-economic status, etc. How are these perspectives shared

with your students? Or are they?

A focus group was conducted 2 weeks after all of the initial interviews were completed. Following the focus group, the second round of individual interviews was conducted to delve deeper into the issues discussed in the first interview and the focus group. This round of interviews provided an opportunity for participants to express any final thoughts or issues they had about multiple perspectives. The second interviews varied in length from 20 to 60 minutes, depending on how much each participant chose to share. Some of the questions I asked varied between participants as I sometimes needed clarification or expansion on information shared in the initial interview and focus group.

Examples of perceptual questions that were included in some of the second interviews include:

- Do you think it is important for all teachers to include multiple perspectives? Are there certain grades or subjects where it is more important to do this? Why?
- In our interview, you mentioned that collaborating with your colleagues was one thing that you really appreciated about teaching. How do you think collaborating with your colleagues could help you with including multiple perspectives? Other than time, is there anything else that could help facilitate collaborating with colleagues?
- You mentioned that students need to be able to connect on an emotional level with each other to open up the conversations. What conditions are necessary for students to make these connections and what do you do to promote these conditions/safe spaces?
- Have there been times during your teaching that including multiple perspectives has

led to surprising situations or results?

- If you could change one thing about the expectation in the Program of Studies to include multiple perspectives, what would it be? What is the main reason that one thing needs changing?
- Do you have any last burning issues or thoughts you would like to share?

Because the success of an interview will depend on how well the researcher has anticipated and practiced (her) role (Marshall & Rossman, 2006), I completed a pilot study in advance with both sets of interview questions with five teachers who did not participate in the study. As a result of the pilot study, I refined, omitted, and clarified some questions. Based on feedback from pilot study participants, I provided an example of a completed "Tree of Life" pre-interview activity which proved very helpful for the participants in the actual study.

3.3.2 Focus groups. Focus groups are a type of interview conducted with a small group of participants in order to gain insight into the participants' insights, beliefs, and attitudes regarding a subject (Patton, 2002). I chose to conduct a focus group for my research study for a number of reasons. First, focus groups are particularly useful for exploratory research when little is known about the subject of interest (Stewart, Shamdasani, & Rook, 2007). Currently little research exists in the integration of multiple perspectives through the Alberta Program of Studies for elementary Social Studies. Second, focus groups are flexible and provide opportunity to collect large and rich amounts of data while respondents react and build on the responses of other group members (Stewart et al., 2007). This synergistic effect of the group setting resulted in the production of data that could not have been collected in individual interviews. Third, focus groups allow the researcher to interact directly with respondents, which provided opportunities for me to clarify and probe responses.

Critics cite a number of limitations of focus groups (Stewart et al., 2007). For example, the small number of participants in focus groups limits the generalization of results to a larger population. However, the small number of participants encourages a deeper exploration of the phenomenon, leading to rich and thick description. Additionally, the results obtained in a focus group may be biased by particularly dominant members and more reserved participants may be hesitant to talk. As such, it was critical for me to play an active role in moderating to ensure equal participation by all members. The focus groups was audiotaped and a research assistant was present to take additional notes on the focus group discussion so that I could concentrate on being a facilitator and not a recorder (Appendix P). I was conscious of keeping conversation on topic as much as possible and to refer to the script of questions consistently to prevent moderator bias by knowingly or unknowingly seeking to achieve group consensus on particular topics.

I conducted and moderated one focus group to gather experiential and perceptual data. The focus group took place between the first and second round of interviews. The purpose of the focus group was to explore teachers' pedagogy and rationale for including multiple perspectives (Appendix G). Six of the eight original participants attended the 1.5-hour focus group discussion. "The ideal size of a focus group for most non-commercial topics is five to eight participants . . . four to six participants . . . are becoming increasingly popular because the smaller groups are easier to recruit and host and are more comfortable for participants" (Krueger & Casey, 2009, p. 67). For this reason, and because the comfort of participants was prioritized, six participants was deemed sufficient for the focus group.

Examples of experiential questions and elicitation strategies that were included in the focus group include:

- Think back to all of the different strategies you or other teachers you have seen, have

used to include multiple perspectives. In groups of three or four, I would like you to brainstorm the different ways you or others have used to teach multiple perspectives. Think about specific teaching strategies or resources. You can use the list of strategies provided (Appendix H) for ideas and you can add others. Write one strategy on each sticky. (Note this is a "free listing" activity, in which participants are asked to brainstorm as many ideas as possible.)

- Using the image of a target to sort the stickies of strategies (e.g., field trips, guest speakers, debates, etc.) based on which you would be most likely to use to teach multiple perspectives (place the most likely to use in the middle of the target and work outwards). Share the target with the whole group and explain, what are your reasons for placing this strategy here and not here? (Note: This is a *think aloud* elicitation strategy, in which participants were encouraged to talk through their decision making aloud.)
- Now, let's look at the resource (video, lesson plan, book) you brought to share that you use to implement include multiple perspectives. What have been some of your successes and drawbacks in using it? Which of these strategies did it include? What have been (generally speaking) students' responses to this activity?
- Using the list of strategies provided, rank them from most to least likely that you would use to help you include multiple perspectives (Appendix I).

Examples of perceptual questions that were included in the focus group include:

- What are the benefits to students in including multiple perspectives?
- If you were going to give advice to a beginning teacher about including multiple perspectives what would you say?

- What do you think has the biggest impact on how and when you include multiple perspectives in your teaching? For example, is it your personal experiences? The demographics of your student population? Your own background? The Program of Studies? The textbook?

3.3.3 Other sources of data.

3.3.3.1 Artifacts. As part of the elicitation techniques described above, I collected several artifacts from the participants. Participants were asked to leave copies or images of the artifacts (lesson plans, videos, books) and various other documents with me, if possible. These artifacts were coded and analyzed along with the other data.

3.3.3.2 Personal research journal. I maintained a personal research journal to support the data collected in the interviews and focus groups. This represented a strategy of reflexivity, as recommended by Merriam (2009) to support the credibility of the study. Merriam (2009) defined reflexivity as "the process of reflecting critically on the self as researcher, who is considered the human instrument" (p. 219). My personal research journal included my reflections and feelings about my role as a researcher and perceptions of the research process. This journal allowed me to consider and work with the data in more depth.

3.3.3.3 Field notes. Immediately after each interview I recorded my own audio files or wrote about my own impressions of the interview. These impressions included key points shared by the participant and notes on the tone and body language expressed by the participant during the interview. I wrote and rewrote these descriptions several times. As LeCompte and Schensul (1999) describe, the field notes helped to capture "clearly the situation within the photographic frame in all its detail at that particular point in time". Field notes were referenced during the data analysis process.

3.4 Data Analysis

In the following section, I will describe my process of data analysis including how I prepared and coded the data.

3.4.1 Data preparation. I began the data analysis process by preparing the data from the two sets of interviews and the focus group. Data from the interviews and focus group was collected in the form of digitally recorded audio files. These files were transcribed into Word documents by a contracted third party. I verified the transcriptions against the original recordings for accuracy and edited the scripts as needed. I imported the data from the interviews and focus group into Atlas.ti7, a qualitative data analysis software program as primary documents in a single hermeneutic unit.

All data was "tidied up" in a process described by LeCompte and Schensul (p. 37). I made copies of all text materials, including the interview and focus group questions, transcripts, field notes, reflective journal, and artifacts. This data was chunked in three different types of files, digitally and in hard copy. First, data was organized into genre files with specific types of data such as: PIAs, interview transcripts, field notes, artifacts, and reflective journal. Second, data was organized into cast-of-character files which included everything said, done or relevant to each participant. Finally, data was organized into activity files such as: PIAs, initial interview, focus group, and final interview. Creating this organization system was a critical first step to tidy up the data systematically so that I could retrieve it easily.

3.4.2 Coding the data. I began the analysis with a close reading of the data, including the semi-structures interviews, focus group and PIAs so that I could make annotations about emerging patterns. In this process I made notes about big picture themes that recurred in numerous sets of data and noted quotations that appeared to encapsulate these big ideas or to

highlight interesting and unique perspectives. During this process, I concurrently used the transcripts and the audio recordings so that I could understand the context and sense of tone used by participants.

In the second reading of the data, I began a procedure referred to as *open coding* which leads to the identification of possible central or core concepts on which the analysis begins to build (Gilgun, 2001). Open coding is the first step in developing a grounded theory by using key words and other meaningful chunks of data in analysis. Thirty-three codes were created during this process.

In the *axial coding* phase, I reviewed, refined, and re-assigned codes to specific quotations to classify their meanings. I determined that some codes would remain as is, while others were deleted or combined. Twenty codes remained at the end of this process. I used the Atlas.ti7 software program to assign and record the final codes given to the data. I created a codebook containing a list of codes, the set of criteria establishing which characteristics should be present in a unit before it is assigned that code, and examples of quotations in which the code was applied.

After the data was coded, I used the constant comparative method, as recommended by Merriam (2009) to construct categories. These categories met the following criteria suggested by Merriam (2009): they represented the aim of the research question, they were exhaustive in the sense that all units of data could fit into a category, and they were mutually exclusive, where one unit of data could only be placed in one category at one time. The name of each category clearly described the data it held. From there, categories were combined into themes to show relationships between concepts and codes. I continued this process until data saturation was reached and no significant new information was forthcoming from the data. The themes that

emerged include:

- Teachers have differential understandings of multiple perspectives
- Teachers' personal and professional experiences shape their understandings of multiple perspectives
- Teachers require a multitude of supports to meet the challenges of including multiple perspectives
- Students play a critical role in determining how teachers include multiple perspectives
- Teachers use a variety of strategies to include multiple perspectives

Throughout the coding process I referred to my personal research journal and field notes to verify the codes, categories and themes that emerged. The artifacts provided additional data to support the conclusions specifically related to theme of teaching strategies. I created different colour coded mind maps to graphically represent the connections between codes, categories, and themes. Here is one example of a mind map used to help me represent the connections between the themes and categories.

Figure 1. Mind map of themes and categories of data.

3.5 Strategies Used to Increase the Integrity of the Research

To increase the integrity of the research, measures were taken to address the study's internal validity (or credibility), external validity (or transferability), dependability, and confirmability (Guba & Lincoln, 1998).

3.5.1 Credibility or internal validity. Lincoln and Guba (1985) argue that ensuring credibility is one of most important factors in establishing trustworthiness. Credibility is concerned with how the researcher's interpretations of the data match reality. Several strategies were used to increase the credibility of the study.

3.5.1.1 Instrument testing. To check that the instruments measured what they were intended for, I completed pilot studies with five volunteer teachers. This process improved the mechanics and language and clarified meaning of the pre-interview activities and the interview questions. Feedback from testers resulted in reducing the number of interview questions and providing examples for responses to the pre-interview activities.

3.5.1.2 Triangulation. Triangulation was used to compare and contrast data collected from each participant through the pre-interview activities, interviews, focus group, and artifact analysis. I used others' reactions (member checkers and academic supervisors) to learn about the accuracy, completeness, fairness, and perceived validity of my data interpretation, as suggested by Patton (2002) to encourage additional triangulation with analysis.

3.5.1.3 Member checks. To improve the credibility and determine plausibility, member checks were conducted by asking each interview participant to review their transcripts and a two- to three-page summary of analytical themes that I identified in their two interviews. Participants were invited to respond by email or phone. Seven participants responded by email. One did not respond. Those who gave feedback fully agreed with identified themes and offered only minor clarifications.

3.5.1.4 Rapport. To increase authenticity, I worked to establish rapport with participants prior to and during the interviews. The pre-interview activities assisted greatly in building rapport and helping participants to feel comfortable. During the interviews and focus groups, I spoke in a conversation style, maintained eye contact, and used nonverbal and verbal probes. To help ensure honesty, teachers were given various opportunities to decline participation so that data collection sessions only involved those who were genuinely interested in participating. One participant declined to attend the focus group for personal reasons.

3.5.1.5 Supervisor review. To improve the credibility of the study, I shared my initial coding system, codebook, and initial conclusions of the study with my academic supervisors for their feedback. They offered suggestions on my particular coding issues, challenged some of my assumptions, and provided input on ways to clarify the findings.

3.5.1.6 Reflective journal. I kept a reflective journal to contribute to what Guba and

Lincoln (1998) term *progressive subjectivity* to monitor my own developing constructions. I referenced this journal frequently throughout the analysis process to ensure that conclusions were based on a sound understanding of their development.

3.5.1.7 Careful analysis and reporting. During the analysis I used the computer software program, Atlas.ti7 to improve data organization. I reviewed the coding multiple times and made changes as necessary.

3.5.2 Transferability or external validity. Transferability is the concept that suggests that results can be generalized to other populations not included in the study (Patton, 2002). Because the findings of qualitative research are specific to a particular context and relatively small population sample, replication of the study is not possible. Instead, I have provided rich, thick descriptions of the environment so that the reader can decide if the prevailing context is similar to another situation and whether the findings could be applied there.

3.5.3 Dependability. Dependability is similar to transferability in that techniques are used to show that if the study were repeated in the same context with the same methods and participants, similar results would be achieved (Shenton, 2003). To address issues related to dependability, I created an audit trail to describe the processes of research used including: the research design, informed consent forms, interview and focus group transcripts, interview summaries, and codebook.

3.5.4 Confirmability. Confirmability is the concept related to the objectivity of the researcher. Researchers need to explain their biases, dispositions, and assumptions regarding the research they intend to conduct. Stating my own epistemological and theoretical paradigms at the beginning of this document clarifies my own positioning in the research.

3.6 Ethical Considerations

Before research began, this study secured approval from the Research Ethics Board at the University of Alberta (File # Pro00059898) and consequently went through an extensive ethical review (Appendix A). Minimal risk was associated with the research. However, although none of the questions in the study were likely to elicit a response that could jeopardize participants' emotional state or employment status, some questions may have been considered controversial on the grounds that they may have caused participants to consider the inclusion in Social Studies of multiple perspectives of differing cultural groups in Alberta. This had the potential to have participants place different value on the contributions of the different cultural groups. An additional risk associated with any in-depth interviewing was that participants may have felt their privacy was invaded or that they had shared things they never intended to reveal.

To address the possible risks and to ensure general standard of ethical research, the following steps were taken. Although moral obligation to ethics does not begin and end with the signing of the consent letter, the letter itself was explicit and provided a detailed account of the research problem, including several research goals and an explanation of how the research would be carried out. Care was taken to preserve anonymity by changing all proper names in the data. The specific research site was not identified by name, location or district affiliation. Participants were told to only answer questions they felt comfortable answering, and that they could ask for the recorder to be turned off or they could discontinue their participation in the study at any time. Audiotapes, copies of interview transcripts, interview summaries, and all logs were kept in a locked file cabinet in my locked home office or in password protected computer files. All data and records related to this research project will be held securely for a minimum of 5 years of completion of the research project and, when appropriate, the data will be destroyed in a manner

which preserves confidentiality.

3.7 Limitations of this Study

This study had several limitations. The first limitation involved the lack of triangulation in data collection methods. All data was self-reported. As such, data may have been somewhat vulnerable to error due to the desire of participants to offer the responses they thought I might want to hear. To reduce the effects of social desirability, I attempted to make the interviews more like professional conversations, rather than a formal inquiry. I tried to make the environment conducive to open and honest dialogue by consciously developing rapport. This study may have benefitted from collecting additional forms of data through classroom observations to confirm the use of pedagogical practices discussed by the participants.

A second limitation to the study involved the small sample size which does not permit generalizations to broader educational communities. However, the elementary teachers who did participate worked in a wide range of schools across two school jurisdictions. Their students varied socio-economically, culturally, and academically. The participants varied in their years of teaching experience from 2 to 27 years. The purpose of the research was not to make broad generalizations but instead was to gain deep insight into teachers' understandings of multiple perspectives to inform the work of other teachers, policymakers, and curriculum developers. However a larger scale study may have made it possible to utilize quota sampling to ensure teachers from schools with certain characteristics were included.

A third limitation to the study involved my own subjectivity as a researcher which may have influenced the data collection and interpretation process. To address this issue, I have attempted to be transparent about how my own background and epistemological position have influenced my own perspectives on the topic. I also regularly shared my findings and

conclusions with my academic supervisors to ensure I was appropriately implicating myself in this study. Ideally this research would have utilized a second coder to code all of the data to reduce researcher bias but as an unfunded doctoral dissertation, contracting a second coder was not financially feasible.

4.0 Findings

This chapter addresses the primary research question: "What are Alberta teachers' perceptions of including multiple perspectives in elementary Social Studies and how do they attend to the concept in their practice?" This chapter explores the five themes that emerged while analyzing the data. The five themes are:

1. Teachers have differential understandings of multiple perspectives
2. Teachers' personal and professional experiences shape their understandings of multiple perspectives
3. Teachers require a multitude of supports to meet the challenges of including multiple perspectives
4. Students play a critical role in determining how teachers include multiple perspectives
5. Teachers use a variety of strategies to include multiple perspectives

The data I share were collected from eight teachers from Grades 3 to 7. Along with the collection of artifacts from all participants, eight pairs of interviews (16) and a focus group were conducted. I have changed the names of students, teachers, locations, and organizations specific to a certain location to protect privacy.

4.1 Teachers Have Differential Understandings of Multiple Perspectives

In this section, I share the responses of teachers related to their understandings of multiple perspectives in relation to the Program of Studies. The front matter of the Alberta Program of Studies (PoS) clearly outlines the requirement for multiple perspectives to be emphasized in Kindergarten to Grade 12 Social Studies. The PoS suggests that multiple perspectives are shaped by various factors including: culture, language, environment, gender,

ideology, religion, spirituality, and philosophy. Specifically, for historical and constitutional reasons, the PoS for Social Studies identifies the understanding of Aboriginal and Francophone perspectives as critical to the understanding of Canada. However, the PoS also makes reference to the need to foster understanding of the roles and contributions of all "linguistic, cultural and ethnic groups in Canada" (Alberta Education, 2005, p. 4). Multiple perspectives are referenced in each of the six strands of Social Studies which constitute the basis for the grade level learning outcomes. Lastly, an issues-focused approach that incorporates multiple perspectives to address current affairs and controversial issues is required by the PoS.

4.1.1 Teachers' definitions of multiple perspectives. Teachers' understandings of multiple perspectives reflect the intention of the front matter of the Program of Studies to differing degrees. Three teachers (Owen, Jill, Johanne) used metaphors to describe multiple perspectives as demonstrated by the following comments:

> Have you seen that commercial on TV with the guy playing the piano and it says so here you have 88 keys and they all look the same, but, each of them has a different sound? And so he's playing this classical piece and then he turns around and the piano behind him, has 88 keys and they all sound exactly the same and he tries to play the same song. It would be a powerful thing to show in class I think because everybody's beating to their own tune I guess, or beating to their own drum. (Owen)

> I guess it's not unlike teaching multiplication. You can teach two digit by two digit multiplying in about six different ways. So pretty much any event in history can be seen in a minimum of six different viewpoints. (Johanne)

Similar to the description given in the PoS, four teachers (Robert, Matt, Jill, Owen)

reported that multiple perspectives include perspectives other than ethno-cultural diversity as characterized by the following comment:

> Multiple perspectives can be anything, the things I listed earlier. It's not just race. I think it also can be gender. We sometimes neglect the other attributes, whether it's the gender or whether it's anything. Some of the ones that are visible or some ones that aren't, whether it's language or whether it's even sexual orientation or anything . . . those that we never take into account. So I think it's not just race, which we seem to focus on with multiple perspectives, but it's everything. It encompasses the entire diversity. (Matt)

4.1.2 Perspectives included in Social Studies classes. During the initial interview teachers were asked to look at a list of words that represent different ethno-cultural perspectives. They were asked to choose the top perspectives that were most commonly taught in their Social Studies class and the top perspectives that were least commonly taught in their Social Studies class. Teachers were also encouraged to write additional perspectives on blank pieces of paper. For example, one teacher, (Jill), whose perspective choices are noted below, identified European descent, Alberta Francophone, Chinese Canadian, Muslim, Métis, and Inuit perspectives as the top six perspectives that she explored in her class. Jill added the Muslim perspective because she reported that she felt comfortable teaching it as her own children had several Muslim friends.

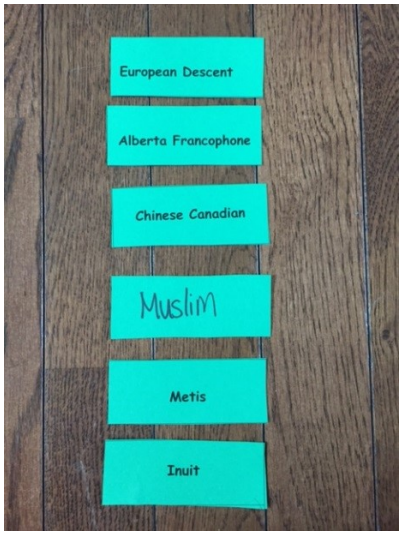


Figure 2. Perspectives most commonly explored by Jill in Social Studies.

Jill identified the refugee, Japanese Canadian, recent immigrant, and Jehovah Witness perspectives as perspectives that she would be least likely to include in her class. Jill added the Jehovah Witness perspective because she indicated that she had a student in her class who followed the Jehovah Witness faith but she did not include that particular religious perspective because she did not know a lot about it.

Figure 3. Perspectives least commonly explored by Jill in Social Studies.

The following charts indicate which perspectives teachers reported were most commonly and least commonly included in their Social Studies classes. Note that some of these perspectives (Francophone, Aboriginal) are included in both charts because teachers had different opinions and experiences with teaching these perspectives.

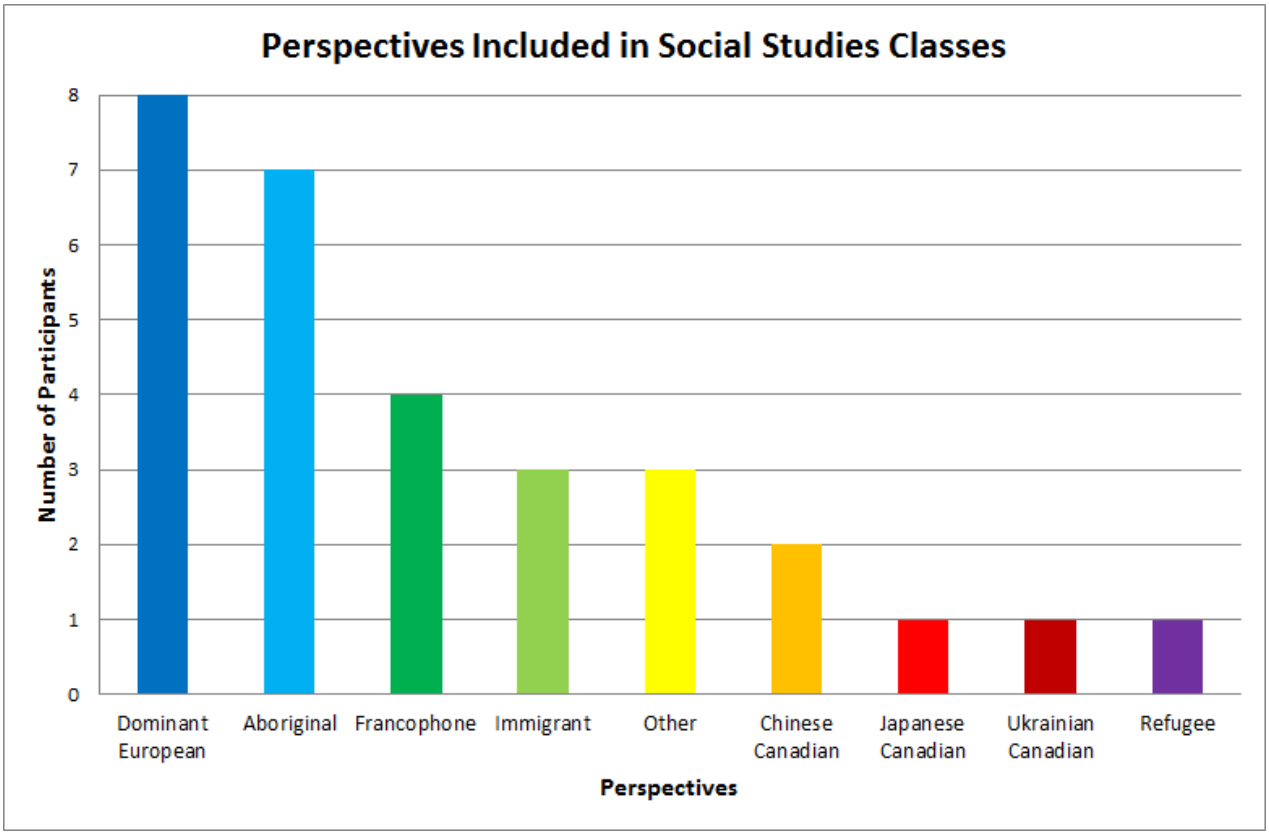


Figure 4. Perspectives participants were most likely to include in Social Studies classes.

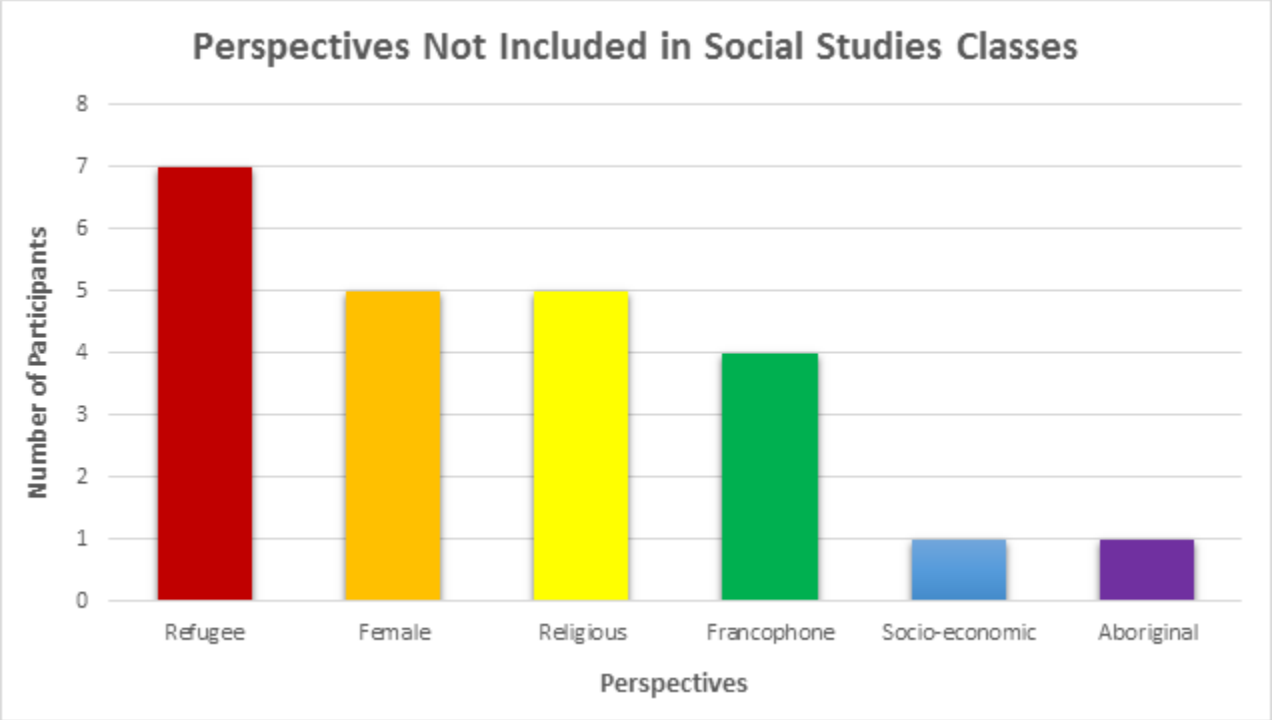


Figure 5. Perspectives participants were least to include in Social Studies classes.

Other than the dominant European perspective, which is implicit in the Program of Studies, the responses in Figure 4 mirror the emphasis placed on the various perspectives specifically identified in the PoS. However, responses in Figure 5 specifically related to Francophone perspectives, do not correlate with the expectations outlined in the PoS. This indicates a discrepancy in some teachers' interpretation of the front matter of the Program of Studies for Social Studies. Teachers in this study seemed more aware of the expectation to include Aboriginal perspectives than Francophone perspectives. The following comment from one teacher represents the feedback from the majority of the teachers when they were asked which perspectives they most commonly included in their Social Studies classes:

> Probably European first. And I would say the Alberta-Francophone probably would be second. And then I would say the FNMI [First Nations, Métis, and Inuit] after that. And for me personally I don't know enough about, you know, Chinese, Japanese, the refugees,

> recent immigrants to feel like I could talk about that with my kids with any kind of credibility. (Owen)

All teachers reported that the dominant European perspective was the most common perspective shared in class, because it was the one with which they were most familiar.

I noted that although 7 of 8 teachers reported including Aboriginal perspectives in Social Studies, the degree to which they included these perspectives varied considerably. Erika, for example was dependent on the Grade 4 Social Studies textbook to initiate discussions of Aboriginal perspectives. She did not feel confident on her own to explore these perspectives in depth. Jill relied on guest speakers and First Nations, Métis and Inuit jurisdictional consultants to explore Aboriginal perspectives with her students, deferring the responsibility of teaching these perspectives to the perceived *experts*. On the other hand, Robert discussed how he aspired to build First Nations, Métis, and Inuit worldviews across all subject areas in a "purposeful way . . . not half measured to placate people that want it".

Four teachers (Matt, Bailey, Johanne, Robert) reported that Francophone perspectives were shared to some degree. Two of these teachers (Matt, Bailey) taught in the same French immersion school and reported that there was a conscious effort school-wide to share Francophone perspectives because students were learning the French language. However, the only examples either teacher provided of including Francophone perspectives were the celebrating of the Carnaval de Quebec and serving of "tourtierre" in the cafeteria once per year.

4.1.3 Perspectives not included in Social Studies classes. Teachers reported that for a variety of reasons, numerous perspectives were not included in their Social Studies classes as characterized by Matt's comment:

> I don't actually teach from all the multiple perspectives, even though I've thought I've

incorporated more, I'm still leaving them out. (Matt)

The following are examples of perspectives that teachers reported they did not include: refugee (seven teachers), religious (five teachers), female (five teachers), Francophone (four teachers), socio-economic (one teacher), and Aboriginal (one teacher). Teachers reported that they did not include these perspectives because they felt that they did not have enough content knowledge and therefore were afraid of offending different groups if they misrepresented them.

Because both Francophone perspectives and Aboriginal perspectives are listed as a requirement to address in the Program of Studies for Social Studies, it is interesting to note teachers' reasons for not including them. Teachers who reported that they struggled to include Francophone perspectives (Erika, Nichol, Johanne, Jill) identified the lack of Francophone students in their geographical region as a significant barrier.

> And there is a large French population in Alberta but we just don't happen to be one of those pockets. So it is harder around here I would think . . . It's very easy in Western Canada to forget the French perspective. (Johanne)

Bailey reported that she did not include Aboriginal because the specific outcomes of the Grade 3 Program of Studies for Social Studies did not reference Aboriginal perspectives as she describes in the following comment, "I would say that we don't look at the Aboriginal – the Aboriginal aspect of it like at all because we're really focused on the four countries".

The Program of Studies for Grade 3 presents unique challenges to including Aboriginal perspectives because the content is focused on investigating life in Peru, Tunisia, India and Ukraine. However, the front matter of the Program of Studies which stipulates the requirement to include Aboriginal perspectives in Social Studies does apply to all grades, including Grade 3. Bailey did not seem aware of the front matter of the PoS.

4.1.4 Alternative perspectives teachers would like to include in Social Studies classes.

Some teachers indicated that they would like to include alternative perspectives that would be more relevant to their particular student population. For example, one teacher (Erika) suggested that she would like to be able to include the perspectives of the deaf culture because she once had a deaf student in her class. Another teacher (Owen) indicated that he would like to include the Filipino culture in Social Studies due to the high percentage of Filipino students in his school. Other alternative perspectives that teachers reported they would like to address include socio-economic diversity (Robert), disabilities (Erika), gender (Matt), and sexual minorities (Robert and Jill). The Program of Studies for Social Studies recognizes the importance of understanding the pluralistic nature of Canadian society. Although there is an emphasis on Francophone and Aboriginal perspectives, the PoS does not restrict teachers from including the others listed above. Due to the concern expressed by teachers in this study that they felt they were unable to teach about other perspectives, a question emerges about whether teachers are aware of their autonomy to choose which types of perspectives could be explored in their own Social Studies classes.

At the time of completing this research, the Alberta Program of Studies only required the inclusion of multiple perspectives in Social Studies, however, three teachers (Jill, Johanne, Robert) indicated that they included multiple perspectives in other subject areas. For example, Johanne noted:

> So right from the very beginning I made a point of including it [multiple perspectives] in all of my planned objectives in Social Studies. And it's now become just something I do all the time and I find myself doing it in Social Studies, in language arts, in health, in science, anything that's going on we talk about different perspectives. And so, yeah,

that's kind of where I'm at, it just happens all the time now. (Johanne)

4.1.5 Teachers' understanding of multiple perspectives as a strength.

The PoS highlights the value of appreciating and respecting how multiple perspectives shape Canada's political, socio-economic, linguistic, and cultural realities (Alberta Education, 2005). All teachers reported that to some degree, they also valued the inclusion of multiple perspectives as a strength. They indicated that multiple perspectives could help with the development of students' identity and citizenship, sense of belonging, empathy, success in the workplace, critical thinking skills, and understanding of equity.

4.1.5.1 Teachers' understanding of multiple perspectives as critical to the development of identity and citizenship.

The Alberta Program of Studies for Social Studies is built on the core concepts of citizenship and identity (Alberta Education, 2005). Five teachers (Johanne, Erika, Robert, Jill, Owen) reported that they understood multiple perspectives to be critical to the development of identity and citizenship because it helps students to understand the history of Canada and their role as global citizens. Matt reported that understanding multiple perspectives helps students to develop their own identities by allowing them to "make more educated and more personal decisions" based on the different perspectives they learn. Jill indicated that multiple perspectives helps students to understand their role as global citizens.

I think that they're better able to get along . . . in a world economy and world society.

4.1.5.2 Teachers' understanding of multiple perspectives as critical to the development of a sense of belonging in school and the community.

The PoS recognizes the need to help students construct meaning within the context of their own lived experiences (Alberta Education, 2005) in order to develop connections to their

school and community. Five teachers (Owen, Robert, Jill, Johanne, Erika) reported that they understood multiple perspectives to be critical to the development of a sense of belonging in schools and the community. These teachers noted that students would feel more connected to their learning when they saw themselves reflected in school activities and resources. For example, one teacher recounted a memory of one of her students proudly sharing his wampum belt with class as part of their unit on "Seven Grandfathers' Teachings". This teacher stated the importance of encouraging students to share different perspectives to help them feel connected to their learning.

> So I think when you see yourself in the literature, or you see yourself in, like, you're learning, then you feel that closeness, or that attachment to the school, and to the class, and to what you're learning a little bit better, when you can see yourself in it. (Jill)

4.1.5.3 Teachers' understanding of multiple perspectives as critical to the development of empathy.

The Program of Studies refers to social compassion, fairness, and justice as critical values and attitudes to develop. Six teachers (Johanne, Bailey, Owen, Jill, Robert, Matt) reported that they understood multiple perspectives as a means to develop those values and attitudes through empathy.

> Well, when you're teaching empathy, it's like "walk a mile in their shoes". So if you're doing multiple perspectives and you're very good at teaching it and you get the point across, I think we end up with a much more empathetic citizenship and we become less entrenched in what we believe is how we're right or how we're normal and start to become more aware that there are many normals and many rights and the world isn't black and white. It's multicoloured. (Johanne)

4.1.5.4 Teachers' understanding of multiple perspectives as critical to student success in the workplace.

Two teachers (Owen, Jill) reported that they understood multiple perspectives to be critical to student success in the workplace. One teacher suggested that because there is "no place for bigotry and hate speech in any work context" (Owen), it is critical to develop an understanding amongst students for multiple perspectives. This idea is not directly referenced in the PoS but could be implicit in its reference to the need for students to demonstrate a global consciousness with respect to humanity and world issues (Alberta Education, 2005).

4.1.5.5 Teachers' understanding of multiple perspectives as a platform for teaching critical thinking skills.

Active inquiry and critical and creative thinking are specifically referenced as skills and processes to teach in the Program of Studies for Social Studies (Alberta Education, 2005). Six teachers (Nichol, Matt, Robert, Johanne, Jill, Owen) reported that they understood multiple perspectives as a platform for teaching these critical thinking skills. For example, Matt indicated:

> I think they'll be able to question things as well too from a different perspective whether they hear something off the media or the news they'll get to question what perspective it's coming from as well.

4.1.6 Teachers' understanding of multiple perspectives as a challenge.

Six teachers reported that they understood the inclusion of multiple perspectives as a challenge fraught with complications that create fear. Five teachers reported that although these challenges exist, they can be overcome.

4.1.6.1 Teachers' understanding of multiple perspectives as fraught with complications leading to fear.

Six teachers (Erika, Owen, Matt, Robert, Jill, Bailey) reported that they understood the inclusion of multiple perspectives to be fraught with complications that

prevent teachers from including them to some degree. These teachers suggested that some teachers are "scared" to include multiple perspectives because they are afraid of "offending people if [they] open the box and have a conversation about different cultural practices" (Robert). One teacher reported that multiple perspectives are challenging to include because they often are at "cross purpose" to one another, which can create conflict in class (Jill).

4.1.6.2 Teachers' understanding of multiple perspectives as having challenges we can work to overcome. Five teachers (Owen, Johanne, Jill, Matt, Robert) reported that they understood the inclusion of multiple perspectives to have challenges that can be overcome. One teacher shared an example of a challenge he faced in class related to the inclusion of multiple perspectives and how he addressed it through further education:

> And so, just as an example, I was trying to have a conversation about the Syrian refugees before Christmas and one boy in particular, I had one boy in class who railroaded the conversation and was brutally racist. And I realized I can't even have this conversation until you have the base knowledge of what's actually going on because you don't know anything and whoever's giving you this hate speech doesn't know anything. And so I ended up using I think four or five different sources including Al Jazeera and put together I think a six or seven page package on ISIS and specifically the refugee crisis. It was right around the time of the French, the attacks in Paris and so for me it was important because we couldn't even get to the tolerance part so that we could have a conversation before we could let alone talk about equity or appreciation or anything like that. (Owen)

Another teacher reported that she believes the challenges can be overcome by asking questions and taking initiative to learn about cultures.

> In my opinion, the biggest setback to any kind of understanding of diversity is fear. You

> fear what you don't know, right? And that's natural. So if you're afraid that they're saying something you don't understand, well, learn some of the language. If you're afraid that, you know, why they are wearing that scarf over their head, you know, well, then explain it. (Johanne)

In the same way that the teachers in this study comment on the challenges that come with addressing multiple perspectives in classrooms, the PoS for Social Studies also recognizes that challenges related to controversial issues are inherent to discussions involving multiple perspectives. However, the PoS states that despite the challenges incurred, controversial issues "should be used by the teacher to promote critical inquiry and teacher thinking skills" (Alberta Education, 2005, p. 6).

4.1.7 Summary. Teachers shared different understandings and definitions of multiple perspectives that supported the program vision in the Program of Studies for Social Studies to varying degrees. Some teachers expressed a solid understanding of the requirements in the front matter of the PoS to include multiple perspectives, while others appeared to have a perfunctory understanding, at best, of the requirements. In general, teachers reported that they most commonly shared the dominant European and Aboriginal perspectives in their Social Studies classes and did not regularly include Francophone, refugee, religious, gender-balanced, or socio-economic perspectives. Teachers indicated that they would like to include perspectives that are more relevant to the demographics of their student population. Teachers reported that they understood the inclusion of multiple perspectives as a strength that can assist with the development of a number of traits including identity and citizenship and development of empathy. Finally, some teachers recognized that exploring multiple perspectives in Social Studies can involve challenges that can be overcome.

4.2 Teachers' Personal and Professional Experiences Shape Their Understandings of Multiple Perspectives

In this section, I share the personal and professional experiences of teachers that they reported influenced their understanding of multiple perspectives. Many of the personal and professional experiences of teachers were revealed through their responses to the "Tree of Life" pre-interview activity as demonstrated in one teacher's Tree of Life below:

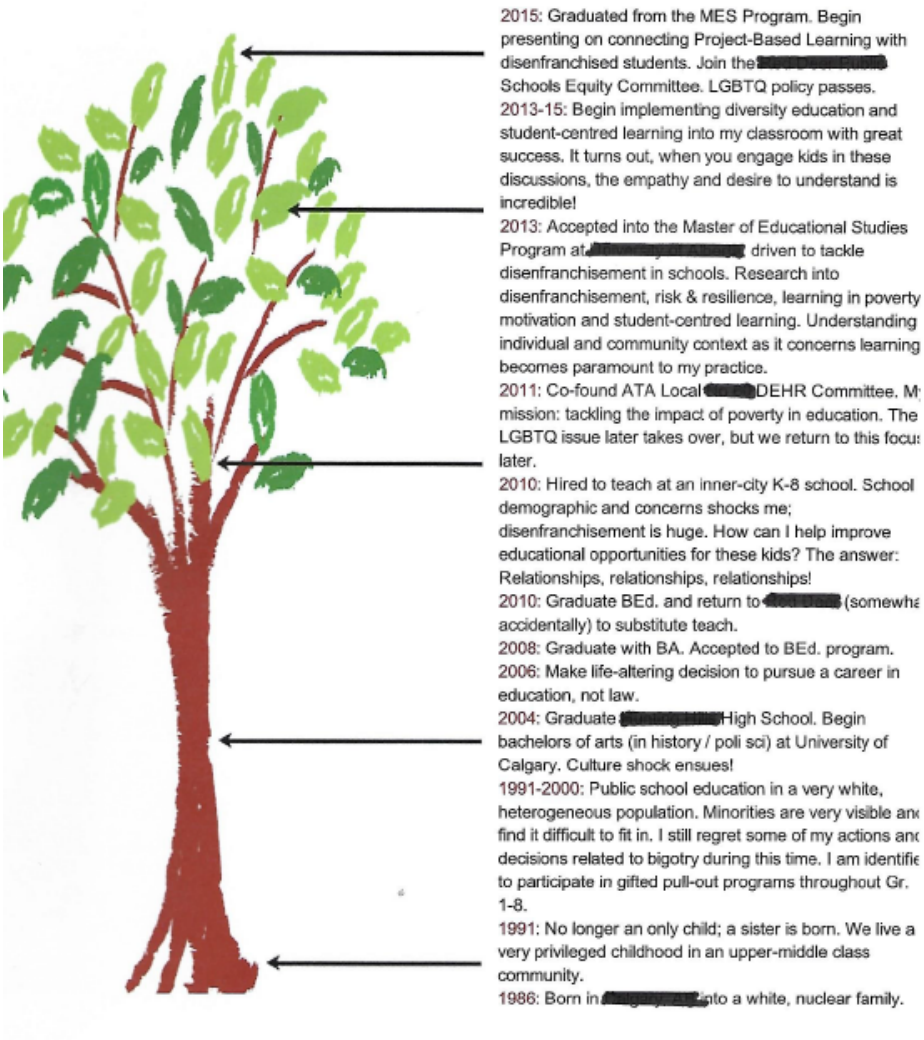


Figure 6. Owen's Tree of Life.

Owen's Tree of Life demonstrated how a blend of both personal and professional experiences have shaped his understanding of diversity and multiple perspectives today. For example, Owen openly described a particular friendship that helped him in his personal journey to understand the effects of racism and bigotry. Also, Owen spoke positively about his experiences teaching at an inner city school with an economically and culturally diverse student population. This professional experience motivated him to research risk and resilience of students living in poverty in his graduate studies.

4.2.1 Influences of personal characteristics and experiences of teachers on their understanding of multiple perspectives. Personal characteristics and experiences refer to the individual's personality, passions, family, community, friends, schooling, travel, and volunteer work. All teachers reported that their personal characteristics and experiences influenced their understanding of multiple perspectives. For example, one teacher expressed that she "had no idea that [her] life experiences would play such an important role" (Nichol) in her teaching. Many of the personal characteristics and experiences of teachers were revealed through their responses to the "Tree of Life" pre-interview activity.

4.2.1.1 Personal characteristics. Teachers reported that their personality and interests influenced their motivation to learn about multiple perspectives and to include the concept in their Social Studies classes. Teachers who described themselves as willing to learn, open minded, risk takers, and not afraid of conflict also responded that they were more comfortable including multiple perspectives in their Social Studies classes. Although all teachers reported a personal interest in cultural diversity some were more motivated than others to include multiple perspectives in their teaching.

4.2.1.2 Upbringing. All teachers reported that their own family's cultural background

and values had a significant effect on their understanding of multiple perspectives as characterized by the following comment:

> My dad was very much open minded, very much about, you know, getting to know people and if he ever heard you use a racially derogatory term he'd shut that down right away, right? He was very much a man ahead of his time, I think . . . . My basic core beliefs about respect for the individual, respect for their experience, that hasn't changed, you know, and that's very much my father; you know, my father's influence. But that hasn't changed so much. (Robert)

All teachers in the study reported that the cultural demographics of the communities in which they grew up shaped their understanding of multiple perspectives. Six teachers (Bailey, Nichol, Matt, Jill, Owen, Erika) reported growing up in neighbourhoods with little cultural diversity, described as "ethnically homogenous" (Bailey) or "exclusively Caucasian" (Matt), while two teachers (Johanne, Robert) grew up in more heterogeneous communities. These two teachers described the impact of their childhood communities on their understanding of multiple perspectives as follows:

> So I grew up in that community and that's really shaped some of the things I feel about many groups. (Robert)

> And so I grew up in this world of many, many, many different culture backgrounds and it was normal for me. It was my normal. (Johanne)

4.2.1.3 Friends. Four teachers (Robert, Jill, Bailey, Matt) reported that sharing friendships and peer groups with people from different ethno-cultural backgrounds opened their minds and influenced their understanding of multiple perspectives. For example, Matt indicated

that he has "learned a lot" from his circle of best friends who are from the Philippines, Chile, and Vietnam.

One teacher (Bailey) indicated that she felt excluded from her peer group in school because she was the only student who was not Indigenous. She indicated that this experience has developed her understanding of multiple perspectives and made her empathetic to students who may feel similar rejection from their peers based on cultural differences.

4.2.1.4 Post-secondary education. Two teachers (Erika, Owen) discussed how their own education in graduate studies helped them to better understand multiple perspectives. Erika, for example was completing her graduate coursework in Deaf and Hard of Hearing Education, which helped her to better understand the perspectives of people from the deaf culture. Similarly, Owen completed his master's degree doing research on risk and resilience of children living in poverty which he reported helped him to better understand the unique learning needs and perspectives of students living in poverty.

4.2.1.5 Travel. Seven teachers (Bailey, Robert, Jill, Matt, Nichol, Erika) indicated that international traveling had a significant impact on their understanding of multiple perspectives. For example, four teachers (Erika, Nichol, Jill, Bailey) reported that traveling helped form their understanding of multiple perspectives because it helped them to understand the perspective of being in the minority as characterized by the following comment:

> Just for me it's my personal experience . . . being in other countries where I'm the one that's in the minority, either a visible minority or just not being able to speak the language. So for me that's where it starts is how would I feel if I was in their shoes. (Jill)

4.2.1.6 Volunteer work. Three teachers (Robert, Johanne, Owen) reported that

participating in volunteer work helped to shape their appreciation for diversity and multiple perspectives. These teachers volunteered in a variety of ways including becoming a foster parent, organizing a breakfast club for students, offering respite care for parents with children with autism and assisting with a mock refugee camp experience.

4.2.2 Influence of professional experiences of teachers on their understanding of multiple perspectives. Teachers with work experience in different schools with diverse student populations reported gaining first-hand experience with multiple perspectives. For example, over her 27 years of teaching, Johanne reported working in a variety of different schools with varying demographics including French immersion schools, inner city schools, schools in military communities, and schools with high populations of Indigenous, immigrant, refugee, and English as a Second Language students.

4.2.3 Summary. Teachers reported that both personal and professional experiences influenced their understanding of multiple perspectives. Teachers with a breadth and depth of personal experiences in diverse environments as shared through their Tree of Life activity, expressed that they felt confident to explore multiple perspectives and diversity education with their students. For example, Robert stated the following:

> I think I'm fairly comfortable, yeah. Whether it be, you know, economic diversity, cultural diversity. Not something I can talk about in elementary school, but certainly talking sexual diversity would be something I would have no problems discussing.

Those with less extensive personal experiences with diversity resulted in some discomfort and hesitancy in teaching multiple perspectives. Jill, for example, demonstrated self- awareness of her own level of discomfort in the following statement;

> I don't know enough about, you know, Chinese, Japanese, the refugees, recent

> immigrants to feel like I could talk about that with my kids with any kind of credibility. And even the FNMI perspectives, and I'm always so cautious about it, because I don't want to do it wrong.

Professional experiences in diverse work environments also influenced teachers' understandings of multiple perspectives.

4.3 Teachers Require a Multitude of Supports to Meet the Challenges of Including Multiple Perspectives

In this section, I summarize the results related to teachers' perspectives of the necessary supports and challenges of including multiple perspectives in Social Studies. When adequate supports are provided, teachers reported feeling more confident to include multiple perspectives.

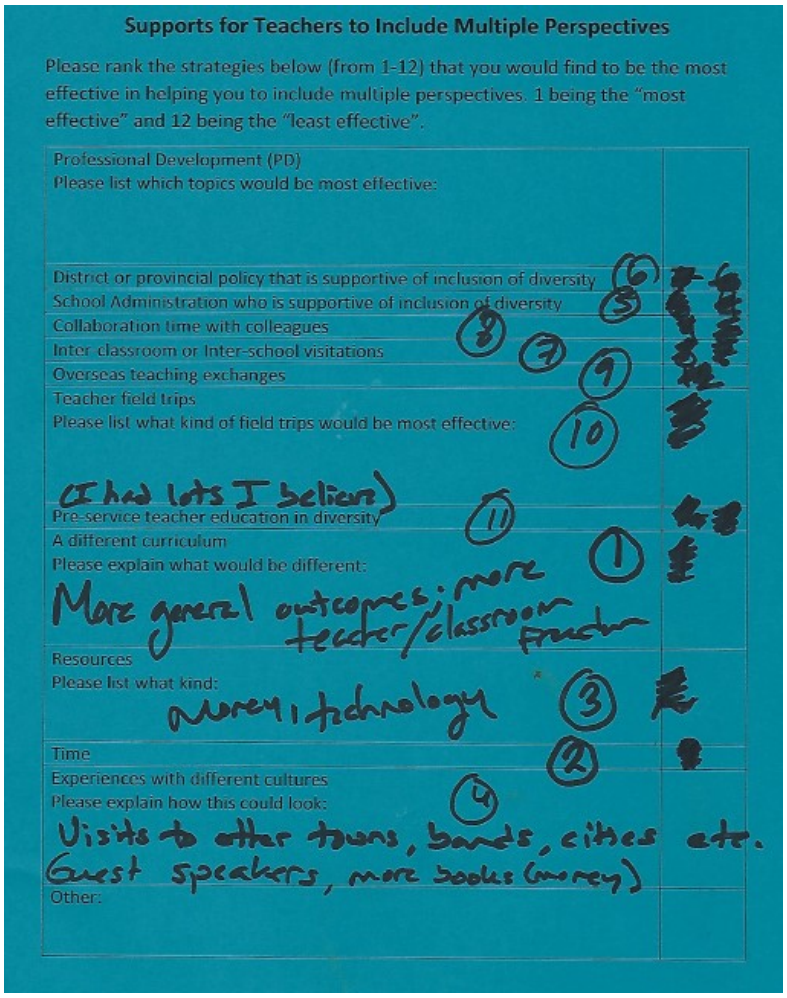
4.3.1 Supports.

A myriad of supports were referred to by teachers as important to helping them include multiple perspectives in Social Studies. These supports include:

- District administration
- School administration
- Pre service teacher education
- Professional Development
- Collaboration with colleagues
- Alberta's Program of Studies
- Lesson plans or instructional kits
- Resources
- Collaboration with community agencies

Along with data collected in the one on one interviews, the chart below was used in the focus group as another means to collect data on the types of supports that teachers found most helpful

to include multiple perspectives. Teachers ranked supports from one to twelve according to the ones that they would find most effective in helping them include multiple perspectives. One being the "most effective" and 12 being the "least effective".



Supports for Teachers to Include Multiple Perspectives

Please rank the strategies below (from 1-12) that you would find to be the most effective in helping you to include multiple perspectives. 1 being the "most effective" and 12 being the "least effective".

Professional Development (PD)
Please list which topics would be most effective:

District or provincial policy that is supportive of inclusion of diversity
School Administration who is supportive of inclusion of diversity
Collaboration time with colleagues
Inter classroom or Inter-school visitations
Overseas teaching exchanges
Teacher field trips
Please list what kind of field trips would be most effective:

(I had lots I believe)
Pre-service teacher education in diversity
A different curriculum
Please explain what would be different:

More general outcomes; more teacher/classroom freedom

Resources
Please list what kind:

Money, technology

Time
Experiences with different cultures
Please explain how this could look:

Visits to other towns, bands, cities etc. Guest speakers, more books (money)

Other:

Figure 7. Robert's ranking of supports that would be most helpful to include multiple perspectives.

Robert identified a new Program of Studies, time, and resources as the areas of support that would be most effective in helping him to include multiple perspectives. The results of the top six most effective supports as identified by all the eight participants are summarized in the table below.

Type of Support	Total number of participants (out of 8) who ranked the support as one of their top six most effective to help them include multiple perspectives in Social Studies
New resources	7
Time	6
Cultural immersion experiences	6
Diversity education in pre-service teacher education	5
District policy supportive of diversity	5
School administration supportive of diversity	5
Collaboration time with colleagues	5
Teacher field trips	3
A new Program of Studies	3
Professional development	2
Overseas teaching exchange	1

Figure 8. Summary of the particpants' ranking of the top six most effective supports to help them include multiple perspectives in Social Studies.

4.3.1.1 District administration. Five teachers (Robert, Matt, Jill, Johanne, Owen) reported that support from district level administration was essential to promote the inclusion of multiple perspectives. Teachers reported that district administration set the overall tone and expectations for acceptance of diversity. This tone was demonstrated through the provision of First Nations, Métis and Inuit consultants, development of supportive policy, access to relevant professional development opportunities and the facilitation of a district diversity and equity committee. When a tone of acceptance of diversity was set by district administration, teachers reported that they felt supported to explore multiple perspectives with their students.

4.3.1.2 School administration. Five teachers (Robert, Jill, Johanne, Owen, Erika) reported that support from school-level administration was essential to promote the inclusion of multiple perspectives. Teachers reported that support from school administration came in the form of an inclusive approach to education, an understanding of the need to compact the curriculum, and time for collaboration with colleagues, and funding.

Owen described the positive impact that supportive school administration can have on discussions about multiple perspectives.

> I've always felt here that I mean I can pretty much do whatever I want. I've never had an issue [with school administration]. I've never not talked about an issue because I thought that it was going to come back and bite me. Ever. And that has enhanced the conversations in the room and if it enhances the conversation, I don't know how it doesn't enhance their [students'] appreciation for multiple perspectives.

To address the challenges of an overburdened curriculum, two teachers (Johanne, Robert) spoke about the need for school administration to support teachers in compacting the outcomes in the Program of Studies to allow for more time to address multiple perspectives. Compacting the curriculum involves looking at the main student learning expectations and reducing the number of outcomes taught based on the learning needs of individual students.

All respondents indicated that providing time for teachers to collaborate and plan lessons for the inclusion of include multiple perspectives is one of the most significant sources of support that can be provided by school administration. For example, when asked in the focus group what would be most effective in providing support to teachers to include multiple perspectives, Johanne responded as follows:

> Collaboration time with colleagues is my number one. I love collaborating and would get

far more sorted, organized, and effectively done if I could collaborate more often.

All teachers referred to various funding decisions made by administration that impact their ability to include multiple perspectives. These funding decisions are all encompassing and affect the supports listed above.

4.3.1.3 Pre-service teacher education. Five teachers (Robert, Johanne, Owen, Matt, Bailey) spoke about the need for post-secondary institutions to deliver programming in diversity education to support the inclusion of multiple perspectives. One teacher (Robert) suggested that "cultural awareness, cultural sensitivity, cultural differences need to be addressed" in pre-service teacher education. Another teacher elaborated on the role of pre-service teacher education institutions.

> I think getting back to the nuts and bolts of it, I think that we need to do a better job of teaching our kids in university. . . . Our teachers in university need to have better Social Studies instructors. And I think that there has to be more opportunity for them to become aware of diversity and multiculturalism at the university level. I think that's a place to start. (Johanne)

Five teachers provided specific suggestions for strategies that could be implemented by pre-service teacher education programs, including bringing in guest speakers from community organizations (Robert), teaching students how to compact the curriculum to create more time for addressing multiple perspectives (Johanne), and understanding the perspectives (or lack thereof) presented in the textbooks (Matt).

4.3.1.4 Professional development. Through both the interviews and focus group discussion, all teachers identified professional development (PD) as a significant support to help them understand and more effectively include multiple perspectives. Six teachers (Johanne, Jill,

Robert, Matt, Owen, Nichol) recommended cultural immersion experiences for PD to provide first-hand experiences with different cultures. For example, one teacher recommended a cultural immersion experience for teachers at a traditional Aboriginal sweat lodge to help them "get a different perspective on things" (Jill).

Johanne spoke about the need for ATA specialist councils to be more responsive to teacher needs and to narrow their focus at conferences to provide targeted support on specific topics. For example, she suggested that the ATA Social Studies Council could choose one theme for the whole year, such as "immigrant perspectives", on which to focus all of their PD offerings.

4.3.1.5 Collaboration with colleagues. Collaboration time with colleagues was identified by three teachers (Johanne, Robert, Erika) in the focus group as the single most effective strategy to assist with the inclusion of multiple perspectives. Several teachers indicated that collaboration with colleagues encouraged them to try new strategies and to take risks in their teaching that they may not have attempted on their own as described by Matt's comment.

> We always meet with our grade team . . . I think it's every couple of weeks. So in those meetings we have started to say "Okay, we can't keep teaching from the textbook. We have our ones that we can do but let's try and find some projects. Let's find some speakers that we can bring in. Let's find some different activities that the kids can do".

School administration can support collaboration time by providing release time during the instructional day for teachers to meet with each other.

4.3.1.6 Program of studies. Five teachers (Owen, Johanne, Robert, Nichol, Bailey) reported that the current Alberta Program of Studies for Social Studies was conducive to helping them include multiple perspectives. They described the Program of Studies for Social Studies to be "open-ended and the least constrictive" of the all the curricula (Johanne), "well outlined" with

helpful online resources (Nichol), "set up well enough to talk about multiple perspectives" (Bailey) with "lots of room for exploring" (Nichol).

Two teachers (Owen, Johanne) positively referenced the front matter of the PoS for Social Studies, which outlines the general outcomes of appreciating and respecting multiple perspectives.

> One of the things that I really like about the Social Studies curriculum is the front matter. And I think that if that sort of is our big rocks that we start from then there's a lot of need and a lot of potential for talking about diverse issues and perspectives in Social Studies. (Owen)

However, support for the PoS for Social Studies was mixed. Three teachers found the PoS to be both a support and a challenge and some teachers indicated that the PoS hindered their abilities to include multiple perspectives. The challenges perceived by teachers related to the Program of Studies will be described in more detail in the following section on *Challenges.*

4.3.1.7 Lesson plans or instructional kits. Four teachers (Erika, Jill, Matt, Nichol) reported that pre-set lesson plans or instructional kits would be a valued support to their program and would make the inclusion of multiple perspectives "easier" (Jill).

> Maybe a series of lessons and ideas of how, where I could insert them into my curriculum that I'm already teaching, you know like, how could I pop that into Social Studies . . . some lesson plans that don't take forever would be nice. (Erika)

4.3.1.8 Resources specific to portraying multiple perspectives. Seven teachers (Owen, Jill, Erika, Nichol, Matt, Robert, Johanne) pointed to the need for current and timely resources that model different perspectives and are easily accessible to teachers across the province. Jill described the need for these resources as follows:

> They often say the history books back in the '20s or '30s are written from a male, White male perspective, right? And I think we just need the resources to provide different ideas.

4.3.1.9 Collaboration with community agencies. Three teachers (Johanne, Robert, Jill) spoke of the need for community agencies, such as local refugee support centres, to provide support in the classroom for addressing multiple perspectives through field trips, guest speakers, and resources. This type of collaboration with community agencies was referenced only a few times by participants during the data collection. As such, I suggest that this type of collaboration only happened sporadically in this particular school jurisdictions. It is worth wondering if more formalized and comprehensive partnerships between school districts and community agencies should be pursued.

4.3.1.10 Summary. Teachers mentioned that support for including multiple perspectives in Social Studies came from a variety of sources: administration at the school and district levels**,** pre-service teacher education, Alberta's Program of Studies, professional development, collaboration with colleagues, lesson plans, resources, and collaboration with community agencies.

4.3.2 Challenges. In this section, I review the challenges teachers reported they face when including multiple perspectives in Social Studies. Teachers referred to a myriad of challenges as significant impediments to their work in including multiple perspectives. These challenges include:

- Logistics (time, funding, resources, technology)
- Program of Studies
- Assessment

- Teacher reluctance
- Biases and racism within education, parents, community

4.3.2.1 Logistics. All teachers reported that logistical barriers such as lack of planning time, resources, funding, and technology impeded their ability to include multiple perspectives. Since most these factors were addressed in the previous section on *Supports,* I will provide a brief summary of teacher comments on some of those topics.

4.3.2.1.1 *Lack of planning time.* All teachers reported that the lack of planning time was a challenge to including multiple perspectives. Teachers indicated that their focus was pulled in many different directions, including other curriculum objectives and meeting the diverse needs of their students, leaving them with little time to address multiple perspectives.

4.3.2.1.2 *Lack of technology.* Three teachers (Jill, Owen, Johanne) identified limited access to technology as a significant challenge when including multiple perspectives. Teachers reported that the lack of both working hardware and age-appropriate software programs in schools were problematic.

> Technology can be an issue in the sense that –you have to share the technology with other teachers. Sometimes the technology doesn't work. Sometimes computers are broken. (Jill)

4.3.2.1.3 *Lack of funding.* All teachers reported that funding impacted all areas of their programming including accessibility to field trips (Bailey, Matt, Owen, Johanne, Jill, Nichol), ability to book guest speakers (Johanne, Nichol, Matt), professional development opportunities (Robert, Johanne, Owen, Jill), access to resources (Erika), technology available (Bailey, Robert, Matt, Jill), and release time for collaboration (Robert, Jill, Johanne).

4.3.2.2 Program of Studies. As mentioned in the previous section on *Supports,* teachers

in this study had contradictory reactions to the effectiveness of the Program of Studies in supporting them to include multiple perspectives. Seven teachers cited the PoS as a significant challenge to the inclusion of multiple perspectives (Matt, Erika, Robert, Owen, Jill, Nichol, Johanne). Erika, for example, declared that the PoS is the "hugest barrier" for her. Teachers criticized the PoS for Social Studies for being too "boring" (Erika), too "ethereal" (Erika), "vague" (Matt), "irrelevant" (Owen), and "too research based" (Bailey). The content of the PoS for Social Studies was judged for not being conducive to engaging students in multiple perspectives (Owen, Erika).

The high volume of curricular outcomes was identified repeatedly as the most significant challenge of the PoS, as described by one teacher below:

> The amount of stuff we have to teach, like, content wise the breadth and depth. We have a lot of stuff to cover in what I would consider a short period of time. I know it's a whole year, but to teach it so that you actually feel like the kids understand it rather than just teaching it to say that you've covered it; has always been an issue for me. (Erika)

Several teachers (Jill, Matt, Erika) found the open-ended nature of the PoS to be challenging and stated that they preferred a PoS with more specific outcomes related to multiple perspectives.

> I think it would be better to make it somewhat more specific. . . . And I don't know exactly how you would make it a little bit more specific, but I think when you have kind of a broad statement in there, everybody can look at that and say, hey, I do that. If you make it a little bit more specific, then people are like, okay, did I provide it? (Jill)

On the other hand, three teachers (Bailey, Owen, Jill) called for a more open-ended curriculum to make it more responsive and relevant to the circumstances and backgrounds of the students.

4.3.2.3 Assessment. Three teachers (Jill, Owen, Robert) reported that assessment of the

understanding of multiple perspectives was sometimes a challenge because it is a topic that cannot easily be assessed through traditional strategies such as multiple choice exams.

> I think there needs to be a lot more thought and consideration given into how to best evaluate a student's understanding of an appreciation of multiple perspectives. And it's almost—I can't think of any easy way to summatively assess like that. (Owen)

4.3.2.4 Teacher reluctance. Six teachers (Robert, Jill, Erika, Owen, Bailey, Johanne) reported that teacher reluctance was a significant challenge to including multiple perspectives. Teacher reluctance was attributed to a lack of interest in the subject (Matt, Erika), fear (Bailey, Robert, Owen, Johanne), resistance to change (Bailey, Owen), and difficulty with reframing one's own understanding of the grand narrative (Owen, Robert).

Five teachers (Robert, Jill, Bailey, Johanne, Owen) reported that concerns from the community about the inclusion of multiple perspectives in school created reluctance in teachers. Fear of scrutiny and retribution from the community caused several teachers to report that they were hesitant to approach certain topics in the classroom related to multiple perspectives (Nichol, Bailey, Erika) as characterized by the following comments:

> I think what happens is people don't talk enough about those things because they're scared—they think it will offend people if we open the box and have a conversation about different cultural practices, whether it's to do with ethnicity or autism or whatever the case—deafness—whatever the case might be. And I just think if we were—if people perceived it as being okay to ask questions, I just wonder if it might change how we do things. (Erika)

> Most teachers are pretty fearless when it comes to teaching content. They'll step in and

> do it. But yeah, this is those squeamish areas, right? Those sensitive areas that some teachers really balk at doing for that reason, don't want to get it wrong, don't want to offend anybody, you know, and maybe don't want to do the research to ensure they're doing it right. But usually just mostly don't want to offend, don't want to hurt somebody's feelings. (Robert)

Fear of scrutiny from parents and the community when including multiple perspectives appeared to create a chilling effect on conversations of controversial topics in some teachers' classrooms.

4.3.2.5 Biases and racism within parents, community, and education. Five teachers (Robert, Owen, Jill, Johanne, Nichol) reported that biases and racism expressed by parents, the community, and those in education were significant challenges to including multiple perspectives. Some teachers (Robert, Nichol, Jill, Owen) felt that it was challenging to include multiple perspectives when some students learn racist beliefs from home or the community.

> What hinders that is people's strong closed minds that are based on what their parents believe and their inability to go outside of that to see things more open-minded. So people's prejudices, kids' prejudices even at a young age is hard to get past, to have them see those other ideas for some, because they just don't. And you just try. (Jill)

Owen indicated that biases and racism that exist within the profession itself pose significant challenges to teaching about multiple perspectives.

> And you encounter personal biases and bigotry within people who are actually in education. And that needs to go away.

4.3.3 Summary. Teachers mentioned that support for including multiple perspectives in Social Studies came from a variety of sources: administration at the school and district levels**,** pre-service teacher education, Alberta's Program of Studies, professional development,

collaboration with colleagues, lesson plans, resources, and collaboration with community agencies.

Teachers reported a range of challenges to including multiple perspectives in Social Studies. A variety of factors related to logistics such as planning time, funding, resources, and technology can make it difficult to address multiple perspectives. The Alberta Program of Studies was referenced with mixed feelings. Some teachers found the PoS to be a great support, while others found it burdensome and unclear. Teachers reported that assessment of multiple perspectives was challenging due to the nature of the topic. Teachers suggested that reluctance due to fear, a lack of interest, resistance to change, and difficulty with reframing one's own understanding of the grand narrative impeded teachers' success in addressing multiple perspectives. Finally, many teachers referenced racism and discrimination in parents, the community, and the teaching profession as detrimental to opening students' minds to other worldviews.

4.4 Students Play a Critical Role in Determining How Teachers Include Multiple Perspectives

In this section, I share the responses of teachers related to the role of students in the inclusion of multiple perspectives. Teachers reported that the role of students in the inclusion of multiple perspectives is affected by the demographics of the student population and the level of readiness of the students. Readiness refers to the impact of developmental and maturity level of students on pedagogical decisions of teachers related to including multiple perspectives in Social Studies.

4.4.1 Student demographics. The demographics of the student population refers to characteristics of students including their socio-economic status, ethnicity, gender, ability,

language, and other traits. All teachers reported that the demographics of their student population influenced their ability to include multiple perspectives. Some teachers described having a broad range of diversity in their student demographics (Owen, Robert, Jill) while others reported having generally homogenous student demographics (Nichol, Bailey, Matt, Erika, Johanne). Those teachers who described great heterogeneity in their student population noted that diversity related to the following areas was most significantly present in their student demographics: ethno-cultural, religious, and socio-economic status.

4.4.1.1 Ethno-cultural diversity in student demographics. Teachers who described having significant ethno-cultural diversity in their student population reported that they drew on their students' different backgrounds to help integrate multiple perspectives into discussions (Bailey, Owen, Jill, Johanne, Robert, Erika). For example, Erika shared the following story about encouraging student input:

> Yeah, so I pulled out a picture, and we were just talking about activities and one of the activities was about dancing, and it had a picture of the student in his, you know First Nations traditional outfit. And I have a student who is very connected to his Aboriginal culture and he goes, hey, [Ms. X] what kind of dance do you think he's doing—is it a this one or a this one? Anyway, he named all of these dances that are unique to his culture. . . . So I just took the moment and I said actually there's some really interesting things about the First Nation culture that we can learn, we have a group coming in who's going to do some dancing and—anyway used it as a teaching moment. . . . and he really likes talking about it.

Teachers who reported drawing on their students' different backgrounds to help integrate multiple perspectives into discussions indicated that their students felt pride and significant

engagement in their learning when they had the opportunity to share perspectives based on their own cultural heritage.

> Every time there is something to do with his culture, he kind of perks up. He really likes talking about it. There was something random one day when I was teaching French and he said, "You know, in my culture we do that" or we do it differently or something like that. I can't remember exactly what it was. I said "Oh yeah, you know" and we had a quick kind of conversation about it, but he's . . . I think he's proud of it, but he doesn't know how to talk about it, right? (Erika)

Along with Erika, both Johanne and Jill shared similar stories of noticing a sense of pride in students when they were given the opportunity to share experiences from their cultural backgrounds.

4.4.1.2 Religious diversity in student demographics. Four teachers reported that diversity related to the religious backgrounds of their students affected the types of topics they addressed related to multiple perspectives (Matt, Robert, Jill, Johanne) as demonstrated by Jill's comment:

> Their backgrounds are very mixed, I would say. I have probably seven kids that are Muslim. I have one that is Jehovah's Witness so that brings different challenges as far as trying to present material that is acceptable for everyone.

These teachers felt they had to be more cautious when choosing materials if they had students from different religious backgrounds in their classes which may be a contributing factor to some degree of their fear and reluctance to explore controversial issues related to multiple perspectives.

4.4.1.3 Socio-economic diversity in student demographics. Half of the teachers

reported that low socio-economic status in their student population has had a direct impact on their inclusion of multiple perspectives (Jill, Robert, Johanne, Owen). Due to limited student supplies and parental support, three teachers indicated that it was difficult to engage students from lower socio-economic backgrounds in certain teaching strategies such as building models, exploring current events, and online research that they would have liked to use to teach about multiple perspectives (Robert, Owen, Jill). One teacher, Robert felt that the limited life experiences of his students living in poverty created challenges in finding experiences and perspectives to which they could relate, as described in his following comments:

> I think sometimes it's what sort of topics you will get into– not counting on student experiences. You know, here's an example, when I taught in a poorer area, to talk about okay, yeah so you guys have been to Edmonton or you guys have been here, you've seen the mountains and three kids' hands go up. Most of these kids have not left (their local city) in their whole damn life. And so it makes it kind of hard, right. And so there you have to say okay, well I'm not going to count on prior knowledge, I'm going to have to give them that knowledge in terms of here see some pictures of the legislative building in Edmonton, here's some pictures of the Hoodoos down in Drumheller, you know, because some of these kids have not seen it. (Robert)

These comments demonstrate that some of the teachers in the study may have held negative assumptions of the abilities and aspirations of students and their parents from lower socio-economic backgrounds. In the cultural deficit model, it is assumed that students from low-income families do not have the *cultural capital* to succeed in school. Cultural capital refers to the type of cultural assets that are affirmed by schools and are therefore considered most valuable (Bordieu, 1997). It is assumed that socio-economically disadvantaged students and

their families do not value education in the same way as their middle and upper class peers. Conversely, the cultural deficit model assumes that middle and upper class students will succeed at school because they possess greater cultural capital (Bordieu, 1997). Responses from some teachers in this study indicate that the lack of involvement from parents is responsible for education outcomes and they type of strategies they employ to teach multiple perspectives. Of all the areas of diversity mentioned in student demographics, socio-economic status emerged as the area that teachers believed to have the greatest impact on teaching and learning.

4.4.2 Student readiness. Teachers reported that the level of student readiness affected how they addressed multiple perspectives through Social Studies. The level of student readiness refers to the developmental and maturity level of students.

Five teachers reported that their students' level of readiness was appropriate to address multiple perspectives (Erika, Johanne, Robert, Owen, Jill). These teachers described their students as "curious" (Jill), "attuned to . . . social injustice" (Owen), and "naturally fascinated by differences" (Owen). These teachers felt that their students were developmentally ready to start to understand and engage in multiple perspectives as characterized by the following comment:

> And we have really interesting conversations where the kids go; "Oh, I didn't think about it that way", because they're at a really good age to start having those conversations. (Erika)

Four teachers stated that some of their students were not developmentally ready to address multiple perspectives (Matt, Robert, Erika, Jill). These teachers described some of their students as "self-centred" (Matt) and "not quite there yet" (Robert). Matt felt that some of his students were "more focused on what video game they're going to play after school, rather than what's happening around the world". Several teachers (Robert, Jill, Johanne, Owen) reported

that levels of readiness varied from student-to-students and class-to-class. All teachers reported that the level of student readiness influenced the strategies and activities they chose to teach multiple perspectives. Teachers described needing to keep the scope of topics "narrow" (Robert), "age-appropriate" (Erika), and "fun" (Matt) in order to be relevant to the different maturity and skill levels of the students.

4.4.3 Summary. Teachers reported that the demographics of the student population and the level of readiness of the students played a role in how they included multiple perspectives in Social Studies. Teachers identified ethno-cultural, religious and socio-economic characteristics of student demographics as having a significant effect on how they teach about multiple perspectives. Student demographics affected the types of topics and choices of projects and activities chosen by teachers to engage with multiple perspectives. Teachers expressed different opinions on the level of readiness of their students to understand multiple perspectives. Some teachers believed that students possessed the maturity and skills required to engage in multiple perspectives, while others believed that students were not ready to do this. To address the differing levels of readiness of students, teachers reported adapting their strategies deliberately when approaching multiple perspectives.

4.5 Teachers Use a Variety of Strategies to Include Multiple Perspectives.

Teachers reported using a variety of strategies to include multiple perspectives in Social Studies. In this section, I share the strategies that teachers reported they were most and least likely to use to include multiple perspectives. I also provide examples of specific activities that teachers used to include multiple perspectives in Social Studies.

The bull's eye target in the photo below was created during the focus group and identifies the different strategies used by teachers to include multiple perspectives. Teachers placed the

strategies that they were most likely to use in the middle of the target and the strategies they were least likely to use near the edges of the target.

Figure 9. Bull's eye target of pedagogical strategies most and least likely used by teachers to include multiple perspectives.

Least likely to use	Might use	Most likely to use
Writing projects (blogs, journals, diary, legends) (4) Art (3) Carnaval/Festival de voyageurs (2) Social justice projects (2) Debate (1) Drama (1)	Current events (4) Debate (2) Videos/Movies/ Youtube (2) Field trips (2) Market/Share fair (2) Building models (1) Art (1) Drama (1) Guest speakers (1)	Storybooks (7) Discussion (7) Multiple sources of information on the same topic (5) Photographs/pictures (5) Artifacts (5) Debate (5) Drama (5) Guest speakers (5) Textbook (4) Technology (4) Project-based learning (4) Videos/Movies/Youtube (4) Music/Dance (3) International pen-pals (3) Social justice projects (2) Field trips (1) Food (1)

Figure 10. Summary of pedagogical strategies identified by participants through the bull's eye target activity as ones that they were most likely to use, might use, or were least likely to use to include multiple perspectives in Social Studies.

4.5.1 Strategies teachers were most likely to use when including multiple perspectives in Social Studies.

Teachers reported that they were most likely to use strategies that were engaging, readily available, and required limited cost and time to prepare. During the focus group bull's eye activity, teachers identified that they were most likely to use the following

strategies: story books, discussion, multiple sources of information on the same topic, photographs, artifacts, drama, textbook, technology, project based learning, videos, and music/dance. Teachers identified debates and social justice activities involving community service as both most likely and least likely strategies that they would use. I will highlight some of the strategies below and the rationale that teachers gave for including them.

4.5.1.1 Discussion. Seven teachers (Robert, Jill, Johanne, Owen, Nichol, Matt, Erika) reported that they were likely to engage in discussions with students to further understand multiple perspectives. Discussion was cited by three teachers (Jill, Johanne, Owen) as a way to reduce negative stereotyping as characterized by the following comment:

> Because we talk about hijab because that was a big election item and the burka and whether or not you are supposed to – you should be allowed to not present your face when you are going into an election station and stuff like that. Just to get people to understand that that was part of their religious garb and it wasn't a choice whether or not to put a t-shirt on or a coat. So just to kind of open up that part of it that just because you are not familiar with it doesn't mean there's something wrong with it. Right? (Johanne)

4.5.1.2 Examining photographs. Five teachers (Robert, Johanne, Owen, Bailey, Jill) reported that they were likely to share photographs with their students to demonstrate multiple perspectives. Teachers described this strategy as an "easy and effective" way to visually represent perspectives as characterized by the following comment:

> And I think pictures are very good for showing perspectives, especially change. Just thinking specifically about those before and after shots of First Nations kids that have been through the residential schools it's a really effective way to show change and talk about the, facilitate conversations about how these are the kind of things that change.

(Owen)

Owen's use of photographs demonstrate his perception of multiple perspectives to include an understanding of change over time. In this particular example, Owen does not ask his students to consider the perspectives of the First Nations children themselves who were forced to attend residential schools.

4.5.1.3 Debate. Five teachers (Matt, Robert, Owen, Jill, Nichol) reported that they were likely to organize debates in their Social Studies classes to explore multiple perspectives. One teacher described his use of debates as follows:

> We talked – we discussed when women received the vote and just the different perspectives that they have might had back in the day about the different—why they should be allowed and why they shouldn't—we should adopt maybe some of the things that they said for why we should be able to [vote] now at a younger age. (Matt)

4.5.1.4 Drama. Five teachers (Jill, Bailey, Johanne, Owen, Nichol, Matt) reported that they were likely to use drama to explore multiple perspectives with students. One teacher (Owen) explained that drama "is really great for doing perspectives because they get to put the hat on of somebody else, either literally or figuratively".

Jill reported organizing a week long Athenian democracy role play in her class to teach students about the perspectives of different citizens in Ancient Greek democracy (Appendix J). She explains the activity as follows:

> I give each student a card and they will be a medic or a citizen and they'll be a slave or whatever and if they are that role then they have to behave as though they are that role in ancient Athens for a week. So if they are a slave then they don't have any voice. (Jill)

In this activity, students work together to create their own Polis (city-states) and make decisions

for the group using Ancient Greek political practices, while in character as a different members of the caste system. This teacher expressed that students enjoy the activity and it helps them to understand perspective by learning what it feels like to walk in someone else's shoes. Perspectives of gender and caste level are explored in this activity.

Matt also reported that he had success using role play to help students understand the different perspectives of people involved in Canada's fur trade. He explained his role play project as follows:

> So the other day we talked about the fur trade . . . and we talked about it from the Hudson Bay Company, the Northwest Company and then we did the Native American side – The kids loved it. So they know how the Hudson Bay Company was, kind of, the big guy who, kind of, controlled everything. The North West Company tried to come in. So they each, kind of, wrote a little paragraph about the perspectives, and then when they did the Native American side, some of the kids were very thoughtful and reflective about . . . maybe it wasn't so perfect, as the companies made it seem. They were getting exploited for all these furs and they were getting things in return, like sicknesses, and everything that we don't talk about in these books. (Matt)

This particular activity explores the perspectives of the different groups of males involved in the fur trade but does not address the female perspective. The teacher reported that he used role play with additional topics in Social Studies, such as women's suffrage, to help students understand different perspectives on a common event in history.

4.5.1.5 Guest speakers. Five teachers (Matt, Johanne, Robert, Bailey, Owen) reported that they were likely to include guest speakers to share multiple perspectives, such as representatives from local community agencies, former Canadian soldiers or students' own

family members. One teacher (Matt) reported that guest speakers were "vital to kids learning because they get a hands-on experience and a real example of the multiple perspectives".

4.5.1.6 Textbooks. Four teachers (Erika, Robert, Matt, Owen) reported that they were likely to use the Social Studies textbook to discuss multiple perspectives. Two teachers (Erika, Robert) indicated that they felt comfortable relying on the textbook to discuss potentially controversial topics related to multiple perspectives because the textbooks were government approved resources.

> Well, for example in our Social Studies textbook, at the very front, the kids talk about their perspectives a little bit. Where they're from and the teacher guide gives us a little bit of information to. So, I feel like, I've got something printed in a resource that's, you know, been deemed to be credible. So I can, I feel I can use that with a certain degree of, you know, with a fair degree of certainty and that I'm not leading my kids astray. (Erika)

Erika shared a discussion activity she led with her class related to the prescribed textbook. She described how the beginning of the Grade 4 textbook shows a picture of different students from around Alberta and how they have different perspectives on issues (Appendix M). The picture is used to promote discussion with students and includes accompanying guiding question in the Teachers' Guide. Erika felt that the activity promoted "good conversation" at the beginning of the year but she questioned how well the students would retain the concept of multiple perspectives from this activity alone.

4.5.1.7 Social justice activities. Two teachers (Jill, Johanne) reported that they were likely to include social justice projects to teach multiple perspectives to students. Social justice projects include an element of community service. One teacher (Jill) reported that she placed social justice in the middle of the bull's eye target in the focus group, because she feels that it is

"the most authentic thing" she teaches in Social Studies.

4.5.1.8 International pen pal programs. Three teachers (Bailey, Matt, Owen) mentioned their desire to engage in international pen pal programs in order to engage the affective side of learning.

> So now having this emotional connection with—this is my pen pal and I want to know how they're doing and I want to know what they feel about certain things. Now they actually care about it instead of just me talking about it, they now have that emotional connection to this person and having that would just motivate them so much to learn more about it. (Matt)

4.5.1.9 Project-based learning. Four teachers (Karen, Kevin, Michelle, Nathan) reported that they were likely to use project based learning as a strategy to explore multiple perspectives. Project based learning is a student centred approach in which students acquire a deeper understanding of content through active exploration of real world problems. Johanne reported using project based learning involving research and role play to help students understand the perspectives of early European immigrants arriving in Canada. Students researched their own family ancestry and filled a shoebox with artifacts representing the items their ancestors would have brought with them when they immigrated to Canada. Students were encouraged to dress in period costume and to bring food from their family's country of origin to role play immigration day (Appendix K). The teacher also included criteria for assessment (Appendix L).

Figure 11. Student sample of Early Canada Shoe-box Project.

The teacher reported that the shoebox activity was successful in helping students understand the perspectives of early European settlers to Canada. The teacher did not mention how students would complete the activity if they were recent immigrants or refugees themselves. She also did not mention how an Indigenous student would complete the activity.

The Grade 7 teacher (Owen) shared a project-based learning activity that encouraged students to consider the following question: "What does it really mean to be disenfranchised in Canada and what can we as a country and you as a student do to educate the people to make them aware?" Students were required to research a disenfranchised cultural or societal group in Canada, make an informed opinion about their disenfranchisement, and create a public service announcement to persuade others to support their cause (Appendix N). Owen shared that he had hoped students would chose to research groups that had traditionally been marginalized but he was surprised that they instead chose more contemporary groups that they were passionate about, such as the hearing impaired. The teacher questioned the effectiveness of the project because he described it as "almost impossible" to assess due to the subjective nature of the assignment. The

project appears to be open ended and flexible with the different types of perspectives that could be explored.

4.5.2 Strategies teachers are least likely to use when including multiple perspectives in Social Studies. Teachers reported that they were least likely to use strategies that were costly, time consuming to plan, and above the maturity and skill levels of their students. For these reasons, teachers identified that they were least likely to use: writing projects, art, field trips, social justice activities, and debates. Erika described some of the challenges of these activities as follows:

> Like some of those things require more planning time and more marking time and more individual student time like to teach them, you know, like my Grade 4s, how to write a diary from the perspective from someone else or even a blog. If you have to help them understand the technology in addition to write the blog there's lots of factors. (Erika)

Strategies that require teaching of additional skills, such as writing or technology, were identified by teachers as too time consuming to pursue.

4.5.3 Summary. Teachers reported that there are a variety of strategies that they use to include multiple perspectives in Social Studies. Teachers shared that they were more likely to include strategies that were engaging for students and required minimal time and cost to organize.

4.6 Findings Summary

The Alberta Program of Studies for Social Studies emphasizes the need for students to understand that multiple perspectives contribute to Canada's evolving realities. The teachers in this study demonstrated differential understandings of this requirement in the PoS. Teachers in the study reported that the inclusion of multiple perspectives in the PoS was a strength that could

lead to the development of positive values, attitudes, skills, and processes in students, such as a greater understanding of citizenship and identity. Some teachers expressed a holistic understanding of the requirement to include multiple perspectives throughout the curriculum, including subjects outside of Social Studies. Other teachers included multiple perspectives in very discrete and narrow contexts within Social Studies only. Teachers expressed different levels of comfort for including multiple perspectives. Some teachers expressed concern with addressing the challenges involved in including multiple perspectives such as logistics and modes of assessment. The fear of misrepresenting different ethno-cultural perspectives was identified as a significant hindrance to teachers. Other teachers expressed confidence in mitigating some of these challenges by asking questions and taking initiative to learn about different cultures. Teachers' personal experiences appear to affect their level of comfort with including multiple perspectives in their teaching as well as the strategies they choose to use to include multiple perspectives.

Overall, teachers shared that they were most likely to include strategies that delivered maximum engagement to students at minimal time and cost to organize. Some of the more common strategies used include: storybooks, discussion, and examining photographs. Teachers identified a variety of supports that would help them to more easily include multiple perspectives including: supportive administration, experiential professional development opportunities, and collaboration time with colleagues. Teachers reported that the demographics of the student population and the level of readiness of the students play a role in how they include multiple perspectives in Social Studies. Many teachers expressed a desire to make learning relevant to the needs and contexts of their students by actively encouraging their input and sharing of their own personal experiences when learning about multiple perspectives. The following chapter will

delve deeper into the experiences of three teachers who approach the inclusion of multiple perspectives in different ways.

5.0 Portraits

In this chapter, I present portraits of three teachers whose responses represent three significantly different approaches to the inclusion of multiple perspectives. I deliberately chose to go into more depth of the experiences of these three teachers because I believe their range in experience is representative of the range that exists in the larger teaching population. The criteria I used for including each of three teachers is that they demonstrated approaches to including multiple perspectives that were significantly distinct from each other but also could provide a common point of reference for the experiences of other teachers. For example, Owen represented a teacher with a personal passion for diversity education who was intrinsically compelled to address issues of social justice and diversity in his classroom. Contrary to this, Erika stated that she was not passionate about Social Studies and preferred to teach Science and focus her time and efforts on meeting the special needs of students in her class. Both approaches are unique from each other but both could be representative of experiences of other teachers in Alberta.

5.1 Owen: Committed but Frustrated

Owen was a Grade 7 Social Studies teacher with six years of teaching experience at the same Kindergarten to Grade 8 inner-city school. He completed his Master of Education degree in 2015 with a focus on project-based learning and economically disenfranchised students. In 2011 Owen co-founded his Local Teacher Association's Diversity, Equity and Human Rights Committee that provided support for teachers to address the impact of poverty in education. I chose to highlight Owen as a teacher who was committed to bringing the concepts of diversity and multiple perspectives to his students and had a comprehensive understanding of systemic barriers inherent in addressing the concepts through education. His understanding of the barriers, however had led however to Owen feeling frustrated that he is unable to impact positive

change as much as he would like.

5.1.1 Owen's understanding of multiple perspectives. Owen described going through a striking personal journey throughout his adulthood that resulted in his appreciation for diversity and understanding of multiple perspectives. Owen described himself as having a "passion" for wanting to share multiple perspectives with his students.

Owen defined multiple perspectives as "looking at the world from a number of different ways based on your lived experiences, your shared history with other people and in the classroom." He understood multiple perspectives to be a complex and changing phenomenon. Owen believed that the shifting demographics in Canada have created an ongoing challenge for Social Studies to be responsive and flexible to the different perspectives now prevalent in society. Owen shared the following cartoon to discuss the change in perspectives found in Canada over time.

"Now Then, All Together"! (Library and Archives Canada website, https://www.collectionscanada.gc.ca/obj/008/f1/nlc009160-v4.jpg)

Figure 12. "Now then, all together" cartoon.

Owen described that the cartoon above portrays the different groups of immigrants who came to Canada over 150 years ago. He suggested that with the influx of immigrants from different countries since that time, there is a need to make room for these new groups of people to have their voices heard too.

Interestingly, Owen did not limit his understanding of multiple perspectives to culture alone as demonstrated by his comment below.

> We've talked about culture, we've talked about race, I think I mentioned I hate saying mental disability, but, disabilities, socio economic. It could be anything.

Owen's inclusive and broad understanding of perspectives caused him to question the myth of the grand narrative. He felt strongly that "you can't whitewash perspective and you shouldn't." Owen's comments below demonstrate his awareness that multiple interpretations of history are possible and need to be included in Social Studies.

> I think we've got to take a long look at whether or not like I said straight up and down this Canadian history and this is Canadian culture and this is what you must teach. I think we need to take a look at it and open it up a little bit and say, you know, I mean and let some of these newer diverse groups that are here have their piece of the pie too.
>
> It's important to our, you know, shared history as Canadians but it doesn't have a whole lot of meaning to brand new immigrants to the country.

Owen's comments demonstrate that he would appreciate more flexibility in the Program of Studies to be more responsive and relevant to a broader range of culturally diverse groups.

Owen indicated that it was important for all voices to be heard and validated. However, he stated that, when presenting multiple perspectives in class, he felt he might "atone" too much for the negative actions in Canada's past towards Indigenous peoples. Owen believed that he

needed to do a better job at balancing "celebrating what is fantastic about this country" with discussing the atrocities from Canada's past from the perspectives of all people involved.

Owen demonstrated an awareness of his own gaps of knowledge related to different perspectives. He indicated that he wanted to learn more about the perspectives of different Indigneous nations, saying he felt "like an idiot sometimes when [he brought] FNMI content in and [his] class is full of FNMI students." Owen's commitment and interest to learn about different worldviews indicates that his understanding of multiple perspectives is an evolving concept.

5.1.2 Influences on Owen's understanding of multiple perspectives. Owen reported that his understanding of multiple perspectives shifted dramatically in adulthood due to certain personal experiences and various professional opportunities. Owen explained how he transformed his formerly fixed mindset about diversity to a much more open and accepting mindset over a very short period of time.

Owen described growing up in a culturally homogenous neighbourhood as follows, "I was in high-school we had one Black kid and they used to joke that he could walk down the street and stop traffic". It wasn't until his adult life that Owen became more cognizant of the effects of biases and bigotry on marginalized populations and more aware of the opportunities that diversity could present. Owen recounted a story from his youth when he ostracized a former friend due to her mixed racial heritage. As an adult he realized the negative impact this may have had on her and contacted her to apologize and make amends. This experience seems to have been pivotal to Owen's development of empathy and understanding of perspective.

Owen reported that the diverse student population at the school where he taught, helped him to develop a more open mindset. The student population included over 20% Indigenous

students and a growing immigrant student base. He noted that many of the students lived in impoverished homes. The challenges faced by many of his students inspired Owen to complete his Master in Education degree in which he studied the impact of student-centred learning on students living in poverty. Owen identified his teaching experiences as a primary influence on his understanding of multiple perspectives, as follows:

> This job in this school in particular I've really had a change in appreciation for diversity and understanding people's backgrounds. And I think that going into my master's that was kind of a big, that was a key thing that I took with me was the whole understanding of context all of the time. And so I think I'd gone from a very closed mindset to a very much more open minded and accepting mindset. And it happened over a very short period of time. I don't think that the person I was when I graduated high-school would recognize me now necessarily.

Owen felt that the experiences in his adulthood to this point have helped him to overcome his biases related to racism and classism. He now describes himself as "completely judgement free".

5.1.3 Owen's experiences with including multiple perspectives. Owen identified several supports and challenges that have impacted his ability to include multiple perspectives in Social Studies. Owen identified the following supports as most helpful to him when including multiple perspectives: supportive administration at the school and district levels, consistent access to technology, money for field trips, and resources for teachers to learn about different cultures and perspectives. Despite his conviction for the importance of teaching multiple perspectives, Owen shared his frustrations with systemic barriers that create significant challenges. Most notably, Owen called for a reconceptualist approach to curriculum in which the Program of Studies needs to be reconstructed to be more responsive to the changing

demographics of the student population. Owen appreciated the openness of the front matter of the Program of Studies for Social Studies but he felt that the specific objectives that follow were "limit[ing]". Owen stated that he would like to see more of a spiraling curriculum that builds on the knowledge outcomes of previous grades. Owen felt that teachers need more direction or encouragement to talk about perspectives throughout the year.

Owen reported that student motivation was a significant challenge and a source of his frustration when teaching multiple perspectives. Despite the fact that Owen felt that historical perspectives and controversial issues were challenging topics to include, he did attempt to include them in his teaching. Owen reported that students were not motivated to learn about historical thinking and current events because they struggled to find the relevance in them. He described the challenges inherent in historical thinking as follows:

> The ability to think historically is incredibly hard. It is the idea of what changes and what doesn't change. I show 'Back to the Future' every year . . . it's the best tool that I can find for that. I mean that movie shows the same setting and the same characters over and over and over again but it shows you very clearly what is changing through time and what's staying the same. I think they kind of get it, but I mean even the concept of . . . whoa . . . this happened 200 years ago, they have no idea.

Although Owen's use of the of movie "Back to the Future" could demonstrate to students the concept of change over time, it does not necessarily help students to understand the concept of historical perspective as described by Seixas and Clark (2006) as being able to view the past through the social, intellectual, emotional, and moral lenses of time. Owen's choice of using the movie "Back to the Future" to teach perspective is incongruent with what his other responses indicated his understanding of multiple perspectives to be.

Using current events to explore multiple perspectives on controversial topics was a strategy Owen reported that he would have liked to include more in his class. However, he described having "a hard time getting kids interested in current events", because many students lived in homes where the adults did not follow the news.

Additionally, Owen suggested that the prejudicial attitudes students learn from their parents was another source of frustration for him when trying to including multiple perspectives in the classroom. For example, Owen reported that a student once declared "I hate gay people because my dad hates gay people". Owen found it very challenging to nurture an appreciation for diversity amongst his students when they learned conflicting messages such as those at home. Despite the challenges, Owen stated that the "push" to teach perspectives and to understand diversity "forces us to be better teachers."

5.1.4 The role of Owen's students in including multiple perspectives. Owen's students played a significant role in shaping his understanding of multiple perspectives. Owen taught in an economically and culturally diverse neighbourhood. He felt that his students "carr[ied] a lot of shame" being from impoverished homes and that they "feel like outsiders in their own city". Owen's concern for meeting the needs of his students living in poverty prompted him to not only to complete graduate studies but also to co-found his Local Association's Diversity, Equity, and Human Rights Committee.

Owen expressed an openness to learning from his students. He stated, "My own perspective is skewed because I have learned so much from the students over the years." Owen shared an example of learning from his one of his students about labels for sexual and gender minorities. The student shared with Owen that although they identified as gay at that moment, they weren't certain about their gender identification. Owen described this conversation as a

"big tipping point" to helping him understand the fluidity of gender identity and sexual orientation.

Owen was responsive to incorporating students' backgrounds and interests into the classroom in meaningful ways. During an activity in our interview I asked him to compare the cultural perspectives represented in his student population and those cultural perspectives that he actually teaches. After the activity, Owen expressed concern that he was not including Filipino perspectives in his classroom, despite the high percentage of students in his class who were from the Philippines.

Owen supported students in sharing their personal stories and backgrounds. One student, for example, shared his story with his class about escaping on foot to Afghanistan as a refugee from Pakistan because the Taliban were hunting for his father. Owen reported that his students were in "wonderment" after hearing the story and conversations about refugee perspectives opened up in the class as a result. Students in Owen's class have a strong role to play in how he includes multiple perspectives.

5.1.5 Strategies Owen used to include multiple perspectives. Owen expressed confidence in incorporating a variety of strategies to include multiple perspectives in Social Studies.

Owen described an assignment that he gave to his students at the beginning of the year to encourage them to identify the influences on their own worldviews, called "Window to the World" (Appendix O). Students were asked to reflect on the types of experiences or relationships that have impacted their own perceptions of the world. Owen felt that this activity was a critical first step in helping students understand others' perspectives on issues.

The strategies that Owen described including in his teaching resonate with theories of

critical multiculturalism, which encourages the discussion of difference and discrimination and explores the ways power differentials are maintained through racism, sexism, and classism. For example, Owen described an activity, called *The Privilege Line Up* which represents the transformation approach (Banks, 2010). In this activity, all students begin standing on the same line. A list of social privileges or disadvantages are read aloud and students step forward or backward based on how they identify with the statement. For example: If you have ever been bullied or made fun of for something you can't change, take one step back. By the end of the activity, the gap in levels of privilege are visible. Owen extended this activity to have students try to toss a paper ball into the garbage can at the front of the room from the same spot that they finished at in the lineup activity. Owen described that as an educated, Caucasian adult male, he had the most privilege in the room and was able to easily toss his paper into the garbage can, which was next to him. Students at the back of the room, with less privilege struggled to get their paper into the garbage can. Owen felt that this activity led to "unbelievable conversations" about power and privilege in his class and helped his students develop empathy and deeper understanding of systemic barriers people from marginalized populations face.

Owen's approach to teaching multiple perspectives represented *Level Three* of four of Bank's (2010) model of multicultural education, called the *transformation approach* in which students are encouraged to view concepts, issues, events, and themes from the perspectives of diverse cultural groups. It also mirrored Harper's (1997) fifth response to diversity, *critiquing difference*, which identifies the race, gender, and sex inequalities reproduced by educational policies and practices. Owen was committed to teaching students about multiple perspectives in holistic ways that recognize the impact of discriminatory societal practices.

5.2 Erika: Aware but Reluctant

Erika was a Grade 5 teacher with 16 years of teaching experience shared between two different Alberta school jurisdictions. At the time of data collection, Erika was enrolled in a distance learning Master of Education program in Special Education with a focus on Deaf and Hard of Hearing. Previously Erika completed coursework on French as a Second Language, sign language, and Teaching English as a Second Language. Erika was involved with her provincial teachers' association as a volunteer professional development facilitator in which she presented workshops on a variety of pedagogical topics across Alberta. I chose to highlight Erika as a teacher who understood the requirement to include multiple perspectives but focused her time and efforts on other classroom priorities. Erika regularly attended numerous professional development activities and demonstrated leadership in her professional teachers' association. As such, Erika was self-aware of her strengths and areas of growth as a professional. Erika expressed her concern that the demands on teachers' time and the lack of resources prohibited teachers from becoming specialists in all areas of the curriculum. In her case, Erika reported that she prioritized her time to address areas other than Social Studies.

5.2.1 Erika's understanding of multiple perspectives. Erika described multiple perspectives as referring to perspectives from many different people from different walks of life. Erika stated that she had a limited depth of knowledge of multiple perspectives:

> Well, I'm coming at it based on my own personal experience which I guess in terms of multiple perspectives is only based on my little bit of travelling and the few little workshops I've done. So, I guess that could be considered to be narrow. I don't want to say narrow minded because I don't think I'm narrow minded. I think I'm pretty open minded, but I'm narrow knowledge based or something.

Erika stated that she was more "passionate" about teaching Science than Social Studies. Erika shared with me that she didn't feel she was a "good candidate" for my research project because of this. I assured her that her voice was critical to the study. I feel that Erika maybe representative of average elementary teachers who are committed and conscientious professionals but don't necessarily have a personal interest in diversity education.

Erika felt that other than the European perspective, all other perspectives were challenging to teach and she had to make a conscious decision to reference them in her teaching. Erika mentioned that she was "very open" to learning about the Indigenous perspective but she was "always cautious" about teaching it because she doesn't want "to do it wrong". This concern of misrepresenting the Indigenous culture was echoed by many of the participants.

Erika demonstrated a broad understanding of multiple perspectives that transcends ethno-cultural perspectives. For example, Erika reported that in a "non-cultural" way, she addressed multiple perspectives every day when she encouraged students to understand each other's viewpoints when negotiating disputes. Also, due to her recent graduate work in Deaf and Hard of Hearing education, Erika included the deaf culture in her understanding of multiple perspectives. She drew connections between the feelings of oppression experienced by those in Deaf and Indigenous cultures.

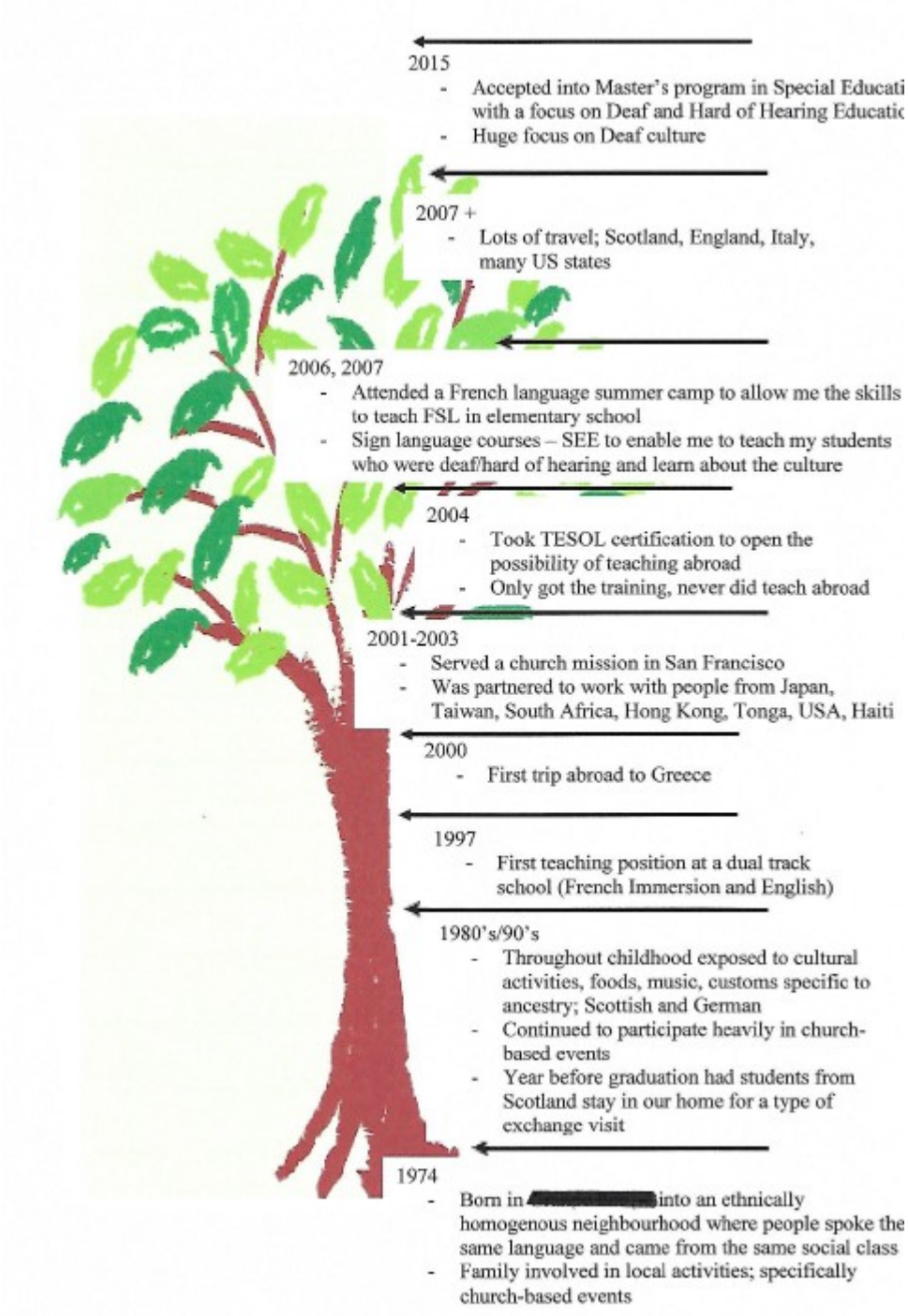


Figure 13. Erika's Tree of Life.

5.2.2 Influences on Erika's understanding of multiple perspectives. Erika reported that although she was "not exposed to a lot of diversity" as a child, she developed her

understanding of multiple perspectives through both personal and professional experiences in her adult life. Erika was born in a culturally homogenous city where her family was involved in local activities related to her church. Erika suggested that her religious background, which she did not disclose, is a perspective that she brings to class but does not impose on her students.

Erika's first overseas travel to Greece was her first experience being immersed into a culture other than her own. She described that experience as follows:

> What I love the most about travelling is learning about how different it is; not because oh they do that and I do this, but because it gives me an appreciation for what I have and also how they live.

Erika participated in a 2-year church mission to San Francisco which she described as one of her most challenging cultural learning experiences. Erika was partnered up with different missionaries from around the world on a rotating basis. Her partners were from Japan, China, Taiwan and Tongo. Erika identified personality conflicts between her and her partners as the main source of tension.

> Personality wise, they [the partners] were very different. Like one of them said, "I am Chinese and I am stubborn and I am not going to change. And I was like "Ok, that's mature". So that was a very interesting experience.

Erika's comments suggest that she felt the personality conflicts were due to cultural differences and cross-cultural communication challenges. Erika was highly engaged in professional development opportunities throughout her career that have influenced her understanding of multiple perspectives. She participated in TESL (Teaching English as a Second Language) Certification, sign language classes, French as a Second Language summer institute, and the Alberta Teachers Association's Association Instructor program. Due to a need to hire a

specialized consultant, Erika was sponsored by her school jurisdiction to enroll in graduate studies in Deaf and Hard of Hearing education. Her studies exposed her to the deaf culture in ways she had not previously considered. For example, Erika reported that she was surprised to learn about the depth of emotion that is tied to the feeling of culture in the deaf community. Erika shared that she became more passionate about perspectives of those from the deaf culture and that she tried to share that perspective with her students when possible.

5.2.3 Erika's experiences with including multiple perspectives. Erika identified several challenges that impacted her ability to include multiple perspectives in Social Studies. Erika identified the Program of Studies as the most significant challenge to including multiple perspectives. She felt that the content related to geography in the Grade 4 Program of Studies for Social Studies did not lend itself to teaching multiple perspectives. Erika also felt that the emphasis on skill development in the PoS, such as note taking, reading for information, and researching, limited the amount of time that could be spent on teaching multiple perspectives.

Erika cited lack of time as a barrier to including multiple perspectives. Erika felt that she needed time to consciously plan multiple perspectives into her lessons as she was not confident that the topic would naturally flow into classroom conversation. Erika suggested that a series of lesson plans laid out for her to easily integrate multiple perspectives into the lessons she is already teaching would be most beneficial. She did not want multiple perspectives to become an add-on.

Another challenge Erika described was a lack of personal motivation to include multiple perspectives. Erika stated that her lack of passion for Social Studies caused her to prioritize her limited time on meeting the diverse needs of her students and planning for other subjects. Erika stated that she did not feel the need for more professional development. Instead she felt that she

had a professional responsibility to make the effort to include multiple perspectives herself, as described below:

> I've done PD sessions, if I'm going to include multiple perspectives, I guess the onus is on me to learn it . . . I honestly feel so bogged down in my regular, like in the general curriculum and then meeting the diverse needs of my students, like, behaviourally, socially, emotionally, academically. That I don't have a ton of time unless it's something I'm passionate about to spend extra time and energy to do a good job of it, or even any job of it I guess, you know . . . if I was passionate about perspectives. I could do research I could find ways,

It seemed that the challenges described by Erika significantly prohibited her from appreciating any supports that might be available to help her include multiple perspectives in her Social Studies program.

5.2.4 The role of Erika's students in including multiple perspectives. Erika's students played a minor role in influencing her inclusion of multiple perspectives in her teaching. Erika taught at a school with a relatively homogenous student population including lower to upper middle class families. Erika described the student population as having little cultural diversity; "a few FNMI students and a handful of Asian-Canadians". Despite the homogenous population, Erika was open to learning from her students and their parents. She shared a story of learning a cultural custom from one of her students' parents as follows:

> I remember my very first interview. I reached my hand out to shake hands with his father and he bowed to me. Like, nice to meet you Ms. X. And I thought, it must not be a custom in Pakistan to shake hands when you meet someone. So, that was an interesting thing that was unspoken but, you know, you pick up on.

Erika also mentioned that her interest in learning sign language and in deaf and hard of hearing education was inspired by a deaf student with whom she wanted to communicate. Erika demonstrated responsiveness to her students' input when they shared it, but it seemed that Erika did not necessarily seek opportunities to include the different perspectives of her students.

5.2.5 Strategies Erika used to include multiple perspectives. Erika did not express confidence in incorporating a variety of strategies to include multiple perspectives in Social Studies. Erika shared that she was most comfortable using the textbook to teach Social Studies. I noticed some discomfort when Erika was asked in the focus group about the strategies she uses to teach multiple perspectives. Based on my conversations with her, I surmise that this discomfort may be due to Erika's lack of confidence in teaching this particular topic. Erika's desire for "a series of lessons on multiple perspectives or resources deemed to be credible" demonstrates her discomfort to take initiative in this area.

The strategies that Erika described including in her teaching loosely represented Bank's (2010) Level Two, the *additive approach,* of multicultural education, in which limited content and perspectives are presented without changing the structure of the curriculum. Although Erika indicated that she did not want multiple perspectives to be an "add-on" to the already overburdened curriculum, she did not strategically plan to include discussion of multiple perspectives in her lessons and instead appeared to include them spontaneously as topics arose in the class. Erika's responses did not reflect an understanding of critical multiculturalism where discussion of difference and discrimination would be encouraged.

Erika's responses demonstrated limited experiences with including multiple perspectives in Social Studies. Erika may have been representative of the average teacher who is a committed professional, but not necessarily passionate about ideas related to diversity education. Erika's

experiences demonstrated that with the demands on teachers' time and lack of resources, individual interest and passion for Social Studies are critical to the inclusion of multiple perspectives.

5.3 Bailey- Enthusiastic but Colour Blind

Bailey was a Grade 3 French immersion teacher with 20 years of teaching experience in Alberta and 4 years in Saskatchewan. She received a Bachelor of Education degree in French immersion elementary education. I chose to highlight Bailey as a teacher who was enthusiastic about teaching an appreciation for cultural diversity but may have lacked a deep understanding of social justice and power relations issues. That being said, Bailey was the only Grade 3 teacher who participated in the study and it is possible that the developmental and maturity level of her students prevented her from delving deep into the issues and challenges related to multiple perspectives. It could be possible that Bailey's enthusiasm for diversity was an appropriate approach on its own, for inspiring her students to develop an appreciation for cultural diversity.

5.3.1 Bailey's understanding of multiple perspectives. Bailey expressed an enthusiasm for learning about cultural diversity as demonstrated by her comment below:

> I love when people are a mix in their heritage and they're not all 100% something . . . I've got Scottish, German and Jewish in me and I'm proud of that, but it's a mix and I think the world would be better off if we would look at someone and we couldn't place the ethnic heritage, like we could see – right. I think that would be good and I've always felt that way.

Despite her personal interest in cultural diversity, Bailey demonstrated a limited understanding of multiple perspectives. Throughout the research, Bailey's comments indicated that she did not see cultural differences as complex in any way. She looked at cultural differences through her

own lens of being a part of the dominant White culture. Referring to the cultural competence continuum developed by Cross et al. (1989), Bailey fell under the cultural blindness category. Cultural blindness is an expressed philosophy of viewing and treating all people as the same, regardless of systemic disparities and power differentials. For example, when talking about her students from the Philippines, Bailey stated the following "But I don't see them as Filipino children; I just see them as my kids."

Bailey's understanding of multiple perspectives mirrored Harper's (1997) third response to diversity, *denying difference*, in which the same educational treatment is demanded for all. Because Bailey did not acknowledge power differentials related to the cultural differences amongst her students, she was unable to approach multiple perspectives through the lens of critical multiculturalism. She did not encourage deep discussion of difference and discrimination. For example, when comparing different cultural practices, Bailey told her students, "it's not wrong, it's just different" as her following comment indicated:

> In Social Studies, religion is something that we've talked about. The differences in them and in our religion, Christianity. It's not a better religion than our religion. We're not right and they're not wrong, we're both right it's just different.

Other than exploring the four countries (Tunisia, Ukraine, Peru, and India) outlined in the Grade 3 learning outcomes in the PoS for Social Studies, Bailey included minimal ethno-cultural perspectives in her teaching. Because she taught at a French immersion school, Bailey mentioned that she sometimes included Francophone perspectives in her class. Bailey did not seem aware of the requirement outlined in the front matter of the Program of Studies for Social Studies for all K-12 teachers to include multiple perspectives in their teaching. For example, Bailey indicated that the Indigenous perspective only needed to be taught in grades where there

was a strong Indigneous focus in the specific learning outcomes, "like in Grade 6".

When first asked about her understanding of multiple perspectives, Bailey shared an example of a playground dispute in which two students struggled to understand each other's point of view about a conflict over a soccer game. She explained how she encouraged her students to see conflicts from different angles and perspectives in order to resolve them. This example demonstrates that Bailey equated point of view as perspective.

It is very possible that her lack of depth of knowledge about the issues inherent to multiple perspectives is a result of the fact that Bailey taught such young students in Grade 3. It appeared throughout the interview process that Bailey began to develop a better understanding of the role of multiple perspectives in Social Studies. Near the end of her initial interview, Bailey wondered aloud if she should have more conversations with her students about multiple perspectives in the context of Social Studies. As mentioned in Chapter Two, the Program of Studies for Social Studies for Grade 3 is uniquely situated in some ways for exploring multiple perspectives as the core focus is on the exploration of four different countries. Although exploring perspectives of those from the four countries is a natural fit with the outcomes of the Grade 3 PoS, it is more challenging for teachers to incorporate Indigenous and Francophone perspectives in this particular grade.

5.3.2 Influences on Bailey's understanding of multiple perspectives. Bailey reported that she developed her understanding of multiple perspectives through her own personal experiences and those she experienced second-hand through her family. Bailey described growing up in a small city in Saskatchewan, where she was the only non-Indigenous girl in her school. She didn't recall learning any cultural lessons in particular from her Indigenous peers but she developed an understanding of how it felt to be in the cultural minority. Bailey indicated

that her grandparents' journey to Canada from Ukraine helped her to better understand some of the experiences of her immigrant students. Bailey also mentioned learning about different cultures through both her brother's international travels, and her son's student exchange to Japan. Bailey was immersed in the Francophone culture when she lived in Quebec for a year to learn French. She indicated that she learned about different Francophone customs and celebrations, such as Carnaval, while living in there. Bailey did not indicate if the experience of living in a Francophone community impacted her approach to multiple perspectives in Social Studies.

5.3.3 Bailey's experiences with including multiple perspectives. Bailey identified several supports that helped her to more easily include multiple perspectives in Social Studies. She did not identify any challenges that impeded her ability to do this. Bailey suggested that above all, she felt that support for the inclusion of multiple perspectives must "come from above". She reported that "if the province says it is valuable, then we will get the PD that we need to implement it. It has to start there." Bailey felt that school administration would be "on board" with prioritizing the teaching of multiple perspectives if it was "demanded" by school jurisdictions and the province. Bailey also mentioned the value of teaching preservice teachers about multiple perspectives. Bailey expressed a desire for Skype pen pals for her students to learn from students living in the four countries outlined in the Grade 3 PoS for Social Studies, "if it were mutually beneficial to the other students too". Interestingly, Bailey did not feel that additional time without guidance would have significantly helped her to include multiple perspectives as she explains below:

> As in time – if I was just given time to become better at understanding and implementing multiple perspectives in Grade 3 . . . that time, unless I had guidance, would get swallowed up with something else. Time would be of no use to me without guidance.

Bailey was resourceful in finding photograph collections, guest speakers, and artifacts to enhance her Social Studies program and her students' understanding of multiple perspectives as she describes: "And any artifacts that I have, I've had to collect myself from, like, donations from guest speakers or 1000 Villages. But it's hard to find them. It's not easy". It would be exceptionally helpful for teachers, Bailey to have these types of resources more readily available.

5.3.4 The role of Bailey's students in including multiple perspectives. Bailey reported that she had some ethno-cultural diversity in her student population, including students from the Philippines, Russia, Ukraine, and Columbia. Bailey tried to include the perspectives of her students, whose cultural heritage matched the Grade 3 units of study in Social Studies, as she explained below:

> Well based on the countries that we teach in Grade 3, we'll talk about Peru and when we talked about Peru it brought up that my student's mother is from Ecuador which is very close to Peru, and she emigrated here from Ecuador . . . and I have a little girl who was born in Ukraine. And her brother moved to Canada when he was 12, so he has a lot of information of what he remembers growing up in Ukraine. So we're using our project-based learning and basing it around this little girl as our expert.

Bailey's comment below regarding one of her Chinese-Canadian students, indicates that she did not make a conscious effort to include the cultural perspectives of students whose backgrounds did not match the Grade 3 units of study in Social Studies.

> Do I include his perspective? I pulled that because I had a Chinese student. We have talked about when we did – maybe I don't. When we talk about geography and where – like where China sits in Asia he got all excited because his family is from China, but have we talked about his perspective of what it's like . . .? Maybe I don't.

Bailey expressed an interest in learning about the cultural backgrounds of the students in her class. For example, she shared a story of two siblings from "Africa" who she taught. Bailey explained that the sisters were initially reluctant to talk about their life in Africa. However, over time, once the children felt more comfortable with Bailey they shared photos and stories of their life in Africa. Bailey appreciated the opportunity to learn from them. Bailey also explained how she enjoys teaching immigrant students about life in Canada. For example she shared the story of how she enjoyed going ice skating with a student who had recently emigrated from the Comoros Islands.

As mentioned previously, Bailey did not recognize any issues related to the cultural differences amongst her students and she believed that her students did not see the differences amongst each other, as described in her comments below:

> Because in my class if you were to say – to take one of my students and say is there any cultural diversity in our classroom, they'd say, "Well we have six boys and we have you know 16 girls" because they don't see Oliver as being Chinese, he's just Oliver. They don't see – last year we had the girl from Africa, they don't see that she's African. In fact last year I had a little girl whose father was very dark, from Sierra Leone, funny guy. And mom's from Russia, pale, porcelain, blond haired woman. They were prepared for a lot of problems for their mixed race daughter and she's a strong girl and they taught her what to say in case anyone gives her a hard time, or whatever, to stand up for herself, it never happens. They don't see her as – she's just Willa.

Bailey's students seemed to play a minimal role in helping her to include multiple perspectives. Due to her colour-blind perspective on culture, Bailey was only able to include her students' perspectives as token representation when it fit into the curricular outcomes of the Program of

Studies.

5.3.5 Strategies Bailey used to include multiple perspectives. Bailey's approach to teaching multiple perspectives represented *Level One* of Bank's (2010) model of multicultural education, called the *contributions approach,* which involves a cursory acknowledgement of diverse perspectives through the inclusion of heroes, holidays and discrete cultural elements. Bailey avoided discussion of issues of racism, poverty and oppression. Bailey provided opportunities for hands-on, experiential, student-directed learning in her classroom. She felt that Social Studies was "all about exploring". For example, Bailey encouraged visualization and imaginative play when she had her students create passports and take an imaginary trip on a plane to Tunisia to learn more about that country. Bailey tried to make learning about multiple perspectives relevant to her students by drawing connections between the units of study and topics students were interested in. For example, Bailey reported that her students were excited to learn that the movie Star Wars was filmed in Tunisia.

Bailey's responses demonstrated her genuine interest and enthusiasm for cultural diversity but a lack of understanding of how power comes into play in society and school settings. Her approach of denying difference amongst her students of different cultural backgrounds actually reinforced existing inequalities as she did not recognize how these inequalities could affect their learning and achievement. As mentioned, Bailey taught the youngest group of students of all participants in this study. It is worth considering that the age and maturity of the students may account for her approach to multiple perspectives.

5.4 Summary. The three teachers highlighted in the portraits above represent a broad range of strategies with teaching multiple perspectives. I chose not do to a comparison of the three teachers highlighted in this chapter as it is not my intent to generalize the three cases to the

teaching population. Instead my study aims to acknowledge that all teachers have varying backgrounds, interests, skills and classroom conditions that impact how they approach multiple perspectives in different ways as was clearly demonstrated through the unique experiences of Owen, Erika and Bailey when including multiple perspectives. It is clear that the three teachers' varying degrees of exposure to diversity through both personal and professional experiences influenced their interest and confidence to include multiple perspectives. This data corresponds to research by Jacquet (2008) that I referenced in Chapter one that states teachers rely on their personal values and experiences to support cultural diversity in the classroom. With such diversity amongst teachers, program implementation involving the teaching of multiple perspectives is exceptionally complex and the need for differentiated supports becomes necessary. For example, it is critical for professional development providers to seek multiple points of entry that respect teachers' different needs and backgrounds. The experiences of Owen, Erika and Bailey clearly demonstrate that there is not one template that can be adopted to encourage the inclusion of multiple perspectives in Social Studies.

6.0 Discussion

The findings revealed in Chapter Four answer the primary research question related to Alberta teachers' perceptions of the curricular requirement to teach elementary Social Studies through multiple perspectives and how they respond to the concept in their practice. The themes developed from the findings reflected the three research sub-questions including: teachers' understanding of multiple perspectives, their experience with including multiple perspectives, and the essential conditions necessary for teaching multiple perspectives. In addition, the role of students in influencing teachers' inclusion of multiple perspectives was revealed through the research.

This chapter explores in further depth the five themes that were revealed in the findings in relation to previous research. Drawing on studies reviewed in Chapter Two I confirm and extend findings in the literature review with my own findings from this study. In addition, I attempt to provide some original contributions to the field. To begin, I look further at the reasons teachers have different approaches to multiple perspectives based on their personal and professional experiences. I explore the reasons why some perspectives are prioritized over others. Next, I analyze the types of supports teachers suggest help them to include multiple perspectives, including recommended changes to the Program of Studies. In the third section, I discuss the importance of understanding and eliciting students' perspectives through the nurturing of safe spaces. In the final section, I discuss teachers' reasons for choosing particular strategies to include multiple perspectives.

6.1 Teachers Demonstrate a Range in their Approaches to Exploring Multiple Perspectives

The study suggests that teachers' approach to including multiple perspectives vary

significantly based on their unique personal and professional experiences. Teachers in my study who had significant personal and professional experience with cultural diversity seem to have a more developed understanding of the role of power and privilege in addressing multiple perspectives. Those with less experience with diversity demonstrate higher levels of discomfort when exploring controversial issues related to multiple perspectives and chose to self-censor or to disengage with certain perspectives altogether. Others seemed unaware of systemic disparities influencing the understanding of multiple perspectives as demonstrated through their approaches of colour-blindness and tokenism.

6.2 Teacher's Personal and Professional Experiences Determine their Understanding of Multiple Perspectives

The findings in my study resonate with previous research that demonstrates that teachers' attitudes and personal experiences have a greater influence on the learning and teaching of multiple perspectives than their skill set or content knowledge (Donald, 2009; Kanu, 2005; Ottmann & Pritchard, 2010; Scott, 2013; Solomon & Levine-Rasky, 2006; Wiens, 2012). Participants repeatedly referred to personal experiences and relationships as having influenced their understanding of diversity and multiple perspectives. The influence of personal experience was so significant that when asked what advice she would give to beginning teachers related to including multiple perspectives in Social Studies, one participant advised to "get more life experience" (Jill). It is unlikely that participants would share the same advice if asked to provide tips to beginning teachers of other subject areas such as math, science, or physical education for example.

The idea that life experience is central to learning and inquiry is reflected in Pinar's (1975) description of currere. Pinar (1975) suggests that currere is a reflective and engaging

methodology of the self that requires reflection on one's experiences to develop a more comprehensive understanding of how one's personal history and desires for the future shape the individual in the current moment. Pinar (1975) proposes an autobiographical framework for the method of currere that encourages teachers and learners to reflect on their educational experiences and practices of the past, the future, and the consequences for the present. As such, curriculum is understood through one's own experiences and subjectivity. Curriculum reclaimed in this way through autobiography is inevitably reconceptualised (Grumet, 1999). Grumet (1999) suggests that curriculum is reconceptualized through the selection and criticism that reorders educational experiences into a usable past; it may also be transformed into a usable present by those who see themselves as responsible for the shape and texture of their own experiences. The significance of life experiences and teacher identity therefore have a direct influence on choices teachers make with the curriculum as was demonstrated frequently by the personal anecdotes shared by the participants in my study in relation to the development of their understanding of multiple perspectives.

I draw the conclusion that it can be challenging to understand multiple perspectives if one does not have a broad range of life experiences. It is the varying interactions with different types of people and different ways of life that help one to realize the significance of perspective. Initially learning about multiple perspectives has the potential to disrupt one's normal way of seeing and being in the world when exposed to diverse ways. It can cause one to question one's own ideas and worldview. As such, if a teacher has not yet confronted that struggle within herself, it will be difficult to teach, let alone to understand the complexities of multiple perspectives. The internal challenges within a teacher's own perspectives can create as much difficulty as some of the external barriers when including multiple perspectives.

6.2.1 Teachers need opportunities to reflect on their perceptions of diversity. The intricacies of personal experiences and their impact on teachers' understandings of multiple perspectives are unique to each individual. As such, it would be ineffective to provide a uniform curriculum or program to train teachers on how to include multiple perspectives. Instead, teachers need opportunities to reflect on how they have come to their own understanding of multiple perspectives and to develop individualized programs of support based on their own needs. This correlates to research by Ottmann and Pritchard (2010) and Donald (2009) who assert that it is critical to address the affective domain of teachers to alleviate potential feelings of discomfort when integrating various ethno-cultural concepts with which they have had little or no experience. One teacher spoke of the importance of engaging in self-reflection as follows:

> I consider myself extremely accepting of all these different cultures and I feel like we cover so many different things in Social Studies. And when I sat back and you asked me about my biases and my own perspectives it really made me take stock to the point where I'm still thinking about it, still talking about it with other people. And I don't think that I'm doing nearly as good of a job as I should be. (Owen)

Fostering educational change not only takes time but also careful identification and consideration of belief systems, as it is through these schema that all information is filtered before being assimilated and put into action (Patterson et al., 2012).

6.2.2 Cultural disqualification is used to justify non-engagement with multiple perspectives. My research confirmed Donald's (2009) assertion that some teachers claim *cultural disqualification* as a reason to not include multiple perspectives. Cultural disqualification is the argument used by teachers to justify their non-engagement with Indigenous perspectives; the pedagogical logic being that teachers are only allowed to teach

about their own cultures (Donald, 2009). For example, several teachers in this study felt they lacked the credibility to teach Indigenous perspectives since they did not share an Indigenous ancestry as epitomized by Robert's comment "And there's always that danger, right? I'm an Irish Canadian talking about Aboriginal perspective. Am I really the best person to do that, right?" Participants described their fears of inadvertently offending students or parents by making mistakes that could possibly create backlash from the community or reflect negatively on their own professionalism. Notably, in my research cultural disqualification seemed to lead to an over-reliance on jurisdictional First Nations, Métis and Inuit consultants to teach multiple perspectives. It may be the case that some teachers are relinquishing their responsibility and sense of ownership to the consultants. Extending Donald's (2009) research further, I suggest that some teachers in my study used the argument of cultural disqualification to justify their non-engagement with other perspectives including refugee, religious, gender, Francophone, and socio-economic perspectives.

With the recent proposed changes to Alberta's Teaching Quality Standard in 2016 and the creation of new Principal Leadership Quality Standards and new Superintendent Leadership Quality Standards, all teachers, administrators, and district superintendents will now be required to develop and apply foundational knowledge about First Nations, Métis, and Inuit for the benefit of all students, regardless of their own cultural background (Government of Albert, 2016). As such, teachers will need to reconcile their argument of cultural disqualification to justify avoiding the inclusion of various ethno-cultural perspectives.

6.2.3 Teacher fear can be expressed through self-censorship. A significant finding of this research is the idea that some teachers experience such a fear of offending that they regularly self-censor their own comments and teaching.

> Sometimes I worry if I say something that someone might perceive as a bias and sometimes I worry about maybe I cross a line that I didn't mean to. I don't think I do and I know I'm not – I don't think I'm biased or racist or anything. (Bailey)

It appears that at times, some teachers may deliberately withhold comments to avoid potential conflict. Educating the community at large about the importance of exploring multiple perspectives, empowering teachers with skills to address controversial issues, and ensuring support from school and district administration may help to alleviate some teachers' fears and their inclination to self-censor.

6.2.4 White privilege impacts teachers' understanding of multiple perspectives.

Akin to previous research my study found that some teachers approach multiple perspectives through the lens of White privilege (den Heyer & Abbott, 2011; Sleeter, 2004; Solomon et al., 2005). For example, a significant finding in my study revealed that White privilege was demonstrated through Jill's approach to diversity in which she indicated that she was accepting of diverse perspectives, but only to a point. For example, she stated the following:

> I sometimes find it hard to – like, I think there was – about bringing the daggers into the school for the Muslim boys. That to me doesn't make safety sense and for that reason anything to do with people being safe, that to me is one of the ones that I feel like, nah, you are not bringing a dagger in. It doesn't matter if that's your religious garb.

It is worth noting that Jill conflates the traditional Sikh practice of carrying the kirpan (ceremonial sword) with a Muslim tradition. Rather than talking to the Sikh students to understand the purpose of carrying the kirpan, she felt that it was critical for schools to impose a blanket policy against the practice. This teacher appeared unaware that wearing a ceremonial kirpan is a religious right guaranteed under the Canadian Charter of Rights as Freedoms as

decided by the Supreme Court of Canada in 2006. Jill's lack of understanding of this topic demonstrates her use of White privilege to set rules against certain cultural practices. This leads me to question whether teachers can have a comprehensive understanding of multiple perspectives themselves if they impose their own cultural values to set limits on acceptable perspectives.

This particular finding demonstrates a need to help teachers adopt a more critical multicultural or anti-oppressive education approach. As referenced in Chapter Two, Harper (1997) recommends a response to diversity called *critiquing difference*; a response that looks at how schools name and define cultural and racial difference and how educational policies and practices reproduce race, gender, and sex inequalities. Harper's *critiquing difference* response would encourage teachers to examine how the setting of limits on the acceptance of different cultural practices serves to maintain existing power differentials between dominant and marginalized groups.

A few teachers in this study subscribe to philosophies of colour-blindness and tokenism. Sleeter (2004) describes colour-blindness as an approach in which all students are treated the same and accommodations for difference are not made. Colour blindness is characterized by the belief that helping approaches traditionally used by the dominant culture are universally applicable (Cross et al., 1989). Some teachers in the study denied seeing any differences among their students based on race, ethnicity or language and did not question how power comes into play in society and school settings. For example, one teacher indicated that she did not notice the cultural backgrounds of her students, but instead she saw them all as her "kids" (Bailey). She also did not think that her students noticed difference amongst each other. This teacher described perspective to her students as follows:

> It's perspective. You're not wrong and you're not wrong you're just different. But in the end it's the same thing. (Bailey)

I note that this particular teacher's understanding of multiple perspectives does not recognize any systemic disparities and views all students as having the same opportunities, regardless of their cultural background. I question how effectively multiple perspectives can be explored if disparities in students' different backgrounds are not acknowledged.

Tokenism is similar to colour-blindness in that it does not recognize the unique contributions and challenges faced by ethno-cultural minorities. Tokenism is a cursory effort to include members of minority groups in order for dominant groups to deflect accusations of discrimination. Tokenism is likely to be found wherever a dominant group is under pressure to share privilege, power, or other desirable commodities with a group that is excluded (Laws, 1975). As a result, the excluded group does not assimilate into the dominant group but is destined instead for permanent marginality (Laws, 1975). My study provided new data to the field that some teachers understood multiple perspectives through the lenses of tokenism. These teachers gave examples of including multiple perspectives by asking certain students in their class to act as spokespersons for their culture. For example, Matt reported, "So we actually do have one Native American girl in our class, and we said how would this story be different from her side, like just trying to bring in that". In this example, the student was invited to contribute in a cursory and contained manner, at the discretion of the teacher who appeared unaware that his actions perpetuated the power differentials between the dominant and minority cultures. It is interesting to note that Matt regularly used the term "Native American" to refer to Indigenous peoples. This term is more common in the United States of America where Matt completed his teacher training program.

6.3 Some Perspectives are Prioritized over Others

It appears that support for the inclusion of various cultural perspectives may be related to the current topics in the political discourse of the day. For example, with the new emphasis on the recently released recommendations from the Truth and Reconciliation Commission of Canada (2015) and proposed changes to Alberta's Teaching Quality Standards, school jurisdictions began focusing their funding and efforts on the inclusion of foundational knowledge of First Nations, Métis, and Inuit. The Program of Studies for Social Studies suggests that an understanding of Canada requires an understanding of both Aboriginal and Francophone perspectives; however, data from my research shows that teachers also prioritize some perspectives over others.

6.3.1 Francophone perspectives are overlooked in favour of Aboriginal perspectives.

The study demonstrated that teachers prioritized the teaching of Aboriginal perspectives over Francophone perspectives. This finding provides new data to the field of teaching Social Studies in Alberta. Teachers cited a lack of Francophone students as a reason for not including Francophone perspectives. For example, during the focus group, two teachers debated whether or not Francophone perspectives should be included at all in the PoS. One of the teachers wondered aloud if other perspectives would be more relevant to the Alberta context:

> and I always wonder about how pervasive that perspective [Francophone] even is in Alberta when you compare that to a lot of the changes in the, in our society and you talk about all the Muslim immigrants and things like that and their perspective is not a big piece yet of any of the texts that we use. (Owen)

In response to Owen's comment above, Johanne suggested that Francophone perspectives should continue to be included because of their significant role in Canada's history. As Kymlicka

(1998) states, Canada has not only secured the status of Francophones in legislation through an exceptionally wide-ranging bilingualism policy but has also adopted federalism to create a political unit, the province of Quebec, within which this national minority has formed a majority and governs itself. No other country has developed as rich a body of experience concerning the relationship between federalism and minority nationalism (Kymlicka, 1998). Although there are fewer Francophone students in certain regions of Alberta, five Francophone school boards exist in the province. It may be the case that in addition to the small number of Francophone students in non-Francophone school boards, little support exists in terms of resources or district consultants to help teachers include Francophone perspectives. For example, the majority of textbooks used in schools that mention Francophone perspectives are written in Quebec without any mention of the Franco-Albertan perspectives.

6.3.2 Grade level and subject area outcomes may influence the inclusion of multiple perspectives. The findings of my study suggest that specific grade level outcomes are more conducive to teaching multiple perspectives than others. For example, the Grade 3 Program of Studies for Social Studies investigates life in four diverse countries around the world. Bailey described how she did not strive to include Aboriginal and Francophone perspectives because the specific learning outcomes in the Grade 3 PoS for Social Studies did not require her to do that. Conversely, the Grade 5 PoS for Social Studies which examines the land, histories and stories of people in Canada was identified by five teachers as lending itself seamlessly to including Aboriginal and Francophone perspectives. This data leads me to question if curriculum developers need to more directly include multiple perspectives in both the front matter and the specific outcomes of the PoS.

It is interesting to note, that the three teachers who spoke passionately about multiple

perspectives spoke of including perspectives throughout their entire program, regardless of whether or not the specific outcomes in the Program of Studies required them to do so. This was characterized by Johanne's comments below:

> When the curriculum changed I kind of made it, I realized that was one of the biggest fundamental changes in the curriculum was the actual, no longer incidental but prescribed teaching of multiple perspectives. So right from the very beginning I made a point of including it all of my planned objectives in Social Studies. And it's now become just something I do all the time and I find myself doing in Social Studies, in language arts, in health, in science, anything that's going on we talk about different perspectives. And so, yeah, that's kind of where I'm at, it just happens all the time now.

When teachers strive to meet the requirements to include multiple perspectives in Social Studies, it can create an impetus to teaching multiple perspectives in other subject areas.

6.4 Teachers Require a Multitude of Supports to Meet the Challenges of Including Multiple Perspectives

The results of this study confirm previous research which found that teachers require a multitude of supports to enable them to effectively include multiple perspectives in their Social Studies classes (Butler, 2000; Jacquet, 2008; Kanu, 2005; Richardson, 2015; Wiens, 2012; Zurzolo, 2006). My study demonstrated that there is not necessarily consensus on the types of supports that teachers prioritize. Therefore, a variety of supports offered by different stakeholders should be available to provide choice for teachers. In my study, teachers identified professional development, supportive school administration, and a malleable Program of Studies as key supports.

6.4.1 Professional development opportunities can address the anxieties some teachers experience when including multiple perspectives.

Although there was no consensus about the specific supports that teachers would find most helpful, all teachers in this study identified professional development as a critical support. This resonates with research with Alberta Social Studies teachers who indicated a desire for additional professional development (Alberta Teachers' Association, 2016). In addition, Kanu's (2005) study of Manitoba high school teachers determined that the key to successful integration of multiple perspectives was the strengthening of their professional efficacy through initial teacher training and professional development opportunities.

Results from my study also concur with Wiens's (2012) qualitative study on the integration of Aboriginal perspectives by Grade 10 English Language Arts teachers. Wiens determined that the single most prevalent explanation given for the apprehension of educators to integrate multiple perspectives is feeling inadequate in cultural knowledge and fear of misrepresenting. Perhaps the anxieties expressed by teachers in my study regarding their feelings of inadequacy in cultural knowledge could be reduced through ongoing professional development opportunities. Due to the broad range of experience and comfort with including multiple perspectives, tiered professional development opportunities with multiple entry points for engagement maybe necessary to meet the diverse needs of teachers. I will explore this further in Chapter Seven.

According to Jacquet (2008), teachers need on-going professional development in all dimensions of critical multicultural education including production of knowledge, prejudice reduction, and the empowerment of all students. These skills would encourage teachers to adopt a critical multicultural approach that empowers teachers to engage in culturally responsive and

responsible practice reflective of both Banks' (2010) higher levels of integration of transformation and social action and Harper's (1997) *critiquing difference* response.

6.4.2 Teachers are critical of the Alberta Program of Studies. In this research, the Alberta Program of Studies was referenced by teachers with mixed feelings. Some teachers found the PoS to be a great support to including multiple perspectives, while others found it burdensome and unclear. These mixed feelings were also noted in a recent survey of Alberta Social Studies teachers that indicated that 38% of respondents agreed that the PoS gives too little guidance to teachers, 51% disagreed and 12% were neutral (Alberta Teachers' Association, 2016). Overall, however, there was a general consensus in my study that resonates with previous research in reconceptualist curriculum studies that the "curriculum needs to be reconstructed and more responsive to the demands of education today where diversities have outstripped the meaningfulness of any homogenizing models" (Kanu, 2003, p. 69). Similar to Kanu's findings, all teachers in my study indicated the current Program of Studies needs to be more flexible and reflective of local contexts.

6.4.3 The current Alberta Program of Studies for Social Studies lacks a coherent flow from year to year. The study identified that a notable critique of the PoS was that it is not a spiraling curriculum that builds from year to year. One teacher felt that the topics of study were introduced in a "scatter shot" manner without consideration of a logical flow (Owen). He felt that Aboriginal perspectives, in particular were "just kind of plunked in places without much thought". In his opinion, this approach encourages teachers to address multiple perspectives as a "standalone" topic. This leads me to question if a reorganization of the PoS for Social Studies that progressively builds content knowledge from year to year could encourage multiple perspectives to be woven throughout the program more naturally.

6.4.4 Teachers want choices in perspectives to include. The study found that teachers would like the PoS to be more flexible to allow for local contexts and additional perspectives to be included such as refugee, religious, gender, socio-economic, and sexual minority perspectives. This finding confirms research from Hutton and Burstein (2005b) that recommends the inclusion of stories of people who are often overlooked in the telling of history including people of colour, religious minorities, women, children, and the aged. Bhabha's (1994) suggests that curriculum reform should represent relationships as socially constructed, fluid, and multidirectional, rather than univocal. As such, anyone who perceives themselves as part of the community should have their perspectives represented through education. This idea, however, poses significant logistical challenges in the classroom as it would be difficult, if not impossible, to explore in depth every perspective present in the community.

6.5 Students Play a Critical Role in Determining how Teachers Include Multiple Perspectives

Although the front matter of the Alberta PoS for Social Studies acknowledges that student learning will be filtered through their prior experiences, the specific outcomes for knowledge, skills, and attitudes do not reflect this. As such, teachers must decide for themselves if and how they will solicit student contributions in Social Studies. Some teachers in this study purposefully sought out student input, some encouraged it when it was shared by students incidentally, while others did not seem to recognize the benefits of encouraging student contributions. The study found that teachers who deliberately acknowledged and included student contributions in discussions on multiple perspectives felt that classroom conversations were enriched and strengthened. This finding is significant because little research exists on the role of student contributions in addressing multiple perspectives. Also, student input is seldom

considered when developing curriculum or planning professional development for teachers.

Teachers in my study who purposely sought to uncover their students' frameworks felt that they were more responsive to students' needs related to understanding multiple perspectives. This resonates with research from Seixas' (1997) study that demonstrated that students' own frameworks act as a sieve through which all new learning is filtered. Data in my study also confirmed Peck's (2003) conclusion that teachers must understand and solicit students' perspectives in order to effectively engage them in multiple perspectives.

6.5.1 Creating safe spaces for dialogue is critical to eliciting student input for the purposes of exploring multiple perspectives. Simmonds (2012) suggests that thoughtfully eliciting student input by creating safe spaces for discussion is critical to not only ascertain students' perspectives but also to integrate their voices into the teaching and learning of diversity. The data in this study resonates with research by Simmonds (2012) as demonstrated by the following participant comment:

The teachers in the study who purposely elicited student narratives spoke of the benefits of fostering dialogue that acknowledges the complexities of student backgrounds. Despite the potential to lead to "uncomfortable" discussions, one teacher advised others not to "be afraid ever to let kids tell their own unique stories" (Owen). Similarly Johanne advised:

> And most important I would say is make your classrooms safe spaces where every opinion and voice can be heard pretty much at all times. And allow dissenting opinion to be heard as long as there's an understanding of respect. Developing meaningful programs for the inclusion of multiple perspectives means finding ways to create safe spaces in which all students feel comfortable to share their own experiences and perspectives. Not only does this provide significant opportunities for students to reflect

on the meaning of their own experiences but it also exposes all students to multiple ways of knowing and helps teachers to plan relevant learning opportunities based on a firm understanding of all students' perspectives and prior experiences.

It is interesting to note that just as students need safe spaces to explore perspectives, teachers also need to feel safe when teaching multiple perspectives. Supportive policies and administrative practices can help alleviate teacher anxieties when addressing controversial issues and can encourage teachers to share their own experiences with each other and with students.

6.6 School administrators need to recognize their critical role in supporting the inclusion of multiple perspectives. A significant finding in this study was the critical role of school administrators in supporting the inclusion of multiple perspectives. This correlates with Kanu's (2005) finding that lukewarm support demonstrated by administrators was a significant impediment to the inclusion of Aboriginal perspectives. However, my study extends previous research on the topic with the following revelations. First, administrator trust in teacher professionalism was identified by participants as helpful when addressing controversial topics inherent to multiple perspectives. Knowing that administrators would support them implicitly if scrutinized by parents or community members for approaching controversial topics appeared to reduce anxiety in teachers when including multiple perspectives. Second, all respondents indicated that providing time for teachers to collaborate and plan lessons for the inclusion of include multiple perspectives is one of the most significant sources of support that can be provided by school administration. Administrator support for providing time for collaboration varied significantly amongst the different school sites, with some administrators making significant sacrifices to provide weekly embedded collaboration time and others making none at all. While all administrators have similar challenges with balancing budgets and staffing needs,

it may be worth further exploration into how some administrators find ways to be more creative with their scheduling compared to others.

6.7 Teachers Use a Variety of Strategies to Include Multiple Perspectives

This study brings novel data to the field of Social Studies education in that it explored specific pedagogical strategies that teachers reported using to include multiple perspectives. Teachers varied in the level of complexity of strategies they chose to use to include multiple perspectives. Generally more complex strategies required greater time to plan and a stronger comfort level in the teacher. However, more complex strategies were proven to be more conducive to a developing a critical multicultural approach to Social Studies.

6.7.1 Teachers' comfort level with multiple perspectives determines the complexity of strategies chosen.

It appears that a correlation exists between the comfort level of teachers and the complexity of strategies they choose to teach multiple perspectives. For example, one teacher who described his comfort level with multiple perspectives as high, shared a complex project-based learning activity in the focus group, while another teacher who spoke tentatively and indicated her lack of comfort and passion for the topic shared a low-risk activity from the textbook. My study found that in general, low-risk activities tended to avoid controversial issues and did not challenge students to question power and privilege in society. It may be the case that teachers require access to a variety of types of lessons with which to engage their students in multiple perspectives based on their own levels of comfort. For example, one teacher, who indicated a low level of comfort in teaching multiple perspectives suggested that starting with simple activities, such as "a picture book or one little lesson" could motivate her to more regularly include multiple perspectives.

6.7.2 To include multiple perspectives using a lens of critical multiculturalism, teachers must employ higher-risk strategies.

It appears that teachers with low levels of comfort prefer to use low-risk strategies to build their confidence with teaching multiple perspectives. However, previous research shows that to include multiple perspectives using a lens of critical multiculturalism, teachers must be thoughtful and willing to take risks by exploring complex issues of social justice and power relations with their students through exploring controversial issues and historical perspectives (Bolgatz, 2005; Flynn, 2010; Gerin-Lajoie, 2008b; Hess, 2009; Hutton & Burstein, 2005b; Pollock, 2013). For example, Bolgatz's (2005) study of the exploration of the controversial topic of race in Grade 5 class demonstrated that when given appropriate opportunity and materials, students can grapple with controversy and can demonstrate complex thinking about connections between varying perspectives. Hutton and Burstein (2005b) recommend the *mindful* inclusion of multiple perspectives through lessons that include the identification of multiple sources of information, the sharing of personal stories to develop historical empathy, and eliciting personal stories from learners to create linkages to their own lives. It would appear that teachers' preference for exploring multiple perspectives through lower-risk activities could prevent them from moving beyond Harper's (1997) categories of suppressing difference and denying difference or Banks' (2010) contribution approach.

The data leads me to speculate whether teachers are meeting the requirements in the Social Studies Program of Studies if they are solely reliant on low-risk activities and are unwilling to delve into the complexities associated with multiple perspectives. As there are currently no measurable outcomes outlined in the PoS related to multiple perspectives, it is difficult to assess the effectiveness of different strategies on students' understanding of multiple perspectives. I also wonder about the significance of teachers' sense of ownership and personal

commitment to the success of including multiple perspectives. I question whether teachers can be effective in exploring issues of power and privilege related to multiple perspectives if they are not committed to challenging themselves to include pedagogical strategies beyond their own comfort levels.

6.7.3 Teachers must be clear on the outcomes when choosing strategies to address multiple perspectives. Interestingly, during the focus group, some teachers shared examples of activities that they felt taught students about multiple perspectives. But in fact, the activities' connection to multiple perspectives appeared tenuous at best. For example, one teacher shared a comprehensive activity that involved students creating their own web pages about different regions of Alberta or Canada. Students were required to include information about each region such as climate, history of city names, landforms, wildlife, geographical points of interest, First Nations tribes, historical events, pattern of immigration, common languages, festivals, and other interesting facts. Although this activity is a strong example of project-based learning, I did not perceive that it had a distinct focus on exploring multiple perspectives. It is important that pedagogical strategies chosen meet the stated outcomes. This example makes me wonder whether there are many teachers who believe they are effectively addressing multiple perspectives when they are not. I also wonder about ways to support these types of teachers who are not even aware that they need support.

6.8 Summary

In this chapter I reviewed the themes that emerged from the data in relation to existing research. My study confirmed that teachers' attitudes, perceptions and experiences are crucial factors in determining how they will include multiple perspectives. Teachers' white privilege has an impact on their understanding of multiple perspectives and can affect which perspectives

are explored in class. Professional development opportunities, supportive school administrators and a revised Program of Studies are important supports to help teachers include multiple perspectives. To enhance the relevance of perspectives explored through Social Studies, teachers aim to solicit the perspectives and narratives of their own students. Teachers with a greater comfort level for exploring multiple perspectives will more likely incorporate higher-risk strategies that represent an approach of critical multiculturalism.

7.0 Conclusion

This study was structured around a qualitative single case study research frame to explore teachers' perceptions of the curricular requirement to teach elementary Social Studies through multiple perspectives. The two sets of semi structured interviews and the focus group provided opportunities to begin to develop an understanding of the research questions that guided this study related to teachers' perceptions of the requirement to include multiple perspectives, how the requirement is implemented and what teachers perceive as challenges and supports in including multiple perspectives in Social Studies. In addition, data revealed the significance of creating safe spaces for students and teachers to have the liberty to explore their own perspectives and those of others without judgement. In this chapter I discuss how the findings of my study may be able to contribute to the field of education when direct connections are made to professional development, pre-service teacher education, instructional practice, policy development, and curriculum planning.

7.1 Professional Development

Teachers attest that the key to the successful integration of multiple perspectives is the strengthening of their professional efficacy through professional development opportunities (Kanu, 2005). Due to the broad range of experiences and levels of comfort that teachers expressed about including multiple perspectives in Social Studies, tiered and teacher-directed professional development opportunities need to be provided. Teachers need to be provided with choices to pursue their unique learning needs. Providing different entry points and modes of professional development opportunities, including face to face workshops, online webinars, or individual study opportunities, for example will make professional development more accessible to teachers and will help to meet their different levels of experience.

Teachers need opportunities to reflect on the development of their identity as professionals and how this identity has shaped their understanding of diversity. Teachers should not be passive recipients of professional development. Instead, professional development ought to challenge teachers to actively confront their biases and to identify the roles that power and privilege play in perpetuating systemic racism. Teachers need a 'safe space' to interrogate their own practice, beliefs and attitudes and identity related to race, ethnicity and culture with groups of like-minded professionals (Zurzolo, 2007). An authentic feedback loop must be built into professional development opportunities for teachers. Feedback from colleagues can be used for practical problem solving strategies. Web dialogue could provide an anonymous safe space for reflection and feedback. Such reflective professional development opportunities could help to address misconceptions inherent in approaches such as colour-blindness and tokenism.

Funding should be available to provide experiential, hands-on learning opportunities with authentic cultural practices to help teachers to better understand different perspectives. For example, "culture camps" for teachers can provide first hand immersion experiences with different worldviews and ways of knowing. If professional development is to be truly transformational, teachers must have frequent and prolonged access to these experiences to encourage a teaching practice that is constantly shifting and responding to diversity issues and to consistently examine their own positionality within these debates.

Also, because a teacher's personal and professional experiences have a direct correlation to their levels of comfort in including multiple perspectives, it is important to provide support to expand experiences with diversity. For example, financial support and flexible scheduling should be provided to allow teachers to participate in volunteer programs and international and domestic teacher exchanges. Teachers need opportunities to engage in dialogue with as many

culturally diverse people as possible and to expand their own learning on complex topics of culture and privilege by reading, studying, watching films, engaging with colleagues, and attending public speaking events. Providing opportunities for relational interventions, for example collaborating with First Nations, Métis and Inuit teachers or developing relationships with Elders or other Indigenous mentors, will help develop the affective domain of teachers. Teachers need sustained, authentic, and relational experiences to internalize their understanding of multiple perspectives.

7.2 Pre-service Teacher Education

Purposeful pre-service teacher education programs should deliberately encourage students to develop an understanding of how their own ethno-cultural identity impacts how they approach diversity in the classroom. The four teachers who identified completing some post-secondary coursework in diversity education spoke positively of its impact on their inclusion of multiple perspectives. Given this response, coursework in cultural diversity should be a requirement of a Bachelor of Education in all degree granting institutions in Alberta. When possible, course instructors should include experiential learning activities and should encourage the participation of presenters who are representative of culturally diverse backgrounds to deliver the content. To alleviate the tendency to rely on cultural 'experts' as the single source of cultural knowledge, education students need to be encouraged to share stories of their own diverse heritage and to develop an understanding of their responsibility to share multiple perspectives for the benefit of all students, regardless of their own cultural background.

All beginning teachers need to share a baseline level of skills in developing safe spaces for dialogue, an understanding of specific cultural perspectives, and an understanding of the theories of critical multiculturalism and anti-oppressive education. In addition, pre-service

teachers should be given experience in compacting the curriculum outcomes so that priorities can be shifted to permit the inclusion of multiple perspectives. To enhance personal growth with diversity, opportunities to earn credit through international travel, exchanges, and volunteer experiences in diverse communities should be provided through additional bursaries and more flexible time tabling in faculties of education.

7.3 Instructional Practice

Educational institutions need to support, encourage, and create opportunities for teachers to dialogue and have meaningful interactions with diversity. Safe and supportive spaces to explore multiple perspectives must be created and respected so that teachers can experiment with the inclusion of multiple perspectives in their practice without the fear of retribution. District and school administration play critical roles in creating safe spaces for staff to explore multiple perspectives and as such, professional development for district and school leaders in how to do this is key.

Administration can support the inclusion of multiple perspectives by providing embedded collaboration time for teachers to plan together and release time for teachers to attend related professional development (Alberta Teachers' Association, 2016). School administration can support the needs of teachers by accessing resources and consultants to help them in including diverse perspectives. District leadership can support teacher exchange programs between schools with more diverse student populations, locally and overseas. All school staff, including support staff, need to make efforts to embrace diversity throughout the school by displaying fair representation of different cultures on posters, in school events, and through all school communication.

Teachers need to find creative ways to blend multiple perspectives into the curriculum

both incidentally and deliberately. For example, one teacher suggested that the "first step to not making it [multiple perspectives] so scary is to say it doesn't have to be a big huge thing, it could be something as simple as showing a picture and asking, what do you see in this picture, you know, what is here that shows you that Europeans came here? What is here that shows you the influence of the First Nations people?" (Johanne). Also, specific lesson plans and resources that tie activities to outcomes to all grade levels in the Program of Studies are required to assist teachers who are less confident in blending different perspectives into their current programs.

Funding is required to provide experiential learning for students through field trips and guest speakers. Guest speakers need to be trained in how to work appropriately with different grade levels of students. For example, guest speakers could benefit from understanding how to engage different ages of students through storytelling or sharing artifacts.

7.4 Policy Development

District and school policy should be specific and supportive of diversity and inclusion for both students and staff so that they feel safe to share their own perspectives and to learn those of others. Policies to embed time for collaboration and professional development for administrators and teachers is critical to help both groups grow in their capacity to create environments conducive to including multiple perspectives. District policy to actively seek professional staff representing culturally diverse backgrounds will help to better reflect the diversity in the student population. Culturally-diverse professional staff, such as internationally educated teachers, will encourage the inclusion multiple perspectives by sharing their own diverse teaching ideas and pedagogy with colleagues and by acting as cultural mediators to minority students who may otherwise be reluctant to share their perspectives.

Provincial policy supportive of diversity and inclusive learning environments is also

critical to the inclusion of multiple perspectives. For example, the Ministry of Education in Alberta is currently proposing drafts of a revised Teaching Quality Standard, a new Principal Leadership Quality Standard, and a new Superintendent Leadership Quality Standard, all of which mandate the establishment of inclusive learning environment (Government of Alberta, 2016). These standards provide a framework for the preparation, professional growth, and evaluation of teachers, principals, and superintendents. The proposed standards require teachers, principals, and superintendents to establish, promote, and sustain inclusive learning environments where diversity is embraced and every student is welcomed, cared for, respected, and safe (Government of Alberta, 2016). If the draft standards are ratified, teachers, principals, and superintendents will be required to foster equality and respect with respect to age, ethnicity, culture, religious belief, gender, gender identity, gender expression, physical ability, cognitive ability, family status, and sexual orientation (Government of Alberta, 2016). In addition, the draft standards stipulate that teachers, principals, and superintendents will be required to develop and apply foundational knowledge of First Nations, Métis, and Inuit for the benefit of all students. These types of provincial policies set the expectation that jurisdictions, school administration, and teachers all have a responsibility to embrace diversity and promote the sharing of multiple perspectives.

7.5 Curriculum Planning

As discussed in Chapters Four, Five and Six, teachers in this study, along with teachers who participated in the Alberta Teachers' Association research on the future of Social Studies, expressed several suggestions for changes to the current Program of Studies including the need to make it more specific, flexible, reflective of local contexts, student-centred, and streamlined. In addition, teachers recommend a more cohesive program that builds content knowledge and

skills spirally from year to year. In June 2016, the Alberta Ministry of Education announced that a new curriculum would be developed for Grades Kindergarten to 12 over the following 6 years in six different subject areas. The Ministry of Education described the new curriculum as having a "common design and student-centred direction, which will ensure consistency across the K-12 curriculum" (Alberta Education, 2016). Regarding the curriculum development process, The Minister of Education announced the following:

> This new process will allow us to fulfill our commitments to educate our students about the history, perspectives and contributions of our Francophone, First Nations, Métis and Inuit peoples and communities. (Alberta Education, 2016)

It is an interesting development to note that in addition to Social Studies, the new Program of Studies aims to include both Francophone and First Nations, Métis, and Inuit perspectives in K-12 across the following subject areas: Arts, Language Arts (English, French, Français), Mathematics, Sciences, and Wellness. The proposed changes to the Program of Studies hold enormous potential and promise to authentically include multiple perspectives throughout all grades and core subject areas.

As the curriculum re-development process unfolds, it will be important for the creators to leave room for student voices and to allow teachers the flexibility of including perspectives additional to First Nations, Métis and Inuit, and Francophone perspectives in order to be more reflective of the communities in which they teach. For example perspectives from the growing refugee population from various ethno-cultural backgrounds will be critical to explore. It is hoped that the curriculum re-development will include significantly fewer specific outcomes so that teachers can delve deeper and bring in more local elements to the program. With comprehensive consultation with teachers and other education stakeholders, the new Program of

Studies has the potential to alleviate the challenges currently faced by Alberta Social Studies teachers when attempting to include multiple perspectives.

7.6 Areas for Future Research

My research succeeded in mapping eight teacher's conceptions of multiple perspectives in Social Studies. The study both confirms and extends what is known about including multiple perspectives by exposing the foundational origins of teachers' understandings of multiple perspectives, their successes and challenges, and the essential conditions necessary to support teachers in including multiple perspectives.

Additional research is required to develop a more comprehensive understanding of how teachers from a variety of contexts understand the concept of multiple perspectives. A larger sample size, including secondary school teachers and teachers of subjects outside Social Studies, could provide valuable data for future curriculum redevelopment efforts. Including classroom observations as a source of data could enhance the research on teachers' understanding of multiple perspectives. Additionally, a more longitudinal study of teachers' perceptions is worth considering. A study conducted over a longer period of time could elucidate how changes in policy, curriculum, professional development, and teacher education affect teachers' inclusion of multiple perspectives. A longitudinal study could also include research on the impact of integration of multiple perspectives on students. If teachers gain a greater level of comfort with teaching multiple perspectives through enhanced supports, it would be valuable to learn if changes in their perceptions also influence student attitudes towards diversity. Exploring ways to assess student understanding of multiple perspectives could be an additional area for potential research.

Many of the supports available to Alberta teachers are currently related to the inclusion of

First Nations, Métis, and Inuit perspectives. Additional research in the form of a resource inventory on the supports available to include perspectives of Francophones and other groups could prove helpful in assisting teachers to include other perspectives that are relevant to their local contexts.

Future researchers may want to explore the impact of culturally diverse teachers on their colleagues' and students' understanding of multiple perspectives. Internationally-educated teachers, for example could represent a largely untapped, yet invaluable resource to supporting the inclusion of multiple perspectives by sharing their diverse pedagogies, worldviews, life experiences, and friendship with their colleagues and students.

7.7 Summary

I am extremely encouraged that several of the recommendations reported through my research are currently being initiated in Alberta. Progress has been incremental but recent initiatives by the provincial Ministry of Education demonstrate there is reason to be optimistic. For example, proposed changes to the quality Standards of Practice for teachers, principals, and superintendents are explicit in requiring the establishment of inclusive learning environments respectful of diversity and especially of the inclusion of First Nations, Métis, and Inuit perspectives. The Ministry has already dedicated significant resources and funding to support educational partners in achieving these requirements.

The re-development of the Alberta Program of Studies promises to be specific in its requirement to include multiple perspectives throughout all grade levels and subject areas. This represents a significant shift from the previously accepted assumption that it is only the Social Studies teachers' responsibility to address this. Considerable and ongoing support will need to accompany this change.

Pre-service teacher education programs at some of Alberta's universities now require mandatory coursework in Indigenous education. Although this particular course is not inclusive of all culturally diverse perspectives relevant to Alberta classrooms, it is a step in the right direction to prioritizing teachers' acknowledgement and understanding of Indigenous worldviews.

As Canada's population continues to diversify, the need for all to understand multiple perspectives will only increase in its gravity and complexity. Regardless of any hesitations or anxieties in presenting multiple perspectives, teachers play a paramount role in building a thoughtful, engaged, and inclusive citizenship for Canada's future through the sharing of diverse stories. One participant fittingly summarized his understanding of his role in sharing these stories as follows:

> I talk about my reluctance sometimes, should I be the one telling the story, but if no one else is, then I need to do it kind of thing. Even if I'm not First Nation, if I'm not Ukrainian. If they're not hearing those stories then I need to tell them too, right. Better to hear it from somebody who lived it and is that perspective, but if not then the stories need to be told, you know. (Robert)

Regardless of curricular obligations outlined in the Program of Studies, Robert's words speak to the moral imperative of all teachers to promote a deeper understanding of identity and citizenship through the sharing of culturally diverse perspectives.

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Appendix A: Notification of Ethics Approval

UNIVERSITY OF ALBERTA

RESEARCH ETHICS OFFICE

308 Campus Tower
Edmonton, AB, Canada T6G 1K8
Tel: 780.492.0459
Fax: 780.492.9429
www.reo.ualberta.ca

Notification of Approval

Date: January 5, 2016

Study ID: Pro00059898

Principal Investigator: Andrea Berg

Study Supervisor: Carla Peck

Study Title: Alberta teachers' perceptions of the multiple perspectives approach in elementary social studies: A qualitative case study

Approval Expiry Date: Wednesday, January 4, 2017

Approved Consent Form:	Approval Date	Approved Document
	1/5/2016	Letter of Introduction and Consent

Thank you for submitting the above study to the Research Ethics Board 1. Your application has been reviewed and approved on behalf of the committee.

A renewal report must be submitted next year prior to the expiry of this approval if your study still requires ethics approval. If you do not renew on or before the renewal expiry date, you will have to re-submit an ethics application.

Approval by the Research Ethics Board does not encompass authorization to access the staff, students, facilities or resources of local institutions for the purposes of the research.

Sincerely,

Anne Malena, PhD
Chair, Research Ethics Board 1

Note: This correspondence includes an electronic signature (validation and approval via an online system).

Appendix B: Letter of Permission to Superintendent

2015 Month Day

Dear [name- Superintendent]

Re: Doctoral Research Project Alberta teachers' perceptions on including multiple perspectives in elementary Social Studies- A qualitative case study.

My name is Andrea Berg and I am pursuing a doctoral degree through the University of Alberta's Department of Secondary Education. My research for the final dissertation project will look at the ways teachers integrate diverse cultural perspectives into the Social Studies program in a study entitled: "Alberta teachers' perceptions on including multiple perspectives in elementary Social Studies- A qualitative case study".

Alberta classrooms today represent a kaleidoscope of cultural diversity. The combination of a rich history of multiculturalism with the current increases in Aboriginal, Francophone and immigrant populations has led to more cultural diversity than ever in Alberta classrooms. Including a diversity of experiences and perspectives in schools is important to the development of active and responsible citizens and also contributes to the development of perspective consciousness in students. Including multiple perspective in Social Studies can assist students from diverse backgrounds recognize themselves in the world around them and can help students from the dominant culture to embrace the rapidly changing demographics in Alberta.

As a part of the case study, I wish to conduct interviews and focus groups with grades four to six Social Studies teachers to learn about:

- Teachers' understandings of including multiple perspectives in Social Studies
- Successes and challenges experienced by teachers when including multiple perspectives in Social Studies
- The types of supports that could help teachers include multiple perspectives in Social Studies

Therefore, I am writing to formally request the School District agree to allow me access to teachers employed at School Names to interview as a part of my case study about teachers' perceptions of the multiple perspectives approach in elementary Social Studies. Should the district authorize my contacting the teachers to solicit volunteers to be interviewed, all interviews will be conducted outside of school hours and away from the school buildings unless acceptable to the Board. In terms of a timeline for the interviews to be completed, it is my intention to have the interviews completed by the end of January 2016. The data analysis and findings will be concluded by May 2016 and, should the district wish, I am committed to sharing the results of my findings once the research project is completed.

If you decide to endorse the study, you may help document an important component in social

studies education- helping students understand the importance of diversity and respect for differences. The information provided by the teachers may develop knowledge to assist teacher education institutions, resource and curriculum developers, professional development providers and the education policy community to better support teachers in integrating multiple perspectives into Social Studies.

My decision to research the integration of multiple perspectives in Social Studies is not random. As a professional development officer at the Alberta Teachers Association, I work as the lead provincial contact on the Diversity, Equity and Human Rights file to support teachers in embracing cultural diversity in the classroom. As a former elementary teacher I have experienced the complexities first hand in attempting to effectively integrate multiple perspectives into the classroom. I feel that the burgeoning diversity in the student population at District's Name provides a fertile ground for studying the successes and challenges in implementing the multiple perspectives approach.

All data and records related to this research project will be held securely for a minimum of five years of completion of the research project and when appropriate, the data will be destroyed in manner which preserves confidentiality. As well, please be advised any findings from this study will appear in a report to be read by my dissertation committee and my co-supervisors, Dr. Carla Peck and Dr. George Richardson. In addition, the findings may be published in academic journals / books, trade publications or presented at conferences.

If you have any questions, would like further details, or would like to schedule a time to speak, please contact me at alberg@ualberta.ca or at 780-709-1445. My co-supervisors, Dr. Carla Peck (peck1@ualberta.ca) and Dr. George Richardson (george.richardson@ualberta.ca) are also available should you have further questions regarding the study.

Thank you for your consideration of my request.

Sincerely,

Andrea L. Berg

Appendix C: Letter of Permission to Principal

2015 Month Day

Dear [name- Principal]

Re: Doctoral Research Project Alberta teachers' perceptions on including multiple perspectives in elementary Social Studies: A qualitative case study.

My name is Andrea Berg and I am pursuing a doctoral degree through the University of Alberta's Department of Secondary Education. My research for the final dissertation project will look at the ways teachers integrate diverse cultural perspectives into the Social Studies program in a study entitled: "Alberta teachers' perceptions on including multiple perspectives in elementary Social Studies- A qualitative case study".

Alberta classrooms today represent a kaleidoscope of cultural diversity. The combination of a rich history of multiculturalism with the current increases in Aboriginal, Francophone and immigrant populations has led to more cultural diversity than ever in Alberta classrooms. Including a diversity of experiences and perspectives in schools is important to the development of active and responsible citizens and also contributes to the development of perspective consciousness in students. Including multiple perspective in Social Studies can assist students from diverse backgrounds recognize themselves in the world around them and can help students from the dominant culture to embrace the rapidly changing demographics in Alberta.

As a part of the case study, I wish to conduct interviews and focus groups with grades four to six Social Studies teachers to learn about:

- Teachers' understandings of including multiple perspectives in Social Studies
- Successes and challenges experienced by teachers when including multiple perspectives in Social Studies
- The types of supports that could help teachers include multiple perspectives in Social Studies
-

I have received permission from Superintendent's name to interview teachers in School District as a part of my case study about teachers' perceptions on including multiple perspectives in elementary Social Studies. Should teachers be willing to participate, all interviews will be conducted outside of school hours and away from the school buildings unless acceptable to the Board. In terms of a timeline for the interviews to be completed, it is my intention to have the interviews completed by the end of January 2016. The data analysis and findings will be concluded by May 2016 and, should the district wish, I am committed to sharing the results of my findings once the research project is completed.

I would like to ask for your assistance to identify teachers who meet the criteria and who would

be interested in participating in the study. Criteria for participation in the research study is grades four to six teachers who currently teach Social Studies and who have taught the Alberta Social Studies Program of Studies for a minimum of two years. I would greatly appreciate your help in contacting any teachers in your school who meet this criteria and sharing the attached Participant Information Letter with them. Also, I would be very grateful, if you could please forward the contact names and emails of those teachers to me at alberg@ualberta.ca so that I can follow up with them.

My decision to research the integration of multiple perspectives in Social Studies is not random. As a professional development officer at the Alberta Teachers Association, I work as the lead provincial contact on the Diversity, Equity and Human Rights file to support teachers in embracing cultural diversity in the classroom. As a former elementary teacher I have experienced the complexities first hand in attempting to effectively integrate multiple perspectives into the classroom. I feel that the burgeoning diversity in the student population at District's Name provides a fertile ground for studying the successes and challenges in implementing the multiple perspectives approach.

All data and records related to this research project will be held securely for a minimum of five years upon completion of the research project and when appropriate, the data will be destroyed in manner which preserves confidentiality. As well, please be advised any findings from this study will appear in a report to be read by my dissertation committee and my co-supervisors, Dr. Carla Peck and Dr. George Richardson. In addition, the findings may be published in academic journals / books, trade publications or presented at conferences.

If you have any questions, would like further details, or would like to schedule a time to speak, please contact me at alberg@ualberta.ca or at 780-709-1445. My co-supervisors, Dr. Carla Peck (peck1@ualberta.ca) and Dr. George Richardson (george.richardson@ualberta.ca) are also available should you have further questions regarding the study.

Thank you for your consideration of my request.

Sincerely,

Andrea L. Berg

Appendix D: Information Flyer

Multiple Perspectives
in the classroom

Seeking Research Participants:
We want to hear from Elementary Social Studies teachers!

Researchers from the University of Alberta are interested in learning more about the inclusion of *multiple perspectives* in [name of city] classrooms. If you teach elementary Social Studies and are interested in making a difference for Alberta schools, we want to hear from you! This is your chance to give your opinion about the challenges and successes of teaching multiple perspectives in Social Studies.

Minimal time is required to participate and interviews will take place in February and early March.

For more information, please contact:
Andrea Berg
alberg@ualberta.ca or
Call/text **1-780-709-1445**
Before **February 19**

Thank you for your consideration!

Appendix E: Participant Information and Letter of Consent

Hello! I hope your school year is going smoothly! My name is Andrea Berg and I am a former elementary school teacher and I am writing to ask for your help.

Currently, I am a doctoral student at the University of Alberta. As part of my degree requirements, I am conducting a research study (interviews and a focus group) to help me better understand how teachers experience teaching Social Studies. Specifically I hope to learn about:

- Your understanding of multiple perspectives in Social Studies
- Your successes and challenges when including multiple perspectives in Social Studies
- The types of supports that could help you to better include multiple perspectives in Social Studies

You are being invited to participate in this study because you are an elementary Social Studies teacher. Can you help me by participating in the interview and focus group process?

Importance

Alberta classrooms today represent a kaleidoscope of cultural diversity. The combination of a rich history of multiculturalism with the current increases in Aboriginal, Francophone and immigrant populations has led to more cultural diversity than ever in Alberta classrooms. Including a diversity of experiences and perspectives in schools is important to the development of active and responsible citizens and also contributes to the development of perspective consciousness in students.

If you decide to participate in the study, you will be helping to document an important component in social studies education- helping students understand the importance of diversity and respect for differences. The information you provide may develop knowledge to assist teacher education institutions, resource and curriculum developers, professional development providers and the education policy community to better support teachers in including multiple perspectives into Social Studies. Any findings from this study will appear in a report to be read by my dissertation committee and my co-supervisors, Dr. Carla Peck and Dr. George Richardson. In addition, the findings may be published in academic journals/books, trade publications or presented at conferences.

Time Commitment

If you agree to participate in this study, I kindly request that you please forward your name and contact information to me at alberg@ualberta.ca.

The time commitment would include:

- Two, 60 minute interviews
- One 90 minute focus group

The interviews and focus groups would take place after school hours at a time and place that is convenient to you. The interviews and focus group would be completed during February to March 2016. During the interview process you will be asked questions about your experiences with including multiple perspectives in Social Studies. Ideally, the initial interview and focus group will take place in person. Subsequent contact will be either face to face, by telephone, videoconference, or email.

Protection of your privacy

All your responses will be kept strictly confidential. Any identifying information, such as your name, will be removed from the transcript resulting from our interview(s) or email communications and will not be included in any publication that might come from this study. Please be aware that although direct quotations may be used in the writing of the report, your anonymity will be ensured by the use of an alias chosen specifically for this study. To protect the confidentiality of the focus groups, participants are to respect the privacy and anonymity of all fellow participants. The interviews and focus group discussion will be audiorecorded. Interview recordings and transcripts will be kept on a password protected computer accessible only by the researcher. All data and records related to this research project will be held securely for a minimum of five years of completion of the research project and when appropriate, the data will be destroyed in manner which preserves confidentiality.

Risks & Benefits

The risks of participating in this study are minimal and are no greater than the risks of everyday life. During the interview process, you are not required to discuss anything that causes discomfort and you will have the opportunity to provide feedback on the interview summary document. While you might not experience direct personal benefit from participating in this project, your participation will help address a gap in the Social Studies literature. Your contribution may help education stakeholders assist all teachers with teaching Social Studies. There will be no honoria or expenses provided for participation in this study.

Freedom to Withdraw

Participation in this study is voluntary and you may withdraw from the study at any time without explanation. During the interviews/focus group, you can refuse to answer a question, and request that the interview/focus group and recording device be stopped at any time. If you choose to withdraw within the first month of the initial interview, any data collected in the interview and/or focus group will be destroyed. Your participation in the study will always remain confidential.

If you have any questions, would like further details, or would like to schedule a time to speak with me, please contact me at alberg@ualberta.ca or at 780-709-1445. My co-supervisors, Dr. Carla Peck (peck1@ualberta.ca) and Dr. George Richardson (george.richardson@ualberta.ca) are also available should you have further questions regarding the study.

Thank you for your consideration. Have a great day!

Andrea Berg
alberg@ualberta.ca

The plan for this study has been reviewed for its adherence to ethical guidelines and approved by Research Ethics Board 1 (REB1) at the University of Alberta. For questions regarding participant rights and ethical conduct of research, contact the REB1 Chair at (780) 492-2614. This office has no affiliation with the study investigators.

CONSENT FORM

Study Title: Alberta teachers' perceptions on including multiple perspectives in elementary Social Studies: A qualitative case study

Research Investigator:
Andrea L. Berg
Department of Secondary Education

Faculty of Education
551 Education South
University of Alberta
Edmonton, AB, T6G 2G5
alberg@ualberta.ca
780-709-1445

Supervisors
Professors C. Peck and G. Richardson
Departments of Elementary Education (Peck) and Secondary Education (Richardson)
Faculty of Education
551 Education South
University of Alberta
Edmonton, AB, T6G 2G5
peck1@ualberta.ca/george.richardson@ualberta.ca
780-492-3674

I, _____ (Name of the participant) confirm that I have read and understood the information letter regarding the above named study. By affixing my signature to the bottom of this page, I am providing my consent to participate in this study. I also confirm the following by providing my signature:

- I have read and understood the contents of the information letter
- I have had the opportunity to ask questions and clarify any concerns I may have about this study

In addition, I am aware that I can withdraw my consent up to one month after the initial interview for this study takes place by providing written notice of my intention to withdraw. Both researcher and participant will possess one signed copy of this information and consent form. The participant is to keep one copy for their records.

_____ _____
Participant signature Date

_____ _____
Researcher signature Date

The plan for this study has been reviewed for its adherence to ethical guidelines and approved by Research Ethics Board 1 (REB1) at the University of Alberta. For questions regarding participant rights and ethical conduct of research, contact the REB1 Chair at (780) 492-2615. This office has no affiliation with the study investigators.

Appendix F: Pre-interview Activities

Hi! Thank you for agreeing to participate in the interview and focus group with me for my doctoral research project.

Research Topic:
My research interest is in the area of elementary Social Studies. More specifically, I am interested in the way that elementary teachers integrate multiple perspectives into their teaching of Social Studies. In our interview I hope to learn something about how you experience teaching Social Studies.

There are two parts to the interview:

- Pre-Interview Activities (PIAs) to be completed BEFORE the interview and
- Open-ended Questions to be discussed DURING the interview

Pre-Interview Activities (PIAs)

The Pre Interview Activities can give us a better chance for you to tell me about your experiences and how they impact your teaching.

So in preparation for the interview can I please ask you to **complete ONE of the activities below AND the "Tree of Life" (attached)** and bring them to our interview? We will begin our interview by reviewing these activities.

Thank you again for your time! Here are the PIAs, please chose **ONE** to complete:

1.	Make two drawings about Social Studies teaching, one showing a "good day" when things are going well and a "not so good day" when things are not going so well. Feel free to use thought bubbles or speech bubbles.
2.	Make a timeline listing critical times or events that have changed the way you understand diversity
3.	Make a list of 20 important words that come to mind for you when you think about teaching for diversity. Then divide the list into two groups in any way that makes sense to you and copy them into two separate lists. Please bring all 3 lists to our interview.
4.	If someone were to make a movie about your experience of being a Social Studies teacher over time, make a list of key segments or scenes that ought to be included.
5.	Complete the following sentences. "Teaching other subjects is like _____. Teaching Social Studies is like_____."

The **"Tree of Life**" Activity is attached. Can you please complete it and also bring it to our interview?

Open-ended Questions

After we finish chatting about the Pre-Interview Activities and the "Tree of Life" that you bring, I will ask some open-ended questions that may help you think of other memories or stories you might be able to share. The first group of these will be "getting to know you questions" to help me get a sense of your interests and what is important to you. The other groups of questions are about how you experience teaching in general and about your particular teaching context this year. I also want to learn about how you experience teaching multiple perspectives in Social Studies specifically.

Thank you very much for your time. I look forward to meeting you!

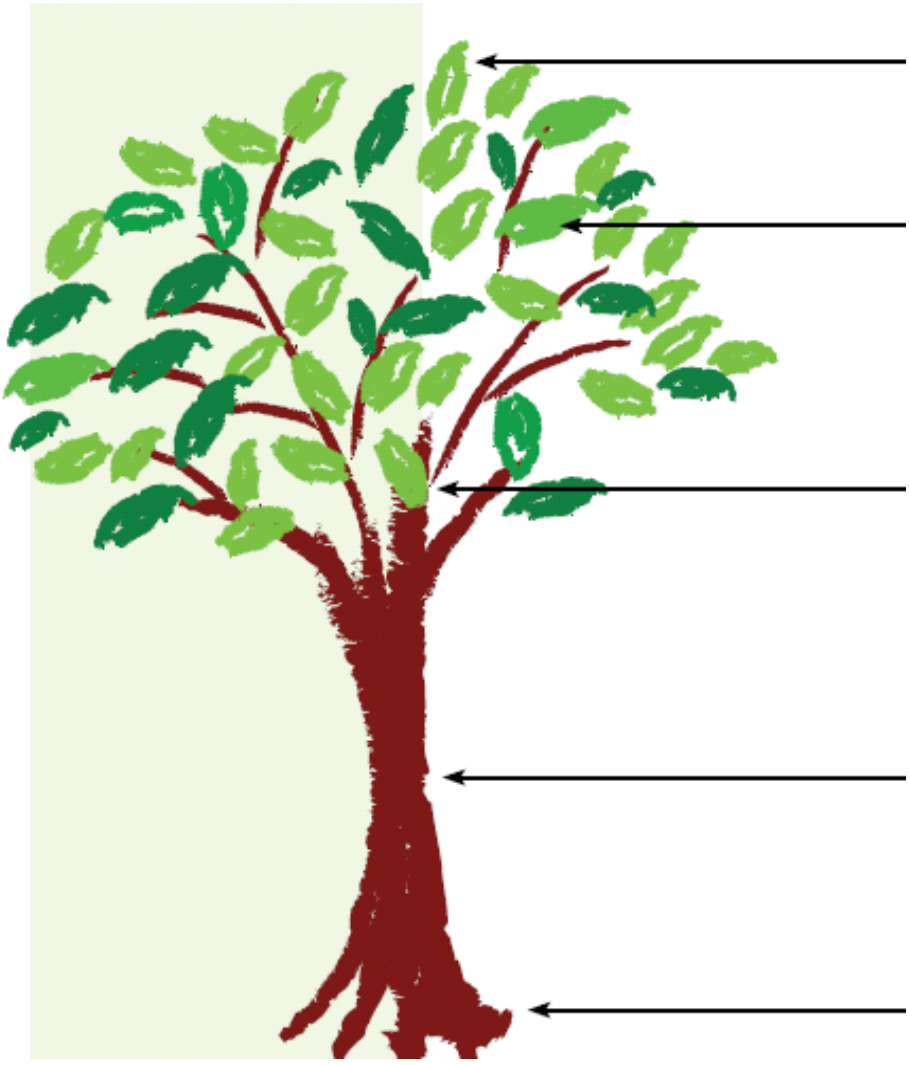
Please do not hesitate to contact me if you have any questions.
Sincerely,
Andrea
alberg@ualberta.ca
780-709-1445

Tree of Life

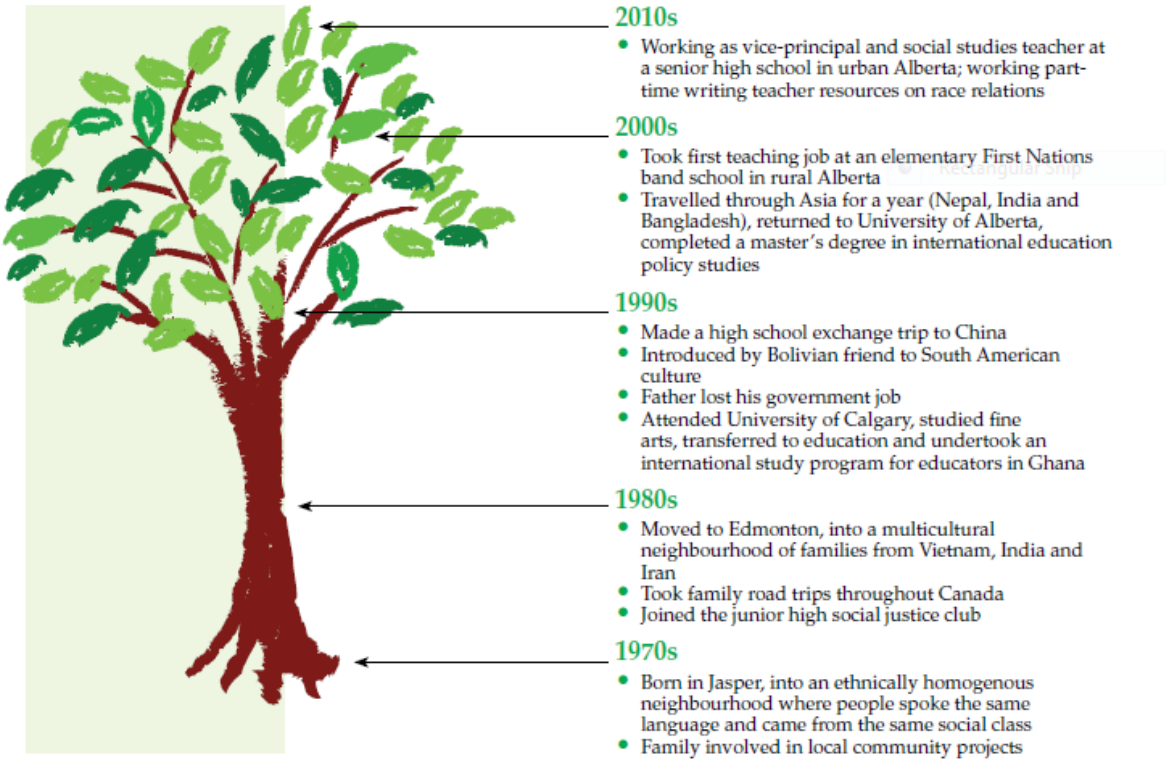
The Tree of Life activity is meant to help you start thinking about how your life experiences may have shaped your beliefs about cultural diversity today. Before our first interview, can you please fill out the Tree of Life below with examples of your life experiences? Please think about lessons learned about diversity from school, work, relationships, travel, etc.

- The roots can represent your early experiences
- The trunk can represent your experiences growing up
- The branches can represent your experiences in adulthood

You can also add as many more arrows as you like. Please use **point form notes** to refer to **up to** 12 different events. An example is attached on the next page. Please bring the completed tree to our first interview.



Tree of Life Example:



The Tree of Life idea is borrowed from: Merryfield, M. M. (1993). Reflective practice in teacher education in global perspectives: Strategies for teacher educators. *Theory into Practice*, *32*, 27-32.

Appendix G: Semi-structured Interview and Focus Group Questions

Interview #1 To understand teachers' contexts and to map teachers' understandings of multiple perspectives

A. Questions about participants generally:

A1.	If you had one week off a month (or two free days each week), what are some of the things you would do with your extra time?
A2.	*OPTIONAL: Other than teaching, what would you like to be really good at doing?*

B. Questions about participants as teachers:

B1.	What did you look forward to about becoming a teacher?
B2.	What surprised you after you became a teacher? What was better than you thought it would be? What was more difficult than you thought it would be?

C. Questions about the context of participants' classrooms

C1.	Can you please describe your students to me? What are their strengths/challenges/backgrounds?
C2.	*AS NEEDED: Can you please talk to me about your school and the community in which you teach?*

D.Questions about participants' experiences with diversity:

D1.	Do you have early memories of your experiences or beliefs about diversity as a child or younger person?
D2.	Throughout your life, what has changed or stayed the same in terms of your experiences or beliefs about diversity?
D3.	In your teaching, what types of things have supported you or have created challenges for you to address diversity in the classroom?

E. Questions about participant's experiences as a Social Studies teacher:

E1.	When you think about teaching Social Studies, what are some of the easier parts and what are some of the more difficult parts?
E2.	What are some of the ways that teaching Social Studies is different from teaching other subjects?

F. Questions about participant's experiences of including multiple perspectives in Social Studies

F1.	When you hear the phrase "multiple perspectives", what comes to mind?
F2.	Take a peek at these words that represent different perspectives. Make a list of the top 5 perspectives that you believe are most prominent amongst your student population. You can write in additional perspectives on the blanks. Can you tell me about why you placed the perspectives in this order? Now, please put the same words in order to indicate which perspectives are, in reality

	most commonly explored or taught in your Social Studies class. Can you tell me why you placed the perspectives in this order?
F3.	Which perspectives are you most comfortable teaching? What are your reasons for this?
F4.	Which of these perspectives do you struggle to teach or not teach at all? What are your reasons for this? *(Note: don't worry if you don't teach them, I understand, I was a teacher too…)*
F5.	Can you please tell me which different biases you think you bring to the classroom based on your own perspectives? Things to consider are your race, gender, sexual orientation, religion, socio-economic status, etc.
F6.	How do you OR your school honour the different perspectives that your students bring to the classroom?

Focus Group Questions:

1.	Before we share the artifacts of lessons or resources that you use to include multiple perspectives, I would like you to think back to all of the different ways that you have seen teachers include multiple perspectives. In groups of 2 or 3, I would like you to brainstorm the different ways you have seen people use to teach multiple perspectives. Think about specific teaching strategies or resources. Can you prioritize the top 3 most effective strategies? Using a show of hands, who has used which strategies, take a quick tally.
2.	Now, let's look at what you've brought in to share today. What have been some of your successes and drawbacks in using it? Which strategy does it represent? What has been (generally speaking) students' response to this resource?
3.	What supports your inclusion of multiple perspectives in the classroom?
4.	**If you could change one thing about the expectation to include mp, what would it be? And what's the main reason that one thing needs changing?** What do you find challenging about including multiple perspectives?
5.	If you were going to give advice to a beginning teacher about how to include multiple perspectives what would you say? Do you have any advice for me as I try to help teachers include multiple perspectives more into their teaching?
6.	*OPTIONAL:* Over time, what are some of the ways that your ideas about multiple perspectives have either changed or stayed the same a lot?
7.	Provide a summary of key points/ big ideas that emerged from the discussion then ask "Did I correctly describe what was said here?"
8.	My purpose today was to find out more about the strategies that teachers use to include multiple perspectives. Have we missed anything?

Interview #2: To delve deeper into the issues discussed in the first interview and the focus group

1.	Think aloud Use an image of a 'target' to sort cards listing different teaching strategies that were brainstormed in the focus group (e.g. field trips, guest speakers, etc.) based on how likely they would be to try that strategy to teach multiple perspectives. What are your reasons for placing this strategy here and not here?
2.	When do you think it is really important to include multiple perspectives?
3.	Have there been times during your teaching that including multiple perspectives has led to surprising situations or results?
4.	I understand how stretched you are for time and resources. But I would like you suspend reality for just a bit… Imagine you were given a magic wand. What are 3 things you would ask for to help you to include multiple perspectives?
5.	Do you have any last burning issues or thoughts you would like to share?

Appendix H: Possible Strategies for Including Multiple Perspectives

GUEST SPEAKERS

FIELD TRIPS

ART (Creating new art OR Analyzing art pieces)

WRITING (Diary, newspaper articles, blog, etc.)

COMPARING VIEWPOINTS FROM MULTIPLE SOURCES OF INFORMATION

SHARING MY OWN PERSONAL STORIES

ELICITING PERSONAL STORIES FROM STUDENTS

CURRENT EVENTS

SOCIAL JUSTICE ACTIONS (Petition, volunteering, service projects)

DRAMA (Role play, tableaux, etc.)

VIDEOS/MOVIES

TEXTBOOK

STORY BOOKS

MUSIC/DANCE

EXAMINING PHOTOGRAPHS

CONDUCTING INTERVIEWS

DEBATES

CONSTRUCTING MODELS

CHARTS/GRAPHS/TIMELINES/VENN DIAGRAMS/ETC

CONDUCTING SURVEYS

TECHNOLOGY

PROJECT BASED LEARNING

INTERNATIONAL STUDENT PEN PALS

Appendix I: Supports for Teachers to Include Multiple Perspectives

Please rank the supports below (from 1-12) that you would find to be the most effective in helping you to include multiple perspectives. 1 being the "most effective" and 12 being the "least effective".

Professional Development (PD) Please list which topics would be most effective:	
District or provincial policy that is supportive of inclusion of diversity	
School Administration who is supportive of inclusion of diversity	
Collaboration time with colleagues	
Inter-classroom or Inter-school visitations	
Overseas teaching exchanges	
Teacher field trips Please list what kind of field trips would be most effective:	
Pre-service teacher education in diversity	
A different curriculum Please explain what would be different:	
Resources Please list what kind:	
Time	
Experiences with different cultures Please explain how this could look:	
Other:	

Appendix J: Athenian Democracy Role Play

Form a City-State Role Play Activity

To reinforce the workings of Athenian democracy, have students simulate Athenian society for a week.

Preparing for the lesson: 4 groups of 6

1. Divide the class into cooperative groups of about six to eight students. Make sure each group has boys and girls with a variety of learning abilities.
2. Move the groups of students' desks together to make tables for the groups to "live" for the week. This will represent their city-state, or polis.
3. Prepare a poster-board chart of the Rules of Athenian Democracy (page 56) to display throughout the week.
4. Gather materials for students to create a sign for their polis, and a chart showing their ten laws.
5. Make a chart on the chalkboard or poster board to show the name of each polis and to record the groups' points for each day.

Teaching the lesson:

1. As students enter the classroom, direct them to their desks, which are in a different location and configuration. Tell them that they will live in their "polis" for one week. Class will proceed as usual, with a few changes in duties and rules.
2. Explain that each day their group's polis will be awarded 15 points—10 points for "work" tasks and 5 points for "home" tasks. Display the point chart and tell students that each polis can earn up to 60 points (15 for each of four days). The polis's with the most points at the end of the week get to choose a special activity (watch a video about Greece, participate in an art activity or sporting event, longer recess, etc.) for the class.
3. Elicit from the class their agreement to follow the rules of Athenian democracy for a week. THEN tell them that this means that girls are responsible for the home tasks and boys are responsible for the work tasks and decision making. Reassure them that this will be fun and interesting, even though it may seem unfair at times.
4. Tell students that each day they will be assigned a polis work task and a home task that must be completed by the end of the day to keep their 15 points. Explain that they will NOT be given class time to work on these tasks. If the home task is not completed the whole 5 points will be lost and may not be made up. If the daily work task is not completed, the points for the day will be eliminated. If a work task is finished late, points may be made up, but the polis will lose 2 points for each day it is late. For example, if Day 1 work task is completed on Day 2, then only 8 points are scored for Day 1.

Government

Form a City-State *(cont.)*

5. Display and discuss the following Rules of Athenian Democracy.
   - Men are responsible for all decision-making and all work. (Boys only participate in discussions or complete the daily work tasks assigned. Boys turn in papers for the group, get supplies, sharpen pencils, escort girls, etc. 10 points; deduct 2 points each time not followed.)
   - Women must always be accompanied by a man when entering and leaving their polis and the building. (All girls must be escorted to and from recess, bathroom, drinking fountain, office, etc. Deduct 2 points each time not followed.)
   - Women are responsible for the care of the home. (Girls are responsible for making sure that the polis is kept clean and tidy. They are to check and make sure each desk is neat on the inside as well as the outside. Deduct full 5 points if not followed.)
6. Each day assign one of the following tasks:

   Day 1: Work: Decide on a name for your polis and write it on the point chart.
   Home: Keep polis clean. (Do not deduct points on Day 1.)

   Day 2: Work: Make and hang a colorful sign on your table showing the name of your polis.
   Home: Keep polis clean.

   Day 3: Work: Make and display a chart listing 10 laws of your polis.
   Home: Keep polis clean.

   Day 4: Work: Tell one of the boys in the group that he has broken his polis's law, and choose the law from his chart. Tell the others that they must serve as jury for the trial of this person and come up with a verdict and punishment.
   Home: Keep polis clean.

   Day 5: Tally up points, declare a winner or winners, and allow them to choose an activity. Then lead a class discussion about what they learned and how they felt living a week in Ancient Athens.
   - Even though the girls may not have the freedom boys did, they also did not have the extra responsibilities of making decisions and laws.
   - How did the actions of just the boys affect the whole group?
   - How did the actions of just the girls affect the whole group?
   - How do they feel about the division of labor and decision making based on gender?
   - Do the girls feel that the laws written by the boys were fair?
   - How did the law-breaker feel that the jury treated him? Were they fair? Why or why not?
   - What ways would they change things to create a more true democracy?

Appendix K: Early Canada Shoe-box Project

Early Canada Shoe-box Project

You are putting yourself in the shoes of one of your early ancestors imagining that you are immigrating to Canada. What would you need to bring with you? What job might you have, what aspects of your culture would you bring, where would you want to settle?

In your miniature version of a travel trunk (shoe-box) you will design and/or bring the following things:

- A map of where you will land in the New World including a compass rose.
- A map of the route you will take to your new home.
- A representation of your family's trade (a horse shoe or nails may be used to represent a blacksmith).
- A representation of the money you will need to start a new life.
- Tickets representing the various kinds of transportation you will take to get to your new home (ship, train, wagon train).
- Some research on your new home (weather, water, jobs available, food).
- A token from your heritage (if you were coming from Canada to another country you might bring a maple-leaf with you).
- A favourite recipe from your heritage.
- Representations of things you might bring with you from your homeland. (stitching, flower seeds, music, poetry)

You will be expected to come to school ready to convince the 'Immigration Officer' that you should be allowed to enter the country. You may want to dress in cultural clothing and/or bring a sample of ethnic food to share.

This project will be due March 24, 2015.

Appendix L: Early Canada Shoe-box Project Self-Assessment

Early Canada Shoe Box Project

- ☐ Project must contain the following things:
- ☐ A map of where you will land in the New World including a compass rose.
- ☐ A map of the route you will take to your new home.
- ☐ A representation of your family's trade (a horse shoe or nails may be used to represent a blacksmith).
- ☐ A representation of the money you will need to start a new life.
- ☐ Tickets representing the various kinds of transportation you will take to get to your new home (ship, train, wagon train).
- ☐ Some research on your new home (weather, water, jobs available, food).
- ☐ A token from your heritage (if you were coming from Canada to another country you might bring a maple-leaf with you).
- ☐ A favourite recipe from your heritage.
- ☐ Representations of things you might bring with you from your homeland. (stitching, flower seeds, music, poetry)
- ☐ Health Check

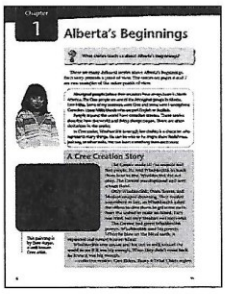
Entry into Canada, this 24th day of March in the year of our Lord _____.

Signed

_____

Official Immigration Officer for the Dominion of Canada

Appendix M: Textbook Activity to Teach Multiple Perspectives



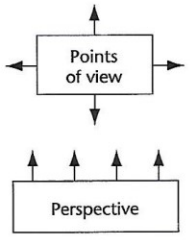
Materials

BLM 4, KWHL Chart
BLM 5, Alberta Occupations—Uncovering the Past
BLM 2, Inquiry Model (overhead transparency) and overhead pen
BLM 6, The Parts of the Inquiry Model, cut into pieces (could be laminated for ongoing use)
BLM 7, Using the Inquiry Model
Sticky tack or stapler, wall/bulletin board space

Use Shel Silverstein poem - humorous way to talk POV

Differentiated Learning

To reinforce the concepts, work with students to design visual representations.
Examples:



CHAPTER 1, LESSON 1.1 (SR pages 6–9)

What stories teach us about Alberta's beginnings?

Lesson Overview

In this lesson, students have an opportunity to

- demonstrate an understanding and appreciation of the role of stories (4.2)
- learn about discoveries of the presence of dinosaurs in Alberta (4.1.3.1)
- explore the research process (4.S.7)

Introduce

Points of View and Perspectives

- Ask four volunteers to stand in the middle of the room, back-to-back. Ask each one to describe what he or she can see from that place. Ask the others:
  - Did each volunteer see the same thing? *(no)*
  - Why not? *(e.g., Each could only see part of the room, a different part.)*
  - What would they need to get the whole picture? *(They would need to have or hear the point of view of the other three students.)*

  Write the words "point of view" on the board. Explain that each person sometimes has a unique, but incomplete, point of view because he or she sees only part of the whole. When we hear each volunteer's unique point of view we have a better understanding of what the room looks like. We need all the points of view in order to get the big picture.
- Have the entire class line up facing one direction. Ask:
  - What can you see? *(Answers will vary.)*
  - What can't you see? *(Answers will vary.)*

  Do the same for the other directions. Write "perspective" on the board. Explain that the way that one person sees something is a point of view and the way a group views something is a perspective. Ask: If people tell each other about their points of view and perspectives, how might their knowledge and understanding change? *(might increase)* Why? *(e.g., People could have a more complete picture and a greater understanding.)*
- Explain to students that they will be hearing different perspectives about Alberta's beginnings. Different groups of people have different beliefs and stories they value.

Our Stories of Beginnings (Language Arts)

- Ask:
  - Do you have stories about beginnings? *(e.g., starting school or a new grade, moving to a new house, starting a club, beginning a project)*
  - Why are beginnings so important that we remember them and tell stories about them? *(e.g., Beginnings are exciting. Changes start from beginnings.)*

  Have students tell, write, or draw their stories about beginnings.

Appendix N: Disenfranchisement Activity

Example of a project I attempted with grade 7's and a learning checklist for PBL:

Grade 7 Social Studies Competency Development:
Thinking Globally – Thinking Critically

Skill to Develop: Demonstrate Global and Cultural Understanding

While demonstrating Global and Cultural Understanding, are you:

- **Action-Oriented** **(Seek Change)**
- **Appreciative** **(Embrace Diversity / Be Thankful)**
- **Democratic** **(Listen / Speak / Share Ideas)**
- **Informed** **(Know Before you Speak)**
- **Responsible** **(Respect and Support Others)**

Steps:

1. **Front-Load:** What does it mean to be an enfranchised member of Canadian society?
1. **Simulation:** Advantage vs. Disadvantage - the Paper Toss
2. **Simulation:** Living, reacting and engaging with a disadvantage or an advantage
2. **Graffiti Wall:** What does it mean to be disenfranchised?
3. **Table-Talk / Placemats:** Can we identify different groups (cultural or collective identify) who have been disenfranchised or continue to be so?
4. **Large Group Share:** Collectively identify disenfranchised groups in Canada. These will form the foundation.
5. **Research (See Checklist Attached)**
6. **Artifact -** "Public Service Announcement": Making an informed decision, choosing a side, and helping to persuade others to support your cause.
1. **Options:** Blog, Poster, Video, Letter to MLA, MP etc., Website, Display, Simulation, Other

Driving Question:

What does it really mean to be disenfranchised in Canada and what can we, as a country, and you, as a student, do to educate the people to make them aware?

Evidence:

Your artifact represents a developing ability to demonstrate the skill of global and cultural understanding. You will also demonstrate the given sub-skills for this cross-curricular competency.

Skill	Disenfranchised Groups Progress Statements	YES or NO
Choice	I have chosen a disenfranchised cultural or societal group in Canada	
Research	I have researched **at least ten** interesting facts about my group	
Research	I have researched the circumstances behind **why my group came** to Canada	
Research	I have found **at least three** historical or current examples of persecution or prejudice against my group	
Assessment	I have shown my research at this point to [redacted] I have been given the go-ahead to move forward.	
Critical Thinking	I have taken my research so far and have decided whether **I will support** my group in their claims, or whether **I will support the opposing side**	
Critical Thinking	I have decided whether my group deserves **action be taken** to support them or whether **action should be taken** to silence them	
Research	I have researched **what life is like now** in Canada, for my chosen group	
Research	I have researched ways that **life can be made better** in Canada for my group right now	
Choice / Critical Thinking	I have **decided what I think needs to be done** to make life better, or right the wrongs, for my disenfranchised group	
Choice	I have decided on a way to present my learning, and to deliver my thoughts and findings as a **Public Service Announcement** to the people	
Assessment	I have shared with [redacted] my research conclusions and my plans for the PSA	
Artifact	I have created a high-quality artifact that is attractive and presentable	
Artifact	I have created a convincing and persuasive PSA that will actually change minds	
Communication	My ideas are presented in a way that people can actually understand the points I am making and what I am trying to say	
Assessment	I have completed my self-assessment and am confident I was true and fair in evaluating my own work	
Assessment	My PSA clearly demonstrates that **I know what it means to think globally and culturally**	

Appendix O: Window to the World

Window to the World

Only you can see through your eyes. How can we know how you see the world around you? How can you know how I see it?

We have been discussing the different elements of worldview to determine how different groups of people, and different individuals, see the world around them. We know that how you think and what you believe is shaped by your life experience, as well as where you happen to call home. This introductory poster will explore the different worldview categories, demonstrating that you actually understand what each one means. However, I do not want you to simply give me the definitions of each worldview category. I want you to deeply explore your own values, your perspective and your identity in order to develop your own worldview on paper. Images and symbols are an important part of this, as are your written ideas. Remember, a poster should be attractive to the viewer as well as informative.

You Must Include:

1. Your full name and family details
2. Place of birth and locations lived
3. An event (or events) that you know have changed your life
4. Your perspective on the following worldview categories:
    a. **Geography** – how does where you live affect how you live? (e.g. climate and weather)
    b. **Time** – how does time affect you? (E.g. alarm clocks, schedules etc.)
    c. **Beliefs** – how do you feel about spirituality or religion? (e.g. life and death; the environment)
    d. **Society** – what role do you play in the community? What opportunities are out there for you?
    e. **Values** – how do you act towards others? What do you care about?
    f. **Knowledge** – How do you feel about learning and gathering knowledge? How do you go about learning?
    g. **Economy** – Who controls the resources? (E.g. money and wealth). How do you feel about the distribution of wealth?
5. Full Colour and highly detailed.
6. Use the full piece of poster paper

Appendix P: Confidentiality Agreement for Focus Group Assistant

Project title - Alberta teachers' perceptions on including multiple perspectives in elementary Social Studies: A qualitative case study.

I, _____ have been asked to assist in the focus group (e.g. note taking) with the above named project.

I agree to -

1. keep all the research information shared with me confidential by not discussing or sharing the research information in any form or format (e.g., notes) with anyone other than the *Researcher(s)*.

2. keep all research information in any form or format (e.g. notes) secure while it is in my possession.

3. return all research information in any form or format (e.g. notes) to the *Researcher(s)* when I have completed the research tasks.

4. after consulting with the *Researcher(s),* erase or destroy all research information in any form or format regarding this research project that is not returnable to the *Researcher(s)* (e.g., information stored on computer hard drive).

5. other (specify).

_____	_____	_____
(Print Name)	(Signature)	(Date)
Researcher(s): Andrea Berg		
_____	_____	_____
(Print Name)	(Signature)	(Date)

The plan for this study has been reviewed for its adherence to ethical guidelines and approved by Research Ethics Board *(specify which board)* at the University of Alberta. For questions regarding participant rights and ethical conduct of research, contact the Research Ethics Office at (780) 492-2615.

Appendix Q: Confidentiality Agreement for Professional Transcription Services

This form may be used for individuals hired to conduct specific research tasks, e.g., recording or editing image or sound data, transcribing, interpreting, translating, entering data, destroying data. Project title - Alberta teachers' perceptions on including multiple perspectives in elementary Social Studies: A qualitative case study.

I, _____ have been hired to transcribe the above named project.
I agree to -

1. keep all the research information shared with me confidential by not discussing or sharing the research information in any form or format (e.g., disks, tapes, transcripts) with anyone other than the *Researcher(s)*.

2. keep all research information in any form or format (e.g., disks, tapes, transcripts) secure while it is in my possession.

3. return all research information in any form or format (e.g., disks, tapes, transcripts) to the *Researcher(s)* when I have completed the research tasks.

4. after consulting with the *Researcher(s),* erase or destroy all research information in any form or format regarding this research project that is not returnable to the *Researcher(s)* (e.g., information stored on computer hard drive).

5. other (specify).

_____	_____	_____
(Print Name)	(Signature)	(Date)

Researcher(s): Andrea Berg

_____	_____	_____
(Print Name)	(Signature)	(Date)

The plan for this study has been reviewed for its adherence to ethical guidelines and approved by Research Ethics Board *(specify which board)* at the University of Alberta. For questions regarding participant rights and ethical conduct of research, contact the Research Ethics Office at (780) 492-2615.