University of Alberta

A Narrative Inquiry of Teacher Educators' Experiences in Anti-Racist, Multicultural Education

by

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This study is dedicated to my parents, Memoona and Tanvir ul Haq Syed;

my grandparents, Jannat and Abdul Haq Syed

and Mehjooba and Abdulaziz Sharqui Syed;

and my spiritual mentors, Saeed ul-Hassan Shah and Saeeda and Hameeda.

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Thanks to Allah (subhanahutalla) for making it possible.

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Abstract

In this study, two tenured Canadian teacher educators were asked the question, "What are your personal and pedagogical experiences of engaging with the complexities of teaching anti-racist, multicultural education in your graduate courses?" The researcher is a Muslim woman, born and raised in a Pakistani mainstream South Asian culture, who completed her post graduate education in western Canada and has an interest in anti-racist, multicultural education for a just society. She selected Canada as a location to investigate this question primarily because it is the first nation in the world to have enacted government policy in support of multiculturalism.

Narrative inquiry, as presented by Clandinin and Connelly (2000), provided a methodological structure which was congruent with the researcher's childhood experiences of learning through the traditional ways of storytelling. The study was conceptualized within a framework that drew upon critical multiculturalism, antiracist, multicultural education and postcolonial theories. A review of the literature focused primarily on the work of Bhabha (1994), Cochran-Smith (2004), Florio-Ruane (2001), Ghosh (2002), Johnston (2003), Kincheloe and Steinberg (1997), Kymlicka (2007), Larkin and Sleeter (1995), Miner (2004) and Moodley (1995). Findings from the experiences of the two teacher educators showed the emergence of seven significant patterned pieces critical to teaching and learning in anti-racist, multicultural education at the post graduate level in the two Canadian Universities represented. These were titled: "Power in Privilege," "Growing Tensions," "Awareness of Difference," "Relationships and Mentorship," "Mentorship: Supporting a Context for Change," "Issues and Complexities," and "Questioning Ourselves and Questioning Others."

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CHAPTER ONE

Prologue

In the name of God, Most Gracious, Most Merciful

In this prologue I introduce my personal and pedagogical background to the Canadian and Pakistani readers who will be reading this dissertation. A prologue provides a context, or a timeline around which the "inward and outward, backward and forward" (Clandinin & Connelly, 2000, p. 50) narrative journey of the researcher and the researched is written. The reader whose first language is not English, for example, a Pakistani reader, may find the straightforward sequence of the prologue's timeline to be helpful as a framework in which to locate the participants' experiences and myself as researcher.

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The personal context of the research

"Of all His servants, only those endowed with knowledge stand in awe of Allah."

(The Holy Quran)

My interest in increasing my knowledge about teaching and learning grows out of having worked in the Pakistani and Canadian education systems as an elementary teacher and teacher educator since 1987. The decision to study the personal and pedagogical experiences of two Canadian teacher educators who are engaged with the complexities of teaching anti-racist, multicultural education in their graduate courses was also influenced by my early childhood experiences and my travels between Canada and Pakistan.

I grew up in a multigenerational family in Bahawalpur, Pakistan, many years after Pakistan gained independence from the British Empire. In 1990, my entire family moved

to Winnipeg, Manitoba to join my sister and her Canadian husband. Subsequently, through my sister and my mother, everyone in my family has dual Pakistani - Canadian citizenship. I returned to live in Pakistan several times during the years between 1990 and 1996. My uncle jokingly said that without our travels, the Pakistan International airline would go bankrupt! In 1996 I took a leave of absence from my teaching position at a university in Pakistan. In Winnipeg, I applied for and was granted a class 5 teaching certificate. I taught ESL students in a private school for two years while taking courses at the University of Manitoba. In 1998, I completed a post-baccalaureate certificate in English literature and language and began a Master's degree in Education.

After completing my second Master's degree in 1999 at the University of Manitoba, I returned to teach in Pakistan. My intention was to introduce some diversity to the curriculum and teaching practices in Pakistani universities. In order to accomplish this, I designed a three-phase plan to introduce Canadian Studies in Pakistani Universities. I received financial support from the University of Manitoba to present a proposal in Ottawa to both the Pakistani High Commission and the Canadian Foreign Affairs Office for the introduction of a course in Canadian Literature in Pakistani Universities. The International Council of Canadian Studies also supported this proposal. In my proposal I presented several reasons for introducing a course in Canadian literature. Among these reasons was that the British-designed colonial curriculum in the Pakistani educational system did not take into consideration the diverse realities or needs of Pakistani students. We live in an era of globalization and multiculturalism, and to understand another country, its people and culture, we can fruitfully study its literature, for literature, we commonly suppose, is a mirror of life. I proposed to introduce a

Canadian literature post-colonial component alongside British and American literature to foster cross-cultural dialogue. The English literature curriculum that I had been teaching was externally devised by the British government during the time of colonization. This curriculum was a mirror of an old life and culture that did not relate to the current local personal, social and cultural contexts or discourse of my students. In the current global intercultural environment, multicultural understanding has become very important. My own family is one example of many families travelling back and forth between Canada and their home countries.

While studying Canadian Literature, I found that many of the problems discussed resembled those with which our Pakistani students are concerned; for example, the family, birth, death, identity, growing up, adaptation to new technologies, and multiculturalism. I felt very strongly, then, that Canadian literature could provide links, not only between students and students, students and teachers, teachers and teachers, but also between nation and nation. In 1999, my proposal was accepted by the University Grants Commission, Pakistan. In 2000-2002, I taught Canadian Literature to masters' students in Pakistan through a program financially sponsored by the Canadian Department of Foreign Affairs. This experience helped me to understand that the teaching of Canadian literature requires an understanding of cultures and of multiculturalism. My students' questions led me to realize that I needed to return to Canada in order to gain a better understanding of Canadian culture and multiculturalism.

In 2002, I came to Edmonton as a guest of Canadian Foreign Affairs to participate in an international summer seminar in Canadian Studies at Faculté Saint-Jean, University of Alberta. In 2003, I returned to Edmonton to begin my PhD in Canadian

multiculturalism. My dissertation research was built on my MA thesis (1999), "*Teachers' Stories: Insiders' Perspectives On Their Own Professional Development In Literacy Education.*" Through my master's thesis, I came to appreciate teachers' personal and practical knowledge, struggles, and hopes for their own ongoing professional development. My master's research made me realize that culture, religion, gender, and geography altered the contexts of teachers' stories. The understanding I gained from this earlier research led me to believe there is a need to explore the stories of teacher educators' experiences with anti-racist, multicultural education as they work within their graduate courses. My PhD research into the experiences of two Canadian teacher educators from diverse ethno-cultural backgrounds enabled me to gain insight that I will share with my colleagues, friends and students in Pakistan and Canada.

Coming to the research question

After several years of teaching experience as an educator in the Pakistani educational system, I found that working with inflexible curricula and standardized external exams that did not reflect and address the multiplicity of my undergraduate and graduate students' needs and changing cultural identities, was a growing concern for me. At the university level, the curriculum I taught was externally devised by the British government during the time of colonization. For example, 14th, 17th and 18th century English literature I was teaching in graduate classes included Milton, Shakespeare, and Chaucer. The outdated texts from which I was required to teach did not relate to my students' personal, social and cultural contexts. Although ancient texts still have value, they should not be the sole exposure students have to English literature. Clandinin and

Connelly (1995) suggest that public policy and theory significantly relate to the personal and professional landscape of teachers and their students. The British literature and externally devised colonial curricula did not relate to my students' lives and cultural experiences.

In Pakistan, in addition to the colonial curricula, universities follow an externally devised educational agenda imposed by European and Western authorities: the World Bank, the International Monetary Fund, and the United States Agencies lend Pakistan money with interest on the condition that we follow their educational professional development agenda. Even now, at the completion of the present research, I believe that this external educational agenda is inappropriate for Pakistani students, and discourages the development of literate, critical and autonomous thinking within our population. This agenda is to the agencies' advantage (at least on the short term and with a narrow vision). As Progler (2001) observes:

> One advantage of knowing this now is that it may enable some kind of preemptive measures to disallow the West from making the transition from imperial control over national resources to imperial control over natural and mental resources. (p. 583)

I agree with Progler that there is a possibility that Pakistanis may not allow external agencies to continue using natural, human and intellectual resources if Pakistanis become critical thinkers and question the influences of European and Western authorities: the World Bank, the International Monetary Fund, and the United States' Agencies.

Students in my classrooms represented a changing demographic in Pakistan. These changes include the Sikh and Kashmiri refugee migrations from India to Pakistan

over the last 60 years, and more recently the Afghan refugees to Pakistan. Students came to my courses with diverse religions (Christian, Hindu, and Sikh) and from different schools of thought within Islam. They came with diverse languages (Urdu, Balochi, Kashmiri, Punjabi, Siraiki, Sindhi, Pushto and Riasti, to name only a few), and from diverse socio-economic backgrounds (upper class, upper-middle class, middle class, lower class and poverty stricken). They also came out of private English schools and public Urdu schools[1]. Challenges that I consistently faced were to teach culturally diverse students who came from upper and upper middle class homes, where they could access some information through radio, television and the Internet. These students were learning English in a more functional form, in contrast to the British literature and language studied at the university. Students who were of lower socio-economic status did not have access to other resources in their homes and therefore had fewer opportunities to learn English as it is spoken in the international community in this era of globalization. My challenge was to fulfill the needs of both groups of students.

In Pakistan, cultural differences, although they do exist, tend to be physically invisible; we have South Asian multiculturalism – people's skin colour and fashions are the same, but their religions, social classes and languages are different. The culture is changing, and the change is echoed in the classroom. In shifting educational landscapes, as Bhabha (1994) and Connelly and Clandinin (1999) argue, identities are fluid and

[1] Also, the educational systems they come from were equally diverse. Private English medium schools are businesses to provide educational facilities to upper class and middle class students with parents who can pay the extremely high school fees. Furthermore, the Oxford curriculum is usually taught by teachers whose first language is English and the schools are well supplied with English medium resources. On the other hand, public schools are Government funded available to all. With no tuition fees charged to the students, and minimal input from central resources, English instruction starts as a second language class at the grade 6 level. It is taught by local teachers without resources.

reflexive. As the students' individual identities interact with the social contexts within Pakistan, they shift and change. These scholars stress that there is no single identity; there are multiple identities at different times and places. Such research relates to my experience of feeling personally excluded from the single pedagogical process in the Pakistani educational system. The current education system only creates one post-colonial identity.

Another challenge I observed during the time that I taught in Pakistan, was the over-populated, culturally diverse classrooms. In undergraduate classes, I taught 120 – 135 students and graduate classes included 40 – 50 students in one section without a teaching assistant. With changing multicultural demographics in the classrooms, I started to ask myself questions. During my early learning experiences at home, I was allowed to and encouraged to ask questions, even simple questions such as 'why did I have to eat spinach or meat when I didn't like it?' My mother and grandmother always explained and satisfied my curiosity. On the other hand, at school I was not allowed to ask questions even though I had many questions to ask. When I became an educator, I asked myself more questions. Am I helping students to engage with cultural identity in a multicultural context? Am I creating opportunities for culturally different students in a multicultural school landscape? Am I assisting them with respecting their own culture and the cultures of others? Am I adequately facilitating my students' learning as they face the challenges of a multicultural society?

A multicultural perspective entails a cultural re-vision, so that everyone involved sees not only from their own perspectives, but is able to understand another person's point of view in order to create respectful relationships in a multicultural environment.

With this re-visioning in mind, my colleagues and I discussed our concerns with the Head of the English Department in 1994 in regard to multiple perspectives of teaching and learning. We agreed that there was a need to revise the curriculum to address the complexities of teaching multicultural education in Pakistani classrooms. Instead of teaching British colonial curricula, designed at the time of British occupation and including only British literature, language and culture, we suggested that the use of Pakistani literature written in English, and literary works from other parts of the world, for example, Africa and Canada, would convey a broader spectrum of viewpoints and ideas to the students we teach. The inclusion of such texts would enable us to view both individual and societal change through a multiplicity of viewpoints instead of the tunnel vision of a single point of view.

I believed that there was support for this idea of a multiplicity of viewpoints since, according to the United Nations Education, Science and Cultural Organization (UNESCO, 2007) about 200 million people live outside their own countries of origin. Countries are becoming more multicultural. In addition, Nieto (2002a) suggests that multicultural education is important for all students in all countries to develop "social and intellectual skills that will help [students and educators] to understand and empathize with a wide diversity of people" (p. 39). However, in the past, multicultural education was thought of by mainstream educators as education for the 'culturally different', disadvantaged groups. In present times, multicultural education is considered important and necessary for both advantaged and disadvantaged groups. More recently, a broader focus on multicultural education has gained acceptance by the United Nations' Education officials (Inglis, 2005). They are recommending the

need to include and promote multicultural education for North American countries as well as African, Asian, Latin and South American and European countries. Kymlicka (2001) observes:

> The first country to officially adopt such a 'multiculturalism' policy at the national level was Canada. . . . But it has since been adopted in many other countries, from Australia and New Zealand to Sweden, Britain and the Netherlands. And while the United States does not have an official multicultural policy at the federal level, it too has implicitly adopted such an approach. One can find multicultural policies at virtually all levels of American government and in virtually all public institutions, from school boards to hospitals to the police and army. As Nathan Glazer puts it, 'we are all multicultural now.' (p. 154)

I agree with Glazer's observation. I chose to leave my teaching responsibilities to study in Canada because I was interested in learning how Canadian teacher educators engage with the complexities of teaching multicultural education. I was looking for something that would address the diverse cultural ways of knowing, learning and teaching that my colleagues and I experienced in our classrooms. I knew that some of my teaching colleagues shared this dilemma and were also interested in finding alternative ways of learning, knowing, and teaching. We shared our passions for multicultural learning and teaching. However, the educational system did not provide resolution to our dilemmas. While reading Giroux's (1992) concept of "border crossing,"[2] I found some encouragement to take on the challenge of moving into an

[2] Giroux (1992) encourages teachers to cross borders in many ways: a) to understand the limits of their own locatedness; b) to cross from the centre to the margins by creating space for students' voices to share

'other's' domain. At that time I felt I was taking a risk by moving out of my geographical, psychological and cultural comfort zones. However, Giroux's writing about the need for teachers to understand otherness opened possibilities for thinking about taking a risk and crossing borders. In order to understand the limits of my own 'locatedness' and to bridge the gap between East and West, it was essential that I respect my own Eastern ways and others' Western ways of learning and teaching.

Anticipating the crossing of borders elicited memories of my own experiences in Pakistan with 'otherness' in the people I know.

My first culturally diverse experience was with Shakuntilla. She was a house keeper in our house. Though her whole family was in India, she could not return there because as an Indian widow, the tradition of 'suttee' meant that widows must be burnt alive on their husbands' funeral pyres. She preferred to stay in Pakistan, where my grandfather provided her with a job and shelter. She looked foreign to me, with a tattoo on her arm and a Bindi on her forehead. Furthermore, she was an Indian Hindu, a group of people who historically had killed my great-grandfather and other Pakistanis during the conflict surrounding the Pakistan-India partition of 1947.

My maternal great-grandfather was a medical doctor and a scholar who lived throughout his life in a small town named Jhalandar, Punjab, India. He loved and respected books; books are a source of knowledge and, for him, knowledge represented wealth. Throughout his life, he collected books. His personal library, which was attached to his medical clinic, contained 60,000 volumes. Before the partition of the subcontinent, some Hindus threw petrol on his library and burned it in the night. My great-grandfather

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personal narratives and by engaging students in critical analysis of issues related to them; and lastly c) to think beyond traditional borders of influence and to create alternative spheres of political and social action beyond the school boundaries in a pluralist society.

was unable to handle the tragedy of the destruction of his books. He died of a heart attack when he heard what had happened. After this, my mother's entire family left everything behind to move to Pakistan as refugees where my paternal grandfather provided them with food and shelter. But my family was unique and caring, and believed that we should be kind to Shakuntilla because she was not responsible for my great-grandfather's death. We could not treat her badly just because of this family history.

My grandparents treated her like a member of our family. She quickly fitted in and preferred to belong with our family rather than go back to India. In Islam, house employees eat before the host family, and, after work, Shakuntilla would eat before everyone else. However, she ate the same food as my family, not the leftovers. In fact, Shakuntilla became like another grandmother in our family; she made sure we did our schoolwork and did not let us play all the time. She was like a spy for my grandma; she even reported to our grandma if we made noise or did anything naughty. For example, it seemed like every time we pulled the cow's tail or picked the flowers or the unripe mangoes and lemons from the trees which we were not supposed to pick, Shakuntilla would see it and run back to my grandmother to tell her everything. At that time, we called her a trouble maker, but now I remember her as a caring person.

As I envision her, I can picture her face with Bindi, and colorful tattoos on her arms, and I can feel her affection even now. She had an army of children and grandchildren who lived in the attached quarters, but she loved me so much that sometimes she swatted her own children, usually with her small broom, if they fought with me.

Knowing Shakuntilla was enriching because of my family's respect, love and care for her. She was loyal to us. My grandmother shared whatever she had with her domestic employees, and neighbors, whether it was tea, milk, butter, her wisdom, laughter, or her stories. She was like a counselor, friend, advisor, and social worker in our house and in our neighborhood. She was practicing Islam and following the path of Prophet Mohammad (Peace Be Upon Him)[3]. She believed in Prophet Mohammad's saying, "If we share our blessings with others, Allah will be happy and Allah will bless us more." Shakuntilla became a member of our family and I loved her even though she was culturally different from us. Although she tried to conform to our culture, I can imagine that she retained aspects of herself, the 'other'.

The significance of this narrative of my experience with Shakuntilla is that it awakened me to pay attention to others with a 'loving perception' (Lugones, 1987). Lugones contrasts loving perception with the attitude of arrogance. A loving perception allows one to see with empathy. An arrogant perception is not helpful if you want to see with the eyes of the other person. While reading Lugones' work, I recalled a verse from the Quran in which Allah says that if you love me, love my people and all my creation with respect and dignity. No one is superior because of their colour, religion, gender, nationality or language. The reading and the recollection of experiences broadened my personal understanding of others as respected human beings. Another defining incident happened when I was a student at the university.

I met and befriended a fellow classmate named Zarreen. She was a very jolly and caring person. Her mother was the Dean of the Faculty of Sciences and her father was a bureaucrat. It was during the month of December that I found out that she was not

[3] Hereafter abbreviated as PBUH.

Muslim; she was excited to celebrate Christmas. Because I used to hear the stories of Prophet Ibrahim (PBUH), Prophet Jesus (PBUH) and Prophet Mohammad (PBUH), by sitting beside my grandparents I learned to respect other religions. According to my grandfather, "Judaism is not bad, Jews may be; Christianity is not bad, Christians may be; and Islam is not bad, Muslims may be" (Syed, 2007). They told the stories of different prophets with respect and love. I realized that even with all the wise teachings of my family, I had fallen into the trap of 'imagining' that a Christian 'looks' different from a Muslim. I thought Zarreen was Muslim because she looked like me; she dressed like me; she was brown like me and spoke Urdu like me, but in reality, we never talked about our religion at all. I assumed she was something based on what I saw rather than talking with her about who she really was. At that point I was not mature enough to take the time to listen to her story before making any assumptions, even though my father and grandfather had always told me that it is not the ethnicity or religion of the person, but it is the person that matters. At that time with so many new things that I was encountering at the university, I did not attend to teachings of my father and grandfather. But now I look back and know my father and grandfather's cultural understanding was wise and compassionate. Discovering my friend's faith did not change my relationship with her. We shared a mutual respect for each other's religion and this enhanced our growing friendship. Befriending someone from a different religion has taught me to value these differences and to be comfortable in these relationships. I feel if we can trust 'otherness', we can meet others and sustain meaningful relationships.

Living in an era of multiculturalism requires an understanding of others' cultural backgrounds; however, in order to understand others, we need to first make sense of our

own identities (Clandinin & Connelly, 2000). A narrative of my childhood experiences is a place where I can begin to understand others' narratives.

Recollecting memories of my childhood

I was born into a very religious family in Bahawalpur, Punjab, Pakistan. One of my earliest memories is opening up my eyes in a big house. It was like a castle with a boundary wall and three separate areas of residence, a common garden in the middle, and an adjacent mosque like prayer place with Iranian carpets where all family members and domestic employees used to offer salats (prayers) together. Living together in a family that included my grandfather, grandmother, uncles, aunts, cousins, siblings and parents, I always enjoyed a carefree childhood.

One defining moment that I remember is when my parents recited verses of the Holy Quran. Their favorite verse was: He is Allah, the one, independent and carefree (The Holy Quran). They also read the life stories of Prophet Mohammad (PBUH) and so many others. I began my journey of learning by listening to the stories narrated in the Quran. I started reading the Arabic alphabet and was fascinated by the rhythmic beauty of the Arabic language, that I began chanting it. The language sounded so rhythmic, and I wanted to be able to read it at the adult level.

My paternal grandfather spoke highly about knowledge. He valued knowledge and mentions Imam Ali's sayings: "Knowledge is better than wealth sevenfold. First, knowledge is the heritage of prophets, while wealth is the profit of Pharaohs. Second, wealth decreases by spending, while knowledge multiplies. Third, wealth is in need of protection, while knowledge protects those who have it. Fourth, knowledge enters into

the burial cloth, while wealth stays behind. Fifth, wealth happens to disbelievers and believers alike, whereas knowledge does not happen except to the believers especially. Sixth, everyone is in need of knowledge in matters of religion, whereas no one needs the owner of wealth. Seventh, knowledge empowers humankind to pass within the straight path, whereas wealth blocks it." (Progler, 2001, p. 583)

My grandfather's passion for knowledge initiated my desire to become a scholar. His passion for knowledge inspired me to seek knowledge through traveling. For a long time I wished to travel and learn about other people, their cultures, their values, their ways of knowing, doing, learning and teaching. The stories my father told had also a great impact on who I was and was becoming in my adult years. My memories and reflections help me to understand and realize how much he shaped my identity. I am constantly reminded of his influence, especially while writing this narrative.

School experiences: Entering into the outside world

I attended a public school instead of a private school because my grandfather wanted us to understand and experience life outside our comfort zone. He always said: "These kids need to learn through their life experience with their peers about poverty and life". There were no classrooms or chairs for students in this school. We sat outside under the shade of the trees and on pieces of bricks and learned how to read and write. If it rained we were usually sent home. Whenever I had math tests, I wished for the rainy day holiday, but it never happened. The teachers divided the class by row even though we didn't have chairs! I felt isolated because sometimes the rows divided me from my friends. I felt like my friends and I were objects to be divided just as one would divide up

a bag of candies. The teacher had a chair and blackboard and very few pieces of chalk to use as teaching materials.

I started to live and learn in a different world—the world in which I attended school and learned Urdu was completely different from the world where I lived and spoke Punjabi. Verbal communication was my biggest challenge in school. Children who spoke Urdu at home did not experience as much confusion as some who spoke different languages. Students could hide their language differences during class, but we could hear these differences at lunchtime, when we all tried to have a conversation while playing together. This felt like I was living a double life where I was expected to speak Urdu in order to fit in at school and speak Punjabi at home. This was a transitional moment in my life; my school culture was different from my home culture.

Another profound influence on my upbringing was my maternal grandfather, who was a poet, doctor, writer, publisher and a scholar. He hosted several poetic circles where local poets shared their poetry and reflected upon each other's work. As children, we were allowed to participate in this scholarly gathering and learned that it is acceptable to make mistakes and learn from one another. When we shared our poems, we were rewarded with displays of affection and even special trips to the playground. This experience was different from my school learning experience. Sometimes, I was happy to be treated like a scholar, but other times, I used to grumble that home was just like school.

It was not until later in my research that I began to understand the elements of radical (process) and critical (reflexive) multiculturalism (Kincheloe & Steinberg, 1997)

through reflecting on my own narratives as a student (child and adult) and as a teacher educator. The process of writing the literature review was helpful in learning to articulate the differences in these conceptualizations of multiculturalism. As well, the narrative inquiry process of reading and rereading transcripts, of engaging in conversations, and writing and rewriting, all require self- reflection, questioning and conversation with others. Coles (1989) says that, in order to understand others, we need to "stop and think about who we are" (p. 53). The exploration of these narratives has helped me to develop my current understanding of 'otherness.' I am trying to unfold the multiple layers of my identities: who I was, who I am and who I am becoming. Reflection on these narratives helped me to see my experiences in a different way, not as something fixed and final, but as something "continuously refiguring" (Kerby, 1991, p. 7). Moving out from my own Pakistani culture and moving into a foreign Canadian culture, and taking the risk of crossing borders was a way to begin the refiguring of exploration and learning.

Border crossings

I first entered the Canadian landscape on December 19. The weather was -30 centigrade, and I did not have any gloves or winter jackets or boots. My sister had to trade off jackets, mitts, and boots to get me to the car outside the airport. My young niece and nephews (born Canadians) were embarrassed that their aunt was ignorant about the weather as to not know how to dress! As far as I knew, I was dressed over-warmly (I felt like I was prepared to enter a glacier), and here I had created a problem for my sister and her husband. Even though it is my family, they were not expecting the culture shock I would experience because they had lived in Canada for 25 years. Everything in the

Airport was white: mostly white people, mostly speaking English. Outside the terminal, everything was white -- people, cars, trees, land, and sky. I was overwhelmed with whiteness and overjoyed to see snow for the first time in my life. I fondly gazed at the white, white, white snow and I wanted to touch it, play with it. I became like a small child with a new toy, not wanting to be distracted. But my thirteen-year-old niece pushed me fast into the car that I was unable to seize the moment. I looked expectantly for that colorful multicultural Canadian image painted by both the media and the authorities of the Canadian High Commission. There was already a dissonance between reality and my imagination and expectation – where was the rainbow I had imagined?

In what follows I attempt to reflect on my images, perceptions, expectations and experiences of a Canadian 'multicultural rainbow.' My purpose in this reflective process is described by McCain and Salas (2001), who write:

> The first step in attempting to understand the realities of others is to reflect on our own as educators and come to know who we are. In knowing who we are as cultural beings we can then begin to learn more genuinely about the diverse population in our classrooms. (p. 310)

I took a first step toward knowing myself as a cultural being by beginning to reflect on who I am in order to understand the realities of others. This process of unpacking, reflecting, constructing and sharing my own narratives became a starting point of understanding myself on a deeper level in the context of narrative inquiry.

I returned to Canada to begin a doctoral program, thinking that I would find a 'multicultural rainbow' in my research journey. I could not foresee where my journey of exploration would take me. I hoped to learn as much as I could during my PhD program,

that by the end of this journey, I might find the pot of gold hidden within the 'multicultural rainbow,' not in the landscape, but in the narratives of participants' experiences. I might then be able to share insight with my colleagues, friends and students in Pakistan and Canada. I expected that my understandings and perspectives would change by interacting with Canadian teacher educators and current literature in this area.

The research question

My primary research question was as follows:

> What are the personal and pedagogical experiences of two Canadian teacher educators who endeavor to engage with the complexities of teaching anti-racist, multicultural education in their graduate courses?

My research explored the narratives of two Canadian teacher educators' experiences as they reflected on their own cultural identity and their interaction with their graduate students. The specific venues for this research were the teacher educators' graduate courses in two Canadian university settings.

Historical and political context of the research

I chose to pursue this research in Canada because it is the first nation in the world to have enacted government policy in support of multiculturalism. Part of my journey in choosing to come to Canada resulted from reading and research I conducted in my spare time while teaching in Pakistan. One of the features of Canadian society that differentiates it from the United States is the Canadian Multiculturalism Act (Government of Canada, 1985). The Act stresses the value of multiculturalism as a key characteristic of

Canadian society (Government of Canada, 1985). The United States has historically taken a 'melting pot' approach to cultural diversity, while Canada has defined the value and role of culture in a much different way. Unlike Canada, in the United States cultures are expected to blend into one national culture and identity.

According to the Multiculturalism Act of Canada, cultural diversity is to be promoted and supported throughout society, not simply recognized or acknowledged. In addition, diverse cultural groups and individuals have the right to preserve and enhance their culture of origin. Preservation and enhancement includes those elements of culture that are typically easily recognizable, such as language, religion, customs and traditions. Groups and individuals may also choose to assimilate into the larger Canadian society and adopt different cultural traditions, beliefs, and so on. In part, it seems as though the Act is encouraging society to create a space for each of the unique cultural groups and individuals that exist in Canada. The Canadian Multiculturalism Act also encourages groups of different origins to interact with each other. I understand that it is suggested that from this interaction members will learn to respect and value each other, and gain an understanding of otherness. The interaction of different groups provides diverse resources from which solutions to national problems may emerge (Government of Canada, 1985). The importance of multiculturalism in Canada is also evident in the Canadian Charter of Rights and Freedoms (Government of Canada, 1982), which is meant to be interpreted in a manner that preserves and enhances the multicultural nature of Canadian society.

As a Pakistani teacher educator reading the document, I interpreted the Act as promoting multicultural education. I wondered if the Act applies broadly in educational practice or whether it is only used by government agencies. Is this a theory or is it a

practice in Canadian society? First, the Multiculturalism Act promotes, preserves, and enhances the culture of the individual students. More specifically, this includes the promotion and preservation of first languages aside from English and French (such as those spoken by immigrants, refugees, and Native peoples), religion, and cultural traditions and practices. Second, the Multiculturalism Act promotes interaction between cultural groups and individuals. Thus it is not enough simply to have cultural groups describe and define themselves, but to encourage dialogue and sharing. After reading this document I wondered if this is reality. If students and teacher educators can learn from each others' stories, experiences and cultures, can this lead them to respect and value otherness?

I began to question whether or not there may be some challenges in including and practicing the Multiculturalism Act. Of most concern was that the Act is not imposed upon groups or individuals. The act is inspirational and guides legal interpretation, and the inclusion/implementation of the Act is up to individuals and groups. In order to implement it fully, I wondered if Canadian teacher educators were creating awareness and emphasizing the importance of practicing multiculturalism in day-to-day teaching life. If they were not doing this, was there a danger that the act would become only political rhetoric or a slogan? The question was not should educators and students be guided by the Act, but how could the Act be interpreted in the context of teaching multicultural education?

In my research, I explored and attended to two Canadian teacher educators' experiences of engaging with the complexities of teaching multicultural education in graduate courses. I entered into the Canadian educational landscape as open and receptive

to learning and to developing an understanding both from a review of the literature and from narratives of experiences of my participants. After paying attention to my early views on multiculturalism in Canada, I moved on to develop an understanding of what the scholarly literature has to say about culture, multiculturalism, multiculturalism in education multiculturalism in teacher education and anti-racist, multicultural education for a just society.

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CHAPTER TWO

A Review of the Literature

Introduction

This literature review explores theoretical understandings of culture, multiculturalism, multiculturalism in education, multiculturalism in teacher education and lastly, anti-racist, multicultural education for a just society. I have reviewed the writing of international scholars from countries such as Australia, Canada, the United Kingdom and the United States of America; however, I have identified and paid particular attention to the work of Canadian scholars. I begin by investigating the various ways in which the word culture has been defined and used. I extend this to present contemporary meanings of multiculturalism. Then, I discuss multiculturalism in education, multiculturalism in teacher education and anti-racist, multicultural education for social justice.

Culture

There are as many unique definitions of culture as there are authors writing about culture. Understanding this, my exploration of the ways in which the word 'culture' has been used and defined emphasises the ways in which culture creates and guides social interaction between individuals and groups. I begin with the ways in which the word culture has been used in the literature related to colonial systems, particularly taking into consideration my own experiences in Pakistan and Canada,

Culture was used by imperial and colonial powers as a way of creating dividing lines between the *"us"* and *"them"* of the colonial powers and the subjugated peoples (Said, 1993). To facilitate this division, culture was defined in two ways. First, it was

limited to the aesthetic aspects of description, communication, and representation that could more easily be divorced from social, economic, and political realities (Said, 1993). For example, in contemporary North America, Banks (2001) has noted this understanding translates into viewing cultures mainly in terms of the three F's: their foods, films, and festivals. Second, culture became synonymous with nation or state. An individual's identity, linked to culture, then became defined by nation as well. As a result, culture and identity were tied to national terms. Thus, we get Pakistani culture or Canadian culture. This division allowed for the distinction of cultures to occur outside of the realms of economic and political power.

Giroux (1981), however, defined culture from political notions of class, power, and conflict. He pointed out that traditionally these important definitions of culture have been omitted. Culture can be understood in terms of its functional relationship to the dominant social formations and power relations in society. Giroux maintained that culture, when viewed from the perspective of the relations between dominant and non-dominant groups, can be further defined as lived antagonistic relations that are situated within socio-political institutions and forms. These antagonistic relations are rooted in people's struggles to shape their lives within a societal framework that also constrains (in varying degrees) those very attempts through political, social, and economic means. Giroux contended that a political notion of culture links the experiences of a group or class to their passive and transformative relations to the dominant class and the context within which they relate. In order to understand a culture (or an individual within a culture), one needs to understand the context within which it exists and interacts with its surroundings.

Consistent with Giroux (1981), contemporary Canadian scholars Abdi (2002) and Ghosh and Abdi (2004) stated that culture refers to the ways in which individuals and groups interact with their environment. These interactions occur in the domains of cognition, behaviour, and emotions. Similarly, Noel (2000) defined culture as "a way of seeing, perceiving, and believing" (p. 3). Culture signifies ways in which classes, social groups, and individuals make sense out of the world and their life situation. Culture is not limited to the modernist/colonial categories of race, ethnicity, gender, and so on. Neither dominant nor minority cultures are homogeneous, in part because individuals within cultural groups experience the world differentially, through their own unique perspectives. For example, in their graduate course, "Culture, Identity and Pedagogy: Advancing a Lived Curriculum," Tilley and Powick (2007) and their Canadian graduate students examine "the complex process by which race, class, sexual orientation and other socially constructed categories intersect and influence children's and teachers' classroom experiences, with specific emphasis given to interrogating racial identity, Whiteness, and White privilege" (p.108). All the students in Tilley's class have a unique perspective on their own culture which includes, through complex intersections, their colour or race, and their class or economic and political contexts. Each person's unique perspective also intersects with local and global contexts. Everyone is a member of some ethnic and racial group, and simultaneously a member of other groups as well. Thus, culture is a dynamic phenomenon because it exists as a result of and within historical and social constructions and interactions.

Contemporary definitions of culture seek deeper understandings of the values and beliefs beneath the outward and observable customs and artefacts of a culture. The more

visible aspects of culture arise and are framed from within the particular values and beliefs of that culture. Culture not only shapes the lived experiences of individuals (the notion that culture is a lens through which we view the world), but is shaped by those experiences (Leistyna, 2002). Culture also shapes political and social structures, and is shaped by them (Leistyna, 2002). There is a dialectical relationship between the way culture influences individuals, groups, and the environment, and the way they influence culture.

Through social interactions, culture can also serve a variety of functions. Mazrui (1990) argued that culture serves seven functions in any given society:

1. It acts as a lens of perception, and shapes the way we see and experience the world.
2. It provides motives for behaviour. How we respond in any given situation is usually culturally based.
3. It provides criteria for evaluation (good and bad, ethical and unethical).
4. It serves as a basis for identity. We define ourselves based on a package usually determined by culture.
5. Culture is a mode of communication. Language is an important part of culture. Communication can also be represented by the arts – music, dance, literature.
6. Culture is a basis for stratification. Class, rank, and status are profoundly determined by cultural variables.
7. Culture lays the foundation for systems of production and consumption.

Noel (2000) also provides an analysis of the functions of culture, which she notes are based on Maslow's hierarchy of needs. She asserts that cultures arise and are

developed to meet the needs of the individuals within the culture. These needs can be divided into three groups: basic survival needs, belonging needs, and self-actualizing needs. The basic and essential human needs are physical and psychological, and are represented by food, shelter, and safety. Culture also plays a key role in the sense of belonging. Belonging is represented by love, esteem, and social connections with others. Culture can create a sense of belonging through shared beliefs and values as well as shared ways of achieving goals. Culture plays a role in setting the standards by which we evaluate our own sense of achievement or value, our self-actualization. It provides ways of gauging what is acceptable or appropriate in various situations to various people.

The above scholars' definitions of culture match my experiences: I was born and raised in a Pakistani mainstream South Asian culture, where the visible culture was uniform, but the invisible culture was different. Hall (1997) suggested that culture is like an iceberg: internal culture is the hidden part (subjective), and the external culture is the smaller, visible portion (objective). For example, at home, my culture was different than the school culture because of language differences. At home I spoke Punjabi; with my neighbours and in the marketplace I spoke Siraki; and at school I spoke Urdu. The structure of Urdu contains very formal words for addressing others. The Punjabi language has a straightforward tone and content. Siraki is 'sweet' in the sense that even expressions of anger are politely and rhythmically expressed. My understanding of the embedded and mirroring qualities of language and cultural differences led me to explore the nature of differences between languages and cultures in the research of others.

Although my research is informed by the work of the above-mentioned scholars (Banks, 2001; Ghosh and Abdi, 2004; Giroux, 1981; Hall, 1997; Inglis, 2005; Leistyna,

2002; Mazrui 1990; Noel, 2000; Said, 1993) who discussed aspects of culture, the definitions presented by Archer-Lean (2006), Inglis (2005) and Leistyna (2002) are closest to my own. I believe that culture is fluid and rapidly changing. This understanding has the potential to lead us away from the static modernist definitions of culture towards a more post-modern relational, interactive, reflexive understanding of culture. I understand culture to be reciprocal, both socially and politically. The dialectical relationship influences the individual, groups, and society. This understanding is supported in the work of Archer-Lean (2006), who elaborated on Bhabha's (1994) notion of liminality, that is, being situated in a hybrid or third space, which

> expands readings beyond an essentialist opposition of colonising and colonized discourses. The third space is not a fixed location; it is created through continual movement and rehearsing of images of identity (p. 17).

Archer-Lean (2006) goes on to make the point that by situating oneself in a hybrid or third space, it is possible to expand beyond the "hegemonic discourses" and to avoid "interpretive closure" (p. 17). Archer-Lean's work supports my interest in a move away from static modernist definitions of culture toward a relational, interactive understanding of culture. Archer-Lean (2006) offered me an example of how to engage in research that allows the researcher to re-present 'others' culture. The significance of this understanding is in the potential for the "amorphous, . . . non-static and continually rehearsed" (p.198), re-presentation of cultures and identities. When I position myself as a researcher, outside of the cultural backgrounds of my participants, it is helpful to be aware of a third, liminal space in which my participants and I can engage in conversation that avoids interpretive closure. Liminality enables the fluid re-presenting of identity and the interactive,

reflexive understanding of culture. As a narrator on behalf of my participants, I am situated in a liminal space, "in between positions, never fixed as the authentic 'speaker'" (Archer-Lean, 2006 p. 14). Another researcher may re-present my research participants and me in another way. In short, culture is fluid, changing and moving all the time, so is identity. Reviewing definitions of culture is a complex and ongoing phenomenon.

Multiculturalism

Like the word culture, multiculturalism is a term that has a plurality of meanings and definitions. As Kincheloe (2005) and Kincheloe and Steinberg (1997) pointed out, it is a word that frequently means different things to different scholars. Each definition represents a particular way of thinking about and responding to issues of race, socio-economic status, class, gender, language, religion, culture, sexual preference, disability, ethnicity, and so on. The five most common types or ways of thinking about multiculturalism, according to Kincheloe and Steinberg (1997), include conservative, liberal, pluralist, radical, and critical multiculturalism.

Conservative multiculturalism essentially represents the belief in the superiority of western, white culture. European and white North American values and beliefs prevail, creating a monoculturalism that becomes the standard to which other cultures are compared (Kincheloe & Steinberg, 1997). Differences from this standard are equated with deficiency or deprivation within the culturally different group. A key feature of conservative multiculturalism is the effort to assimilate all into the white, North American standards and values (Kincheloe, 2005; Kincheloe & Steinberg, 1997). Assimilation into white culture is considered to be a positive outcome of intercultural

contact. Kinchloe and Steinberg asserted that the conservative or monoculturalist position is essentially one of power, as whenever cultural (power) hegemony is threatened, dominant groups tend to respond in defensive and protective ways.

The liberal definition views multiculturalism in terms of the equality of diverse peoples (Ghosh, 1996, 2002). Differences of race, culture, and gender are viewed as less important than the similarities all people share. Liberal multiculturalism focuses on the common qualities of all members of humanity and the innate equality they share. The interest in sameness has led liberal multiculturalism to embrace the idea of creating a *color blind* society in which the facets of culture are not barriers to happiness and success. However, as a result of the focus on commonalities, liberal theorists have been reluctant to address racism, sexism, and other forms of bias or engage in any critical analysis of power (Kincheloe, 2005; Kincheloe & Steinberg, 1997)[4].

In contrast with liberal views, pluralist multiculturalism focuses on maintaining and upholding the virtues of cultural diversity in society (Kincheloe & Steinberg, 1997). Kincheloe advocates for a critical pedagogy within a pluralistic multicultural community. Where cultural diversity exists, it is necessary for all to find ways to critique and engage in self reflection in order to work toward a just society. Diversity in education means learning more about the values, beliefs, and patterns of behavior that differentiate cultural groups. Yet pluralist multiculturalism acknowledges and explores these differences in a socio-culturally decontextualized manner. Similar to liberalism, it does not address issues of the interconnection of culture to power relations, social structure, and economics.

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[4] In 2001, after the Iraq invasion, Kincheloe and Steinberg, American citizens, applied for immigration to Canada. In 2006 they moved to Montreal. Kincheloe joined McGill University as Canada Research Chair of Critical Pedagogy.

Issues of cultural diversity are perceived to be a 'cultural enrichment' that can be explored without upsetting the power of dominant groups. Ghosh (1996) commented that

> The radical version of multiculturalism stresses respect for cultural differences in values . . . and socio-cultural practices. Radical educators must evaluate how schools deal with differences in personal, social and pedagogical interactions that influence the way teachers and students define themselves and each other. (p. 1)

Sleeter and Grant (1994) defined five aspects to multicultural education. These are: teaching the exceptional and culturally different; human relations; single-group studies; multicultural education; and multicultural/social reconstructionist education. Although these aspects are presented separately, and can be discussed in isolation from each other, they may not be separated from each other in teaching contexts.

Ghosh (1996, 2002) presented five principles of radical multiculturalism in education. First, multicultural education allows full development of the potential and critical abilities of all educators and students regardless of their differences. Second, multiculturalism is a right to difference. Third, multicultural education must be seen to be radically different from a framework in which students of difference equate the school curriculum and culture with the privileged dominant culture. Fourth, multicultural education must deal with the total culture of the school. Fifth, multicultural education must include the entire culture of the school that is teachers and students in order to "provide a learning environment free of painful experiences of discrimination and inequality" (p. 3).

Critical multiculturalism shares much with Ghosh's radical version except that it has a greater emphasis on examining the relations between dominant power structures

within the larger society as well as the school. According to Kincheloe and Steinberg (1997), "the most fundamental impulse shaping critical multiculturalism involves the effort to make the pedagogy political; that is, to make learning a part of the learner's struggle for social justice" (p. 28). In critical multiculturalism, there is no assumption of the uniformity of people, nor is there an emphasis on studying differences alone. Instead, it concentrates on how racism, sexism, and class bias are economically, semiotically, politically, and educationally produced (Kincheloe & Steinberg, 1997). Analysis of these structures and their relationships, by diverse groups of people, both white and non-white peoples, can produce social change that is beneficial for all.

Social justice could emerge from dialogue between the oppressed and the oppressor, between the mainstream community and marginalized groups, between white and non-white people. Individuals who belong to divergent groups can learn from one another when given the space to share ideas and explore mutual differences (Kincheloe & Steinberg, 1997). I understand that critical multiculturalism overlaps with radical multiculturalism, in both its descriptive and analytical foci described by Ghosh (2002). Like critical multiculturalism, radical multiculturalism draws on the dialogue between dominant and minority groups. Both critical and radical multiculturalism encourage the day to day enactment and respectful acceptance of differences.

My own reflections on multiculturalism, and my own experiences of being a teacher educator, are informed by aspects of both the critical and radical views. But understandings of cosmetic cultural differences and traditions as being the focus of conventional multiculturalism are not sufficient to produce equity between groups.

Therefore, critical multicultural ideas of economic justice may help educators to understand their current classroom situations and even to bring about social change.

The main difference between the radical and critical positions appears to be one of process versus outcome. Radical multiculturalism emphasises the process of interaction of individuals and groups. Critical multiculturalism supposes that the purpose of such interaction should be the examination of power structures for the aim of achieving social justice. The emphasis on education in radical and critical multiculturalism brings me to an explicit discussion of the role of multiculturalism in education.

Multiculturalism in education

Banks (2000) provided an historical overview of the development of multicultural education in the United States. The foundations of multicultural education began in the 1960s with the Black Civil Rights Movement. As a part of the movement, there was a call for educational reform. Courses and texts were seen as representing white American values and cultures. There was a call for educational material to accurately reflect the cultural background, needs, and goals of African Americans. Subsequently, other established ethnic groups also called for similar reforms. Higher education responded by first creating ethnic study courses specific to individual groups. Later, these courses became more global, conceptual, and scholarly. Banks (2000) concluded that revising the courses alone would not be sufficient to affect the kind of system-wide educational reforms needed to make the education process (not just content) multicultural. In his view this position of multicultural reform reflects the current state of education in the United States.

According to Banks (2000), the current agenda of multicultural education reform in the United States arises from the perspective of addressing the needs of all minority groups. Multicultural education has expanded to include not just issues of race or language, but also gender, class, exceptionality, and so on. For his part, Banks hoped that change would provide opportunities "to implement the substantial curriculum reforms that are essential, such as conceptual teaching, interdisciplinary approaches to the study of social issues, value inquiry, and providing students with opportunities to become involved in social action and social participation activities" (p. 63). Banks (2001) outlined five dimensions of multicultural education that require reform from a multicultural perspective: a) content integration, b) knowledge construction process, c) prejudice reduction, d) equity pedagogy, e) empowering school culture and social structure. Banks' five dimensions may be a starting point for educators to rethink their practices.

Various American scholars have emphasized the multiple purposes of multicultural education. Noddings (1993) suggested that educators should consider Greene's (1993) statement of one possible purpose for multicultural education: the cultivation of "an awareness of the savagery, the brutal marginalizations, the structured silences, [and] the imposed invisibility so present all around" (p. 211). Perhaps another purpose of multicultural education would be to become responsive to increasing numbers of life-stories and to more and more 'different' voices. Greene suggested that while many of the shapes of students are alike, there are different tonalities that sometimes resemble one another and sometimes even merge. Greene observed there are "differing nuances, shimmering contours; no one exactly duplicates any other. This is what ought to be

attended to, even as we resonate what is common, what is shared" (Noddings, 1993, p. 218).

Similarly, Canadian scholars such as Ghosh (2002) and Rezai-Rashti (1995) also have stressed the purposes of multicultural education. For example, Rezai-Rashti (1995) suggested that teachers need to look at the world from a different perspective in order to understand why some culturally diverse students in our society are "feeling oppressed and, as a result, are not successful in the classroom" (p. 9). Ghosh (2002) proposed that the purpose of multicultural education may be to provide experiences for students leading to increased student empowerment that "should be both a tool for enhancing academic performance and an educational end in itself" (p. 8). In my view, this would lead to the ultimate purpose for multicultural education: teacher educators must become, and assist their students to become, responsible and sensitive to otherness.

While acknowledging a large body of literature that focuses on the intersecting perspectives of diversity and difference and the practice of multicultural education, Tilley (2006) illustrated barriers to addressing race, identity formation, whiteness and white privilege in teachers' pedagogical and curricular practices. She stated that

> It remains for those of us who teach teachers to consider the limitations of our own knowledge in relation to multiculturalism and racial identity (including our own) and to work to develop understandings that will assist us in taking up emancipatory practices in our own institutions and to teach and support others willing to do the same. (p. 157)

In Canada, despite the legislation surrounding multiculturalism, Tilley (2006) claimed that a discomforting silence is frequently unacknowledged and is avoided in educational

institutions. In a graduate course which she taught, she observed that only some students acknowledged race, identity construction, whiteness and white privilege in their assignments. My understanding of Tilley's observation is that one of the challenges encountered in the encouragement of critical reflection on multicultural education involves acknowledging racial identity (including our own), for example whiteness and white privilege. In other words, the dominant group cannot say, "Multiculturalism is of value only to immigrants. It's not my issue." Those of us who teach teachers have a responsibility to address these challenges. "Change must be structural, but it must also be a moral commitment to universal dignity" (Ghosh & Abdi, 2004). The structural aspect of the Canadian context which is a challenge according to Ghosh and Abdi (2004) is "The absence of a federal department of education is particularly evident in the lack of a multicultural education policy" (p. 177). The Canadian scholars Guo and Jamal (2007) integrate these concerns of individual moral commitment and structural change by advocating for critical reflection through the integration of three critical theoretical models, intercultural education, multicultural education, and anti-racist education. This would enable change at the levels of the individual, the classroom and the institution in higher education. It is possible that these concepts could be a way to nurture cultural diversity in the daily practices of those involved with higher education.

It is important to note that both Canadian and American educators, while often working in different contexts from one another, are stressing the value of incorporating multiculturalism in education. Larkin and Sleeter (1995) noted "there is an urgent need for teacher education programs to help teacher candidates grapple with and understand cultural issues like prejudice, institutional discrimination, and the alternative life

experiences and perspectives of oppressed peoples, all of which are fundamental to multicultural education" (p. x).. Nieto (2002b) suggested multicultural education is a process of comprehensive school reform and basic education for all students. Multicultural education challenges and rejects racism and other forms of discrimination in school and society, and accepts and affirms the pluralism (ethnic, racial, linguistic, religious, and economic, among others) that students, their communities, and teachers reflect (p. 346).

North American scholars continue to offer critiques of the current state of multicultural education. Firstly, Lee (2001) argued that multicultural education has not functioned properly in the educational setting. Multicultural education still stays mostly on the superficial stage, such as introducing different foods, festivals, films, clothing, and languages; the values, beliefs, and philosophies behind these phenomena are overlooked. Public education, consciously or unconsciously, keeps benefiting students from dominant cultures simply by privileging some courses of action over others. Secondly, Canadian scholar Rezai-Rashti (1995) argued that multicultural education is meant to provide a platform to break the previous ethnocentric bias of the educational system while hoping to change the views of society at the same time. However, Rezai-Rashti demonstrated a concern for the current model of multicultural education, because she interpreted this current model as "fragmented in content and clarity, continuity and coordination" (p. 9). Rezai-Rashti (1995) argued that in reality multicultural education is actually more concerned with social control than real social changes.

In his Foreword to *Multicultural Education Policies in Canada and the United States*, Canadian scholar Ungerleider (2007) reminded us that

> as the events of the last ten or fifteen years have shown, the state can neither eradicate ethnocultural identifications that provide salient points of self-reference or attachments for those who wish to retain them, nor cause them to flourish when they no longer serve us. (p. xiv)

The state cannot control cultural identity. Decision makers and educators, who engage in establishing and carrying out 'real world policies' must question their underlying values and all the possibilities available to them. They must be aware of a need for "contextual sensitivity and temporal immediacy" (p. xiv). In order to address social and cultural inequalities in both Canada and the United States we must examine the intersecting complexities of multicultural education.

By reviewing the work of these scholars, I became aware that the field is currently in dialogue and debate and much work remains to be done about the very nature and substance of multiculturalism and its place in teacher education.

Multiculturalism in teacher education

It is interesting to note that the official policies on multiculturalism in Canada and United States are different. However, many scholars from both the United States and Canada (Abdi, 2002; Cochran-Smith, 2004; Ghosh, 2002; Ghosh & Abdi, 2004; Kincheloe & Steinberg, 1997; and Larkin & Sleeter, 1995) observed that there is very little multicultural content in current teacher education programs. Despite efforts to include multicultural elements in teacher education, Zinga (2006) wrote of Canadian schools that:

> The vast majority of Canadian schools continue to teach from a Eurocentric curriculum and despite attempts to incorporate 'multicultural education' into these systems, the systems primarily serve to perpetuate the illusions to students that Canada is the country of the white majority. . . . The curriculum within Canada's educational systems is out of step with the realities of Canadian life and is not adequately serving its students. (p. 210)

Zinga's comment may be interpreted to imply that the connection between schools and higher educational institutions has not been strong. For example, even within the curriculum that is used in schools, Zinga (2006) claimed there is a mismatch between the reality of multicultural classrooms in schools and at universities, and the still Euro-centric curriculum. James (2005), a Canadian scholar, advocated that the addition of experiences and insights external to the dominant positions reveal a reality beyond the illusion that the dominant position of the white majority is the only Canadian reality.

As well, when multiculturalism is included in teacher education, it is not studied as central to the process of education. Multiculturalism is often studied out of context or pushed to the margins of the teacher education curriculum (Florio-Ruane, 2001). It is important, as well, not to reduce multicultural education to a program which can be applied to a course of study without any real changes being made (Sleeter, 1995). McCain and Salas (2001) recommended that multicultural education should be an integral part of teacher education from the introductory to graduate levels. Sleeter (1995) observed that ". . . multicultural teacher education provides little empirical evidence on the types of pre-service/in-service programs which effectively prepare teachers for cultural diversity" (p. 2). Further, Moodley (2001) suggested that current multicultural

education only focuses on a celebration of difference or the exoticism of those who are considered as '*others*'. Moodley criticized teacher education programs by stating that the curricula is simply left intact and this celebration of difference exists as 'add-on' activities. Cochran-Smith (2004) reported that even those programs that proclaim multicultural content often fall dramatically short when scrutinized.

Canadian scholar Johnston (2003a, 2003b) stated that in her experience most white teachers have little personal experience of cultural diversity in their own schooling, nor do they consider it an issue. She argued that student teachers have not "been challenged to consider their own privileged positioning as white, middle-class citizens in a multicultural society, and very few have received any preparation for teaching in ethno-culturally diverse settings" (p. 228). As well, American scholar Sleeter (1995) pointed out that the current system of multicultural teacher education fails because teachers are primarily "white, upwardly mobile working-class or middle-class people constructing education from a vantage point that fits their own worldview" (p. 54-55). Larkin and Sleeter (1995) highlighted the fact that courses on multiculturalism were often taught by untenured female faculty members, which tokenized their efforts within the academy. They argue that teachers and teacher educators, who may subscribe to the ideals of liberal multiculturalism, have maintained a kind of cultural silence that serves to perpetuate the notion that culture plays little role in the teaching process (Larkin & Sleeter, 1995). Cochran-Smith (2004) called this cultural silence a kind of vision or perceptual blindness. James (2007) describes an extension of blindness as a characteristic of our "colour blind" and "colour scared society" (p. 127). In his classes he has recognized among his white students a resistance to becoming aware of their privileged position.

Given this 'cultural, colour blindness,' it comes as no surprise that on the whole teacher education curricula (and educational curricula in general) in the United States are not culturally relevant, culturally appropriate, or culturally sensitive (Cochran-Smith, 2004). Johnston (2003b) argued that this *color-blind* view is commonly taken up by teachers because the dominant white culture does not "particularly value ethnic identity, [rather] they tend to reduce matters of ethnic identity to folk costumes or family customs" (p. 13). Ghosh (2002) suggested that teacher educators must be open to reflect on their own attitudes towards cultural differences and similarities. As Gillette and Boyle-Baise (1996) observed, "White teachers are not explicitly conscious of their race and ethnicity, and fail to perceive their values and behaviors as culturally-grounded" (p. 277). From their research, Carson and Johnston (2001) found that

> . . . white teacher educators lack much experience in educating for difference. The curriculum of teacher education has traditionally been structured around an array of commonalities of normal child development, learning theories, provincially mandated programs of study, instructional planning procedures and the identification and measurement of expected outcomes. (p. 259)

It is important to note that scholars from Canada, the United States, and the United Kingdom agree that the curriculum emphasizes the sameness of students, and does not address cultural differences.

Anti-racist, multicultural education for a just society

After taking part in conferences in Canada, Cuba, France and United States, and listening to presentations on anti-racist, multicultural education, I decided to explore the literature on this, what was to me at the time, an introduction to a new perspective on multicultural education. Conversations and questions raised during these presentations suggested to me that the dialogue among scholars was shifting. At the conferences I had the opportunity to 'listen in' on what would become the 'literature' once these presentations became articles in scholarly journals. My attention was drawn to discussions and questions in which the meanings of diversity and social justice were challenged.

As the Canadian scholars Fleras and Elliott (2007) suggest,

> A more radical extension of multicultural education known as anti-racism education has been proposed instead to challenge the limitations of multicultural education as well as the inequities that continue to persist both within and outside the education system. (p. 325).

An example is offered by Chinnery (2007a, 2007b) who observed that the term 'diversity' in urban centers such as Toronto, Montreal, and Vancouver may describe classrooms of 25 or 30 students in which there may be more than a dozen ethnic, linguistic, and religious backgrounds represented. In other, rural, parts of Canada, 'diversity' refers not to an increasing number of different racial and cultural groups coming together in one school, but rather to an increasing *disparity* between a growing Aboriginal or immigrant population and a primarily white teaching body. In these contexts, Chinnery (2007a, 2007b) stated that the response of most Canadian teacher

education programs is to offer courses in anti-racist, multicultural education and social justice where students from diverse backgrounds and social locations come together not only to learn the subject matter, but to discuss with each other in an attempt to foster anti-racist, multicultural understanding. Chinnery's work made me aware of the writing of Ellsworth (1997), who argued that multicultural classrooms may not be as benign as they appear at first glance. The insight I gained from these scholars motivated me to question some of the literature I had been reading in order to understand and revisit notions about preparing teacher educators for a multicultural society.

Anti-racist, multicultural education has been described as an attempt to integrate all minority groups into the education system by providing teacher educators and student teachers with the knowledge and abilities to counter racism within and outside the schools; and to identify and change educational policies, procedures and practices that foster racism. For example, Keating (2007) stated that the insights gained through critical anti-racist, multicultural education highlight "the relational nature of all cultural identities" (p. 14). Lee (2001) applied the concept of a relational nature of cultural identities and argued that "anti-racist multicultural education must focus on how the school is run in terms of who gets to be involved in decisions" (p. 1). She elaborated on the relational roles in schools and suggested that parents need to be heard, and the ways in which they are heard or not heard are important considerations (Lee, 2001, p. 1). Inclusion of all is a key aspect of anti-racist, multicultural education. Hearing teachers', students' and parents' perspectives and voices in the process of education reflects the complexity of anti-racist, multiculturalism. Anti-racist, multicultural education is a reflective process leading to "transformational multiculturalism, [emphasizing] both

personal and communal agency, complicity and accountability. . . . Transformational multiculturalism is holistic; . . . working in the service of social justice" (Keating, 2007, p. 14).

In the service of social justice, the democratic process works to create space and place for multiple voices in discourse on anti-racist, multicultural education for a just society. Those who are marginalized, living at the borders, in the "democratic canon" described by Banks (1991), are not to be excluded from contributing to a "free and a pluralistic society" (p. 32). He claimed that a multicultural vision is consistent with the democratic values and heritage of western civilization. However, a vision does not ensure a practice. If people's actions are not consistent with the democratic values of western heritage, then the potential and authenticity of an anti-racist, multicultural society is diminished. Kymlicka (2007) made a similar point when he questioned how international organizations have focused on immediate challenges to minority rights, norms and standards, rather than attending to underlying goals and the long-term sustainability of "liberal multiculturalism" (p. 15). Without attention to underlying goals and long-term sustainability, 'best practices' do not happen. "We need to be conscious of the pre-conditions that make those practices possible, and then think of the various ways that international organizations can help achieve them" (p. 313). He makes suggestions to develop an account of connections between existing legal norms (Canadian Multiculturalism Act) and the theory and practice (academic) of "liberal multiculturalism" (p. 315).

The Canadian scholars Smith and Young (1996) stated that it was essential to understand that "systemic multicultural education" (p. 57) cannot be accomplished within

a fragmented reality. The process of change they advocated is "a process of creating or 'becoming'" (p. 57) which 'evolves' within an 'authentic vision' where leadership is understood to be a process and not a position. This understanding of anti-racist, multicultural education is significant and difficult, occurring within complex webs of social and political relationships. Smith and Young (1996) showed that within this complex web of relations, authentic vision and leadership which honors process, changes will occur. For example, in one of their case studies, parents, teachers, and students who were members of the 'Multicultural Committee' decided to change the name to the 'Equity Committee,' reflecting an understanding of a coherent, collaborative community in which diversity entailed more than culture and necessitated an awareness of attention to social justice.

In embracing anti-racist, multicultural education for equity and social justice, schools commit themselves to positive and equitable outcomes in all education programs and services for all students. The purpose of anti-racist, multicultural education is to develop within each student, teacher, and other support staff, the abilities, knowledge, and skills needed to be a contributing and responsible participant in a changing Canadian society. Anti-racist, multicultural education not only helps students and educators to respect differences but also to live with differences in peace and harmony within larger communities. However, the implementation and practice of anti-racist, multicultural education is not always met with enthusiasm and may even be resisted. For example, Tilley (2006) in her research found that

> Although white teachers might refuse to address racism in their classrooms because they are unaware of the situations, or unable or unwilling to deal with

> blatant or subtle racism, both white and racial minority teachers may choose to ignore race as the generous liberal gesture described to keep the peace and an acceptable level of comfort in the class. (p. 148)

A culture of anti- racism and equitability built on multicultural lines challenges the privileges and advantages of the powerful elite. These powerful elite may have to compromise in a changing democracy. Kymlicka (2007) pointed out that resistance may even come from marginalized groups that would benefit from a just and fair multicultural society. They may perceive condescending and paternalistic attitudes on the part of those trying to bring about change. Economic and structural costs may also be an opposing factor. He goes on to say:

> Multiculturalism not only challenges people's traditional understandings of their cultural and political identity, but also has potential implications for processes of democratization, economic development, respect for human rights, and even for geo-political security . . . . Multiculturalism is never entirely risk-free, but where these fortunate circumstances exist, it becomes '*la belle risqué*' – a modest and manageable risk worth taking in the pursuit of a more inclusive society (21).

In order to make society fair and just, the challenge is for each person to come out of their comfort zone and take risks. Risks will occur, whether there is a challenge or resistance from an individual, an institution or political entity. Demographics are increasingly diverse. In the multicultural classrooms and in the bigger picture, social order must create space and place to recognize cultural differences with respect and consideration. Anti-racist, multicultural education needs to go beyond being a political slogan and rather become the practice and culture of society. As James (2003) warned, educators should

not assume a dominant ideology that takes into consideration an inequitable educational context because of the day to day pressures of teaching. An awareness of the risks associated with unquestioningly assuming a dominant ideology can begin in the classroom where teacher educators bring to students the policies, the current norms and the discrepancies found in a diverse society that need to be challenged and transformed to meet the needs and concerns of a increasingly diverse population.

Critics of existing multicultural education, (Chinnery, 2007a, 2007b; Gillette & Boyle-Baise, 1996; Larkin & Sleeter, 1995; McCain & Salas, 2001; Moodley, 2001; Tilley, 2006) have tended to focus on creating a multicultural curriculum from culturally diverse literary sources and teaching methods. After reviewing this literature in depth, I realized there is still much research that needs to be done. Rarely do researchers focus on teacher educators from different cultural backgrounds who will eventually meet the needs of teachers. This review of the literature prepared me to explore, through a narrative inquiry process, the personal and pedagogical experiences of two Canadian teacher educators who endeavoured to engage with the complexities of teaching anti-racist, multicultural education in their graduate courses.

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CHAPTER THREE

The Research Process and Methodology

Selecting narrative inquiry

The present research drew on Clandinin and Connelly's (2000) notion that narrative inquiry is not only a phenomenon but also a methodology. The phenomenon is the structured quality of the experience to be studied, known as the "story," and the methodology is the process of studying the "stories lived and told" (p. 20). Their work defines narrative inquiry by stating that experiences in narrative are both personal: what the individual experiences, and social: the individual interacting with others. Further, they write that ". . . our own lives are embedded within a larger narrative of social inquiry; the people, the school, and educational landscapes we study undergo day-by-day experiences that are contextualized within a longer-term historical narrative" (p. 19).

Clandinin and Connelly (2000) state that "Education and educational studies are a form of experience. . . . Experience is what we study, and we study it narratively because narrative thinking is a key form of experience and a key way of writing and thinking about it (p. 18). They draw on Dewey's (1938) two criteria of experience, that is, experience has *continuity,* and experience arises from *interaction.* According to Dewey (1938), "In a certain sense, every experience should do something to prepare a person for later experiences of a deeper and more expansive quality" (p. 47). Human experience has continuity in that previous events influence the way in which we currently experience the present world. Current experience does not exist in isolation, but grows out of our pasts. A particular experience leads one to understand and undergo another subsequent experience in a different way. Experiences of events and memories are held together

through the continuity of past, present and future (Clandinin & Connelly, 2000). Interaction, continuity and situation provide a research framework that allows the narrative inquirer to proceed within a metaphorical three dimensional space (Clandinin & Connelly, 2000).

A metaphorical three dimensional space provides a framework for time (which has the quality of continuity), for experiences that are personal and social (which Dewey describes as interaction), and also for situation or place. Thus narrative studies have a contextual dimension in that the researcher attends to a person's experience in context (situation); these experiences occur in a specific place or sequence of places with attention paid to specific contexts in relation to the larger ones. These interactions are located within particular places, times and cultures.

While reflecting on past experiences we re-collect memories and re-tell them, constructing and re-constructing meaning through narratives. In discussing this fluid process of inquiry, it is helpful to refer to Crites' (1971) article, *The narrative quality of experience,* in which he distinguishes between the more naïve function of memory and the "sophisticated activities of consciousness" or "recollection" (p. 299). He expanded on this notion by saying:

> We must consult our memory in order to re-collect its images, to recognize them for the more sophisticated purposes of the mind. But remembering is not yet knowing. Its chronicle is too elemental, too fixed, to be illuminating. Experience is illuminated only by the more subtle processes of recollection. At least in this case all knowledge is recollection! So is all art, including the art of storytelling. It is an act. It has style. (Crites, 1971, p. 300)

When I began this research journey, I engaged in this process described by Crites. I wrote and rewrote my prologue and stories; I recollected my past and present experiences, and thus engaging in what became a sophisticated act of consciously increasing awareness or what Clandinin and Connelly (2000) refer to as "wakefulness" (p. 184). This process was gradual and connected to past events and to each present situation. There was no abrupt awakening to knowledge. I was in the midst of knowledge. Memories do not bring one story at a time, in an orderly and discreet sequence. The visual image of a tangle of multi-coloured wool, and one single thread being pulled from the tangle, pulling with it other entangled threads, began to form in my mind as I struggled with creating a metaphor of words to include in the text of this chapter on methodology. The intricate interwoven aspects of recollecting stories contributed to my engagement in the sophisticated and fluid process of narrative inquiry. The process was like a voyage. In English, any thesaurus that I looked at presented the words 'journey' and 'voyage' as interchangeable. However, in my understanding and my use of English I distinguish between a journey and a voyage. I can journey to the local mall, but a trip to my participants' location is a voyage. To say 'voyage' suggests acquisition of knowledge, a struggle for understanding, a quest. During this voyage, for example, my memories of my grandmother are in my heart and soul, but as I recollect them, these "remembered truths" as Zinsser (1987, p. 27) describes memories in writings, become replaced with new remembered truths. Transformation is inevitable in narrative inquiry. As a mode of inquiry; narrative "asks us as inquirers to be wakeful and thoughtful" (Clandinin & Connelly, 2000, p. 184).

Dimensions of inquiry space: Time, person, place

Clandinin and Connelly (2000) use the metaphor of the "three dimensional inquiry space" (p. 2-3) as a way to conceptualize narrative inquiry. They define the metaphorical three-dimensional space as "temporality along one dimension, the personal and social along a second dimension and place along a third dimension" (p. 50). For example, Clandinin and Connelly (2000) explain the dimensions of temporality, and the personal and social following Dewey's notion of interaction:

> . . . inward and outward, backward and forward. By inward, we mean toward the internal conditions such as feelings, hopes, aesthetic reactions and moral dispositions and so on. By outward, we mean toward the existential conditions, that is, the environment. By backward and forward we refer to temporality – past, present, future. . . . *to experience an experience* – that is, to do research into an experience – is to experience it simultaneously in these four ways and to ask questions pointing each way. (p. 50)

The inquiry occurs in a particular time, historical, political, and cultural context, and place. Clandinin and Connelly (2000) state that "It is preferable to see place as a third term, which attends to the specific concrete physical and topological boundaries of inquiry landscapes" (p. 51). Their description of 'place' reflects Dewey's notion of the importance of situation. Where a person is located, their situation within a landscape, is foundational to, and is intertwined with, personal and social interactions and with time. These scholars used these three key terms and provide a research framework that allows narrative inquirers to proceed within a metaphorical three dimensional space. According to these scholars, narrative studies have a contextual dimension in that researchers focus

on a person's experience in context (situation); these experiences occur in a specific place or sequence of places with attention paid to specific contexts in relation to the larger ones. A narrative inquiry exists in, and explores stories from, these three dimensions.

Increasing awareness of the narrative process

Clandinin and Connelly's narrative inquiry method provided a clear understanding of the experiences I had while conducting research with my participants. As I listened to my participants' stories, it was as if I kept having 'pop-ups' of awareness in my consciousness. These images were vivid, unbidden, sometimes interrupting my carefully planned conversations, just as the 'pop-ups' on my computer screen are vivid, unsolicited, and interrupt the focus of my intention while searching on the computer. I recalled experiences that I had not thought about for a long time; I sometimes stopped in a line of thought with a sudden awareness of difference or similarity of meaning. In my daydreams about my rainbow image of Canadian multiculturalism, I had not only imagined perfection, I had expected perfection and harmony, as if there might have been gold at the end of the rainbow! In the short time in which I did my Master's thesis within a year, I did not acquire a depth of experience with which I might have changed my imagined perfection of idealized multicultural rainbow images. However, once I began my doctoral work, my experiences broadened and deepened. I made friends with people from a diversity of backgrounds, I read everything I could find, academic and course related material, advertisements in the streets, media, and news reports. These experiences provided me with a dose of reality. My shifting awareness prepared me for listening carefully to participants' narratives in my doctoral study. I was learning to pay

attention to details, to think and rethink about what I heard from others. I began to listen critically to what was said and remembered my Grandmother's daily habit of getting a cup of tea and sitting to listen to the news on the radio and T.V. which I did not understand when I was young. Now, I understood that she had been listening and thinking critically about what to me was just more of the same bad news. My grandmother was a critical listener, and I was beginning to recognize this skill, to be aware of the benefits of listening carefully and reconstructing my own and others' thoughts in the form of stories.

Why narrative inquiry?

I turned to narrative inquiry because it is a relational process that allows me and my participants to develop an understanding of our personal and pedagogical experiences of teaching anti-racist, multicultural education. Narrative inquiry involves a reflexive process between interview data and field observations as transcripts and field notes are read, given meaning, shared and then re-read with new insights. Reflexivity illustrates the way meanings are shaped through the dialectical process in response to an '*other.*' In a research study that involves a focus on diversity, among other things, of language and meaning, it is essential that this reflexive research process supports an investigation of shared meaning. Narrative inquiry enabled me and my participants to acknowledge our diverse historical, political and cultural contexts while it also acknowledged some similarities. For example, narrative inquiry compliments and honors the use of story telling in South Asian culture. Many aspects of South Asian culture use story telling as a way of communicating knowledge, for example, in religious texts and during formal and

informal teaching and learning. Although this form of story telling is not narrative inquiry there is a link to human experience which provides continuity, as Dewey (1938) described it, and coherence, as described by Carr (1986). My own reflective inquiry into my stories was a starting point within the narrative inquiry process. I wrote recollections, memories of events of my past, childhood and school experiences.

My paternal grandmother was a great storyteller and listener. Sometimes she talked about how your imagination will take you beyond the stars and the sky. She often sang the poem of Allama Mohammad Iqbal rhythmically in a very soft tone: "Sitaroon sa Aagaa Jahan Or Bhee Han" ('Stars, beyond the stars there is a different world, there is a mystery. You cannot reach that point unless you have the passion. It is not the desire; it is the passion that will take you beyond the stars.') She would tell us: "Look at the moon, the stars, and the sun. They don't argue with each other or fight about who has the brightest light. The moon is the sign of peace, calmness, and beauty. The sun represents warmth, love, and protection. Stars represent possibilities and dreams. Look at the rainbows. They have seven different colors, each a separate colour, lying side by side, merging with each other, bringing harmony to difference. They appreciate each other. They encourage us to hope and work hard to build our dreams into reality. They all live in a harmonious way in the universe. Why shouldn't we human beings live like this?"

At the time I heard the stories, I was a child. My grandmother's stories made me want to reach out for things that were just beyond my grasp. I longed to reach and touch the stars. My grandmother's stories spoke of relationships and interactions with others and with nature and with the creator. At that time, my grandmother's stories didn't make

sense to me, but I loved to listen to her stories. Now, reflecting backward, and retelling the stories, I begin to think about adventure, possibilities and dreams. I understand more about the passion that she described. It meant a lifelong commitment to work hard and make my dreams become a reality. For me now, cultures are like the different stars in the night sky. In the day, different cultures are like the different colors of a 'rainbow' in the sky. As Greene (1995) describes "Some of us may like pure theory, theology, or philosophy, but all of us like stories. It's where we see the spirit best" (p. 233). Stories for me are not only objective points of knowledge making, in an intellectual sense, but also physical and emotional; they heal and soothe the body and spirit, provide hope and courage to explore and grow. The process of story telling, a fundamental element in narrative inquiry, provides the opportunity for dialogue and reflection, both intertwined and cyclical.

I connect my childhood experiences with my passion for learning, and my dream to see beyond the stars. These stories helped me understand the need to live in harmony and gave me hope for the future. Hope and passion are important features in my learning process, in who I am, my narratives of experiences. My grandmother's passion encouraged me to embrace this opportunity for learning. She often said "life is short" and that I should be aware of every moment. If I do not seize the moment then I will lose the potential that may exist for that moment. As I retell her story, I see that she wanted me to understand learning is a life-long journey in which telling, living, re-telling and re-living my stories help me to understand the past, to build on that past and to make sense of the present, and also to assist me to imagine the future possibilities (Clandinin & Connelly, 2000). My grandmother told me:

> *Learn from the trees and the flowers. They are different in color, in appearance, in fragrance, in size, in growth; but they never argue or fight. They are always in harmony. Why cannot we human beings live like trees and flowers?*

Living in a *multicultural* Canada, I am learning to establish continuity through time in my relationship with my grandmother by telling and re-telling her stories from the past. Narrative inquiry is providing me with the opportunities to continuously change my experiences and my knowledge, shifting my understandings. In a way, my experience in my grandmother's home is changing as my life changes. I am reminded of what Bateson (1984) emphasized when she said that life is fluid; therefore, so is culture. Like culture, stories are not static, but constantly fluid and transforming according to time, space, place and individual viewpoints, they shift and change as Clandinin and Connelly (2000) described. My stories change and reflexively they transform my knowledge. I continue to cross many borders, physical, metaphorical and cultural, and interact with different people and cultures. I am learning to live like trees and flowers; that is, to live in harmony with differences and shifting changes of color and appearance.

Ethical considerations

In my research, I used Clandinin and Connelly (1988)'s description of seven working principles as guidelines for my research. Essential to the application of these principles is the understanding that narrative inquiry involves the negotiation of a shared narrative unity. The first principle, negotiation of entry and exit, indicates that researchers should collaborate with participants in determining the nature of the working relationship as well as how the researcher will exit the relationship. The second principle, the shared

reconstruction of meaning, guides researchers. It is not meant to be evaluative or judgmental of participants' practices or knowledge, but is meant "to reconstruct the meanings in the acts of teaching" (p. 271) from the position of the actor. The third principle, participant as knower, highlights the idea that "the research subject is a person," (p. 271) not just a generic topic. The person has knowledge that is valuable and to be included. From this follows the fourth principle, the participant as collaborative researcher. This does not mean that the different roles of the teacher educator and researcher will be changed, but that the participants must be meaningfully involved in together exploring the subject of inquiry. Openness of purpose is the fifth principle, and it directs narrative researchers to be clear about the intent of the research. This typically leads to the participants talking about their purposes, which then allows the researcher to incorporate and operate from both sets of purposes. Similarly, the sixth principle, openness of judgment and interpretation, guides the researcher to share and collaborate on meanings and interpretations. This includes discussion of research text. The last principle, multiple interpretations of text, provides a path for the understanding of text that will have the potential for multiple interpretations (Clandinin & Connelly, 1988).

I provided anonymity in several ways. Places were described in ways so that they will not be identifiable. I used pseudonyms for all participants and individuals mentioned and for cities and provinces. I did not use pseudonyms for countries. The two participants were informed of the nature of the research and of their right to withdraw at any time or stage in the research process.

I sought feedback from the participants regarding the research text. Participants were given the opportunity to read draft sections of the dissertation relevant to them, with

the intention of collaborative understanding and interpretation of their stories. According to Clandinin and Connelly (2000), this negotiation of research text will assist in ascertaining the verisimilitude of the text. This research followed the ethical guidelines of the University of Alberta and was approved by the Ethics Review Committee.

Research participants

Two Canadian teacher educators were asked to participate in in-depth conversations with me regarding their experiences about the complexities encountered in teaching multicultural education. Our initial conversations took place over a period of three months. However, as I transcribed our conversations, and then e-mailed and had phone conversations, approximately six more months passed. By the time I began to write the last two chapters I was in contact with my participants only occasionally.

I met these two Canadian teacher educators while attending several conferences and professional learning opportunities and they both indicated an interest in participating in the study. One participant is a male Canadian from a mainstream dominant culture; and one participant is a female Canadian from a minority culture. These participants are well respected teacher educators known through their reputations and publications in the area of inter-cultural, cross-cultural and anti-racist, multicultural education.

I explored the experiences of these two Canadian teacher educators who endeavor to engage with the complexities of teaching intercultural, multicultural education in two different university settings. The participants teach both undergraduate and graduate courses in their respective Faculties of Education. However, my research focused predominantly on their experiences in teaching graduate courses. They have several years

of research and teaching experience in the area of inter-cultural, cross-cultural and multicultural education. Both professors are involved locally, nationally, and internationally in inter-cultural, cross-cultural and multicultural research that is immediately relevant to my research question. The two participants bring different and similar insights for me and future readers of this research.

Contacting participants

November 2004 was the first time that I contacted 'Andrew[5]' about my research. He was to become the first participant in my research. Ten years ago I had met him when I attended his presentation on multicultural education in Canada and Britain. His co-researcher was from Britain and they were sharing their experiences of multicultural school reforms. I became very interested in his work and since then I have stayed in contact with him and followed his work, which I find very exciting. He had become my mentor, supporting and guiding me informally with the issues related to cross/multicultural education. As a teacher, he is an exemplar for me, and I strive to follow his path. It made sense for me to ask him to be involved in my research. I phoned him and asked him if he would be interested, and if he had the time. He sounded interested and asked me to send him a two page outline of my proposal. I e-mailed him in November 2004 and within two days he responded to say that he would be happy to be involved.

At the same time, I met another scholar who came as a keynote speaker to a local conference at the University of Alberta, where I was a member of the organizing

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[5] Research Participant (pseudonym)

committee. 'Reena,[6]' my second participant, asked me if there was a place she could make a long-distance personal phone call; I showed her to a public telephone, but she found the area too noisy, so I took her to my office and she made her call there. When she had completed her errands, she asked me about my program and area of research. I told her I was interested in collecting narratives of teacher educators who are engaged with the complexities of teaching multicultural education. She asked to see my two-page proposal outline, and because she was in my office, I could give it to her right away. She showed interest in my project and agreed to become my research participant. I was happy and surprised, because well-respected scholars were offering their time. This made my search for participants easier, and I felt relaxed that I no longer had to worry about finding more participants. After Reena arrived home the next week, I phoned her and left a message to verify that she was still interested, and if she had the time to be involved in my research. She called me back and expressed her enthusiasm and excitement at becoming my participant. My success in finding participants was an encouragement to the progress of this research.

Negotiating entry into the field

Between January and April 2005, I had several phone conversations with my participants in order to discuss details related to the use of pseudonyms, and how, where and when we would work together. I was apprehensive as a student, because in my position as researcher, I was just a beginner, working with the elite leaders in the area of multicultural education. At this stage, I was engaged in an internal dialogue or soliloquy, trying to find a way to explain my research question and clarify it, and to shape, reshape

[6] Research Participant (pseudonym)

and explain my research to my participants according to Clandinin and Connelly's criteria (2000, p. 73). In spring 2005, I informed Andrew that I had completed my proposal and passed my candidacy. I e-mailed Andrew to ask if he would be available in summer 2005 for conversations. He said yes, and I booked my flight. I also emailed my proposal, a letter of consent form and a formal request for regular meetings for our conversations about my research project.

I met Andrew in his office, which was a very well-organized and welcoming space, lined with books and big windows. Before we said anything, I felt a sense of harmony, which I needed at that time because I was entering into the research location as such a beginner. I felt more at ease as I looked around at the blue painted walls, and the matching blue carpets and curtains. From the window, the sky was clear and the sun shone in and warmed the room, creating an ideal academic environment—complete with a bowl of chocolates and fresh coffee on the table. The office also offered two relaxing armchairs facing a painting from Africa on the wall. Because it was summer, the overall feeling was one of calm and quiet, lacking the usual academic hustle and bustle.

When I first entered Andrew's office, I was thinking and rethinking about the "three dimensional inquiry space" and saw myself "in the midst—located somewhere along the dimensions of time and place" (Clandinin & Connelly, 2000, p. 63). My plan for this first meeting was simply to negotiate times, places, and details for our future meetings. I was a little nervous, but also excited. He welcomed me with a smile, offered me a seat in one of the armchairs, and asked me if I would like some coffee. I thanked him, and we began our conversation. During the first conversation he signed the consent form, and I thanked him for accepting my request to be a participant. We both relaxed as

the meeting went on, and discussed many topics including my program and my future research plans. We decided to meet twice a week from 9:30-1:00, for approximately 6 weeks in his office.

In spring 2005 I also emailed Reena my proposal and a letter of consent for the ethics forms. I asked for documents, such as her Curriculum Vitae, past and present course outlines, lesson plans and activities, in order to assist me in our conversations and for the later writing of her story. In our e-mail conversations, we also arranged the times and places needed for our conversations. She was kind enough to agree to the meeting times I requested, and suggested that she would prefer to meet in her home because of her personal commitments during the summer.

In summer 2005 I traveled to Québec. When I arrived, I phoned Reena to tell her that I was in her city. We arranged to meet in her office. When I arrived she introduced me to the staff of her department, as well as other faculty members. She also arranged an office space for me, fully equipped with all the technology that I could possibly need. After settling me into my office, she returned to her work and told me that she would phone me when she was done, and we would go to her home together. She phoned me, and we started walking towards her house and talking on the way. She asked me about my program and about my country and my future plans. In her house, she introduced me to her mother, and we chatted and drank tea together.

Reena gave me a tour of her home. The living room window had a wonderful view that allowed me to see the trees, the flowers, the river, the boats and all the people and activity. While Reena was taking care of her mother, I had fun enjoying the view. When she was ready, we sat down for our first meeting. I showed her a hard copy of my

proposal. I gave her an overview of the ethics outline, and also a consent form to sign. She signed the consent form, and we agreed that our future meetings would be three days per week for a few hours each. Our conversations lasted sometimes for two hours and sometimes for three to four hours, for approximately six weeks throughout the summer. I offered her the opportunity to choose a pseudonym for this research project, and she said she would think about it. After these negotiations of time and place, I had planned to leave, but Reena asked me if I could stay for supper because her husband wanted to meet me and had already prepared a meal. She mentioned beef and lamb, not realizing that I am a vegetarian. I also had other commitments that day with other friends in town, and since it was getting dark, I was fearful to walk alone in a new place. She understood, but suggested that next time I should stay for supper and meet her husband.

After these introductory meetings with my participants, I was no longer nervous and apprehensive about my position as a beginning researcher in relation to their position as part of an elite academic community. They had made me feel very comfortable.

Engaging in narrative inquiry with the study's participants

As I started to work with my participants, we each began to tell and live new stories as we engaged in a reflexive process of growth and transformation. Our interactions were not just two people talking, but followed Clandinin and Connelly's (2000) description of conversations within narrative methodology as interactions conducted in a certain way to meet a certain goal. Interactions were of a nature that produced trust between the researcher and each participant with attention to continuity and situation.

As I began to engage in conversations and later, as I read and reread transcripts, engaged in more conversations, and wrote and rewrote; I began to understand more deeply what Clandinin and Connelly (2000) meant when they said that "experience shifts and changes" (p. 71). Narrative, as "a way of understanding experience" (Clandinin & Connelly, 2000, p. 20), deals with the idea of "life as a self-renewing process and continuity of life" (Dewey, 1916, p. 2). As I described in the first chapter of this study, when I wrote my childhood and school stories and border crossing experiences, the form of my knowledge shifted and changed as I reflected with study's participants. As Dewey claimed nearly eighty years ago, knowledge is derived from interactions between a person and his or her situation. Similarly, I am gaining knowledge while telling and re-telling my participants' stories.

In the field

My second meeting with Reena was my first formal meeting as a researcher having taped conversations about engaging with the complexities of teaching multicultural education. Reena had decided on her pseudonym.

I started the conversations with my participants by sharing my own personal and pedagogical narratives in my proposal, which I had shared with them before we sat down to talk. These beginnings are now part of the Prologue which is the first chapter of this dissertation. After sharing my beginnings, I was ready to ask my participants: "Can you tell me some of your stories, your stories and experiences of engaging with the complexities of teaching multicultural education in graduate courses?" "Can you tell me about how you began? Can you tell me how you became the teacher educator you are

now, and where you want to be?" "Can you tell me about the place or places where these experiences occurred?" These questions encouraged conversation through the dimension of time; that is past, present and future. These questions also encouraged conversation in the personal and social dimensions. I hoped our conversations would allow Andrew and Reena to be in the past, and recollect the memories of their life stories, they could easily move "inward, outward, backward and forward," which Clandinin and Connelly (2000) refer to as "the four directions of inquiry" (p. 60). When both began telling their personal stories, they talked for hours without a break—I was the one who requested a break for water. However, I was happy that my participants were enthusiastic. The information collected at first was overwhelming for me.

During my conversations in the field with Andrew, we used his CV, course outlines, published books and reading materials to "trigger memories of important times," issues, struggles and pains, and successes and failures in engaging with multicultural education (Clandinin & Connelly, 2000, p. 25). These artifacts assisted Andrew to move backwards in time and recall his experiences, and me to start conversations. I saw myself, as Clandinin and Connelly (2000) say, "in the middle of a nested set of stories—[mine] and [his]" (p. 63). Similarly, in my conversations with Reena, she showed me pictures of her family life and her academic life. These pictures and copies of her books and articles were the artifacts that she and I used. The text artifacts used by my participants, their publications, course outlines, lesson plans and activities, as well as government documents such as the Multicultural Act of Canada, helped us to begin conversations. My knowledge of these artifacts was a point of similarity from which we could begin. Keeping in mind the guidelines of narrative

inquiry's three dimensional space, that is, temporality, the personal and social, and place, I searched for and followed the threads of resonance within my stories and my participants' stories (Conle, 1996).

Narrative inquiry and resonance

As I continued to engage with my participants, I began to understand that just as there is continuity in life stories, there is also continuity in the teaching of culture and multicultural education. This awareness was helpful in understanding scholars of multicultural education such as Boyle-Baise (2002) and Florio-Ruane (2001) who are increasingly using autobiography, and narrative inquiry to study the teaching of multicultural education. Florio-Ruane (2001) and Johnston (2003a, 2003b) both indicate that examining cultural narratives as a significant part of multicultural education may encourage teachers to explore how the lives of culturally diverse students differ from their own. Narrative inquiry provided a structure in which my narratives and my participants' narratives enabled us to have inter-cultural, cross-cultural and multicultural conversations that enhanced our knowledge and understandings of the complexities of teaching multicultural education.

As Andrew and Reena and I moved backward and forward in time, as they shared their stories of learning and teaching in a multicultural society like Canada, I realized that my knowledge was changing continuously. It was a process that was similar to what Conle (1996) explains: in the process of telling and retelling, and reflecting on our experiences, our knowledge changes through what she describes as resonance. Resonance is not a single place of connection, but is "a complex relationship

among many aspects of a story" (Conle, 1996, p. 313). It is the relational quality of resonance that has helped to generate and transform our knowledge as our lives and stories shift and change. Conle (1996) described what I came to recognize as resonance as "a way of seeing one experience in terms of another" (p. 299).

Composing the field texts

In the process of telling and retelling stories, in the metaphorical three-dimensional inquiry space of narrative inquiry, my participants and I moved backward and forward, inward and outward through time, from the personal to the social, shifting situation and place. Within this three-dimensional inquiry space as the contents of our stories are woven alongside each other, continuity and resonance shape and reshape our knowledge and understandings of our diverse experiences.

At the beginning of each conversation with both participants, I reviewed the content of our previous conversations. After that, I asked what they might like to talk about. It was my participants, then, who chose the topic and sequence of conversations. As we spent more time together, they told me more than just what happened, they began to talk about their interpretations of their life events, how they thought and felt as children and to describe their relationships with their families and their teachers. These in-depth conversations provided opportunities for the probing of the meanings behind beliefs, attitudes, and practices.

After the conversations were completed, I had the tapes transcribed and began to attempt a retelling of the narrative accounts. During this time, I e-mailed and phoned to

clarify some of their comments. The transcriptions, and the attempt to retell their stories, the e-mailing and telephone conversations made this a very slow process. This part of the research took 6 months. I was also mindful that the field texts were dependent on my own involvement in the inquiry in relation to the teacher educators' personal and professional lives. The three of us shared the experiences of being an immigrant even though our experiences were located at different time and places, and their sources were from different time and places. Throughout this process, our relationships continued to develop and were built on mutual respect and trust and a shared interest in multicultural education. As Clandinin and Connelly (1994) explain:

> Researcher relationships to ongoing participant stories shape the nature of the field text and establish the epistemological status of them. . . . a field note is not simply a field note; a photograph is not simply a photograph; an oral history is not simply an oral history. What is told, as well as the meaning of what is told is shaped by the relationship. (p. 419)

As each conversation was transcribed and as I returned these to my participants for clarifications, our relationships and the text finally began to acquire some shape, and I was able to begin to compose the research text. The text as a body of words, and the meaning of the text, or the words, began to acquire a shape through the relationship that we gradually established. My intention was to honour their stories in the process of representing them.

Moving from field text to research text

The search for threads and establishing a chronology of events within each person's narrative account was a challenge. It was even more challenging when I began to look across both narrative accounts. I first wrote a narrative account for each participant. Then, for each account, I read and reread the transcripts of our conversations. The process itself is difficult to describe because even within the process of composing the research text there is much moving "inward and outward, backward and forward" (Clandinin & Connelly, 2000, p. 50). I was moving in these three dimensions, not only in each of my participants' accounts, but also through reflections on my own experiences. Composing a text that presents such depth was a challenge. It seemed that there were too many pieces and each had some movement in time and in relation with the context of telling.

In order to sort the fragments, I decided to colour code pieces of each of my participants' transcripts that appeared to have some similarities, or pieces that seemed to resonate with each other. Colour coding at least visually helped me to begin to see similarities and relationships between my experiences and the experiences of each participant. Using the computer to colour code pieces of texts was a helpful way to visually and conceptually sort pieces. As I reread through each participants' transcripts, and my notes on each, I realized that I was using all the colours of the rainbow. A rainbow was emerging. I realized I had returned in my thinking to the image of a rainbow. This was a metaphor that I had begun with. However, it was only as I began to sort through transcribed conversations and reflect on the writing of others, that I began to see that my rainbow image was beginning to change. I had

begun with an idealized image of perfection, seen through the eyes of a distant observer. Now, my participants were helping me to see different perspectives, and my vision was expanded and deepened.

After choosing colours, and sorting pieces of text visually by using these colours, I cut and pasted these pieces. It was in this process of cutting and pasting that another image came to my mind, and that was the image of the process of creating a quilt. What I was doing reminded me of the process I watched as a child as my grandmother prepared and made quilts. From my two participants' narratives, and from my own reflections, I needed to create one document. From many pieces of fabric I had seen my grandmother create one quilt. The vision of the process I had watched as a child as my grandmother looked at and sorted and then re-sorted her fabrics, some of which kept changing and being added to, helped me to stay hopeful when I felt overwhelmed by the many coloured pieces of both participants' transcripts.

After I had colour coded pieces that seemed to be connected and resonated with each other, I taped several large sheets of paper together and stuck them on the wall in front of my computer. On these papers, I chose words that identified each coloured piece. These words were grouped in areas delineated not with straight lines, but with lines that resembled a geographic map. Some pieces had more words than others and in order to keep them separate visually, I had to draw lines around them, and of course the lines were not straight. Again, another image came to my mind as I looked at these shapes on the wall. They reminded me of maps on the classroom walls. The lines were like borders of countries in some ways; however, unlike countries, the lines sometimes overlapped. Within these spaces the words suggested possible titles and subtitles for

each chapter of the dissertation. It was like a large but scrambled outline. Within the outlines of the map, I placed different coloured 'stickies' on which were written details of Andrew's and Reena's experiences.

At this time in my research I realized that I had to distinguish between the interactive structure of my participants' narratives and the structure of writing for a research study. The interactive structure of narrative is described by Carr (1986) as both organizing lived experience and as the means by which the self reflects on and understands the experiences. Both my participants told their stories as they reflected upon them, in ways that were meaningful to them. Carr (1986) describes this experience as a narrative construction. He writes: "Narrative structure ... is the organizing principle not only of experiences and actions but of the self who experiences and acts" (p.73). Narrative structure creates coherence through experience and reflection, "coherence seems to be a need imposed upon us whether we seek it or not" (p. 97). Similarly, Crites (1971) describes narrative as "a way of expressing coherence through time" (p. 294). He says: "Experience can derive a specific sense of its own temporal course in a coherent world only by being informed by a qualifying structure that gives definite contours to its own form" (p. 297).

As I composed the research text with the help of visual image of a rainbow, and the active process of creating a quilt, I pieced together a structure that was a way for me to create coherence. For me, this meant that I was re-presenting stories on behalf of my participants and myself in a way that sustained the original, expressed coherence through time. Researching is a living experience; it is not only collecting information but also presenting the sharing of experience in a fashion that preserves the integrity of the told

experiences. Clandinin and Connelly (2000) emphasize that the research text in narrative inquiry should be an "adequate" and "authentic" narrative. As a narrative inquirer, I respect and honor the participants' voices and narratives.

For each participant, I wrote a field text, transcribing our conversations, reading and rereading them. Eventually, I read and reread these field texts, highlighting and colour coding pieces of conversations across the two narrative accounts in order to begin the process of writing the research text. The move from field text to research text involves layers of complexity. It involves the construction of a post-modern, open-ended text, "subject to multiple interpretations, multiple readings, multiple uses," (Lather, 1991, p. vii), that leaves spaces for future readers of this research to enter into and to make their own meanings from the narratives of two Canadian teacher educators' experiences of teaching multicultural education in their graduate courses. The purpose of this move from field texts to research text is to allow for an engagement in conversations that lead to open-endedness and reciprocity. I became accustomed to open-endedness and reciprocity in conversations as I e-mailed and phoned Andrew and Reena throughout the process of creating the research text. Our conversations about the content of the transcripts and my retelling of their stories seldom led to final decisions about what or how to say something. There were constant changes. Even though I became accustomed to the open-endedness of these conversations, it was sometimes frustrating since I wanted to 'get the chapter written.' However, I was discovering what Bateson (1984) suggested when she said that researchers will "discover the shape of our creation along the way, rather than pursuing a vision already defined" (p. 1). During this process, I was also aware of Bruner's (2002) comments regarding the relationship of

memory and imagination. He says, "Through narrative, we construct, reconstruct, in some ways reinvent yesterday and tomorrow . . . . The human mind . . . can never fully and faithfully recapture the past, but neither can it escape from it" (p. 93).

When I entered into the field of narrative inquiry as a researcher I had intentions to gain insight and understanding into developing practices of multicultural education. Through this narrative inquiry process, intention became experience. My participants and I reinvented our past experiences in the reliving and retelling of our stories and we also envisioned our possible future. Like Bruner (2002), who suggests that "Narrative seems to open possible worlds" (p. 22), it also became my hope that my research would open possibilities for me, my participants and readers of this research to engage in open-ended thinking of similar depth.

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CHAPTER FOUR

A Narrative Account of Andrew[7]

Childhood experiences

As Andrew and I sat in his office, he began our first conversation by talking about his childhood experiences. He said:

> *I grew up in England in the 1950s and 1960s, in a working-class family with a mother, a father, an elder brother and elder sister. My father was 55 when I was born in 1949. That meant he was born in the Victorian era, in the height of colonialism and lived through two world wars. He died at the age of 74 just before I went off to university. We were traditional; my father worked, my mother was the homemaker. I came from a family where kindness and caring for people was important. My parents' loving environment gave me the tools to develop an orientation towards human rights.*

When Andrew talked about growing up in a working-class family, he indicated that he saw himself located within a hierarchical set of relationships with other members of English society. Andrew's perception of his family was that they were members of a social class who worked manually for wages and were not expected to become typically educated beyond secondary school. His perception reflects England's long history of differentiating society within a class system (Clark, 2006).

Another aspect of English social structure and history that influenced Andrew's childhood was colonialism as he perceived it initially through his father's experiences.

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[7] Andrew's narrative emerged from transcribed interview conversations, reformatted into continuous prose. 'Spoken' grammatical conventions (contractions, slang, etc.) and errors (pluralities, gender indicators) were converted and/or corrected where appropriate, with consultation between the researcher and participant to preserve the meaning of original responses.

This generational gap of 55 years between Andrew and his father resulted in ideological differences. As he says, his father was part of an older generation that was *"generally, in my experience stuck in the colonial period, while the younger generation was affected by the civil rights movement."* He continued, *"Issues of class, race and gender were very much part of English society in the 1950's and 1960's."* Inside his family, Andrew said that the values of kindness and caring provided a basis for who he is today. As he grew up, he was able to extend these values to apply them outside his immediate family, to the issue of human rights.

School experiences

Andrew continued to talk about his childhood. He told only one story about his experiences in elementary school. He said this experience "*stuck in my mind.*" At the time of telling he did not explain why it stuck in his mind. This is what he told me:

> *I was an athlete and used to play cricket! The principal would sometimes come into my class and say, "I have to go out for a meeting and there is a cricket match on, can I borrow Andrew for a couple of hours? He will listen to the test match in my office and when I get back he will tell me what happened."*

As I listened to Andrew's cricket story, I realized that for each of us, the story had a different significance. We each saw this story through a different lens. For me, as a Pakistani, playing cricket is a symbol of social class status, a marker of colonialism when the British influenced not only local traditions, values, culture, religion, and language, but also local sports in the Subcontinent of South Asia. For example, flying kites and playing marbles were our sports, but the British brought their own sports, such as cricket, to the

Subcontinent. For me, cricket is an icon of colonialism. As Pennycook (1998) explains, language infiltrates the subjugated cultures not only via the more "institutionalized" systems (for example, education, politics and economics), but also through games, such as the game of cricket. It seems to me that the upper class or higher socio-economic group in Pakistan are still convinced that European or Western culture and sports represent "universal civilization" and try to emulate what they perceive to be attributes of this standard (Bertens, 2001, p. 204). As I thought about Andrew's cricket story, I was reminded of Bertens' (2001) chapter titled "Postcolonial criticism and theory." In this he refers to Bhabha's (1994) idea of

> *mimicry* – the always slightly alien and distorted way in which the colonized, either out of choice or under duress, will repeat the colonizer's ways and discourse. In mimicry the colonizer sees himself in a mirror that slightly but effectively distorts his image – that subtly and unsettlingly 'others' his own identity. (p. 208)

I heard Andrew's story from my place of being colonized, where we in Pakistan are still playing cricket in mimicry of the British elite. However, Andrew told his story about listening to the cricket match, from his place of being a white, British schoolboy. He had a different view from mine. When Andrew reflected on his cricket experience, he said, *"At that time, I thought this was great! But now, thinking about it, it probably didn't do very much for my academics."* Andrew was pulled out of class, removed from his group of classmates and put in a special place, his principal's office. He may have been marginalized when he was pulled out from the class. When he told me the story, he laughed and said only it had a negative effect on his academic achievements: *"My*

brother's and sister's performance was better compared to me in final exams." As a child and cricket athlete, he enjoyed the privilege of listening to a cricket match instead of concentrating on his class-work. I saw in his story an example of being in a position of privilege. I wonder what Andrew's class fellows or friends in that school thought at that time of the special treatment by the principal. Andrew continued to tell about his schooling saying only that, *"I went through grammar[8] school and went to university. I completed my Bachelor of Arts at an elite university in England."* At this point in the telling of his story he spoke about his involvement in the Anti-Apartheid movement at England.

> *I was part of that. I wasn't really an activist and I wasn't involved in multicultural education very much, but I was in that situation. I would not say I was driven by these movements, but I was aware of them. In university the apartheid movement in South Africa was very much part of what was going on in England. I was involved in raising funds to bring black South African students to England to study.*

Andrew's time as a university student in England was a transitional time in his life and it was also a transitional time in the history of South Africa and England. He became aware of and attracted to the civil rights and anti-apartheid movements, which were burgeoning movements at the time. This experience as an undergraduate student was Andrew's opportunity to become involved with a large group of people from diverse backgrounds and cultures. His affiliation with the anti-apartheid movement encouraged him to become

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[8] Grammar schools in England are academic high schools. Like Canadian public schools, parents do not have to pay tuition fees. Government financially supports and controls Grammar school.

sympathetic to minority groups, and he was involved in fund raising activities too. Andrew's interaction with people from diverse backgrounds led to an interest in exploring other cultures by choosing to pursue teaching so he could travel abroad. Andrew said, *"Certainly by half way through my Bachelor degree, I decided I was going into teaching. The attraction was that teaching presented the opportunity to travel and see the world."* It is possible that his experiences with apartheid, and his desire to explore the world, may have influenced his choice to enter the teaching profession. Andrew continued,

> *In 1971, I was accepted at an elite English university to do a one-year teacher training program (Post-Graduate Certificate in Education [PGCE]). During this year at university, for the first time in my life I really saw privilege. As an outsider, coming from a working class and grammar school background I saw another level of elitism and privilege. It is a small example but it struck me at the time and it does make a point, I would be sitting with a group of fellow students, all of whom were from public[9] schools and a female student would walk into the room. These public school guys would all stand up and be very gracious and I just sat there thinking, "You know, this is not my mother or anyone. This is just a fellow student." This was the level of manners that made me realize I was out of my depth in that environment. Manners became a very significant marker of social class.*

This story explains Andrew's growth in recognizing what could be considered small examples of differences between grammar school boys and public school boys, but that

[9] Public schools are like Canadian private schools. Parents pay the tuition fees and the schools are run by the board of governors.

were significant markers of differences in social class. Leistyna (2002) describes events such as these with the term "codified culture" (p. 437). Writing about students, she says that aspects of "language, clothing, style, behavior, etc. reinforce their solidarity with their communities" (p. 436). Andrew said that this was the first time that he personally experienced the effects of privilege. In this example, manners were the striking marker of class difference and also of solidarity. This was an experience of what Bertens (2001) describes as "high culture - the culture of a specific elite" (p. 172). The distinction between the manners of different social classes reminds me of the colonial importation of this class system into Pakistan. This story about manners shows how "the self is subject to power relations . . . it always functions within larger structures that may even completely control whatever self-fashioning seemed initially possible" (Bertens, 2001, p. 179). I wondered how this simple experience at university may have broadened Andrew's vision of class, elitism and privilege.

Observing his classmates' behaviors and reflecting on his past experiences in similar situations, made Andrew realize that he had now become part of a group in which there were different expectations from what he was used to, and that these expectations were markers of social class. He recognized that now he was a student at a prestigious school, a member of an elite social class, even though he still described himself as an outsider who had come from a working class. Until this time, Andrew had seen his male and female class fellows as equal in status; he saw the female students as classmates, not as people requiring special respect. To Andrew, the difference in manners made him feel *"out of his depth"* as a member of working class, suggesting a difference in class values.

This perception of difference in class values arose because Andrew had grown up in a society that had historically divided people based on definitions of class, gender and race. Andrew continued studying among what he perceived to be the elite classes. He said, *"I did my one-year postgraduate certificate at university."* University was the place where these social interactions with an elite continued, influencing Andrew's developing worldview and his future.

Border crossings

Andrew actively pursued his desire to travel and see the world by accepting a teaching position in the Caribbean after his graduation. Teaching provided him a chance to travel and gave him opportunities to engage in experiences of diverse cultures. For example, Andrew said,

> *After teacher training, I got a teaching position in the Caribbean at a state high school. It seems to me that was definitely influential. It was an adventure; I taught there for four years. That was a situation that challenged stereotypes. It created a whole set of friendships, which provided the experience of living in a situation where I was a minority as a white in terms of race. I was still in a privileged situation but I was living in a black society and was comfortable and happy there.*

This adventure encouraged Andrew to move outside of his own comfort zone of England and enter into others' worlds to see and make sense of diverse cultures in the Caribbean. According to Frankenberg (1993), "Whiteness is difficult for white people to name . . . those that are securely housed within its borders usually do not examine it" (pp. 228-229). However, Andrew became conscious of his whiteness and said that living outside

his own community for four years impacted his understanding of stereotyping others, and gave him the chance to see the world through different lenses. This was the only story that Andrew told about living in the Caribbean. His single story was a summation of an experience during which he made friends and lived as a minority. This challenged his own stereotypes and generated for him a new world-vision of friendship.

According to hooks [sic] (1994), experiences that challenge stereotypes create the "space for alternative cultural production and alternative epistemologies – different ways of thinking and knowing that were crucial to creating counter-hegemonic world views" (p. 171). I listened to Andrew and wondered if these interactions with others as part of day-to-day living brought him a subtle but significant awareness of his own location and an awareness of stereotyping others and their own locations.

Throughout our conversations Andrew offered examples of other opportunities to move and interact with other cultures, to further broaden his world vision. He described his transition from the Caribbean and later to Canada as comfortable and easy. "*Moving to Canada to go to graduate school was an easy transition.*" He moved to Canada to continue studying in graduate programs, focusing on multicultural education. Again he described his experience of being privileged, not only as a white, English male, but also as a graduate student. He said:

> *During 1975 to 1976, I went to X, an elite university, to do a Masters in Educational Administration. What I saw at X University and also at Y, an elite University, as a graduate student studying multicultural education was that education is* privileged *(emphasis his). I mean; I am* privileged *(emphasis his).*

Andrew emphasized the word privilege with the tone of his voice and the repetition of the word. I wondered if this emphasis was his new-found conscious awareness about his whiteness and privileged location. It was not only being a graduate student that positioned him in a location of privilege in an elite university, he also told me that being English set him apart from other immigrants to Canada. He said,

> *I'm English. The whole notion of who is an immigrant is a social construct. For me, there really wasn't a disadvantage; rather there was an advantage. I could pass by and no one would say, "You are an immigrant." If they did say that, the difference was that I was an immigrant from* England *(emphasis his). This was something that was going to work in my favor more than against me.*

Part of the social construct that Andrew refers to is described by McIntosh (1990): "Whites are carefully taught not to recognize white privilege. . . . My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture" (p. 31). As Andrew gained more experiences with diversity, he recognized his individual whiteness as an advantage; he also began to recognize his belonging to a socially dominant country. The determination of who is an immigrant, and who is '*white*' is a socially defined process. This was the first time when he spoke about being *white* as an advantage for him.

Crossing borders of language, culture, and geography heightened Andrew's awareness of issues related to culture, race, class and privilege. Andrew's accounts reminded me of Moffatt's (2001) description of identity and power, saying that "privilege is not an essence; rather it is a range of social practices" (p. 291). Moffatt builds on Foucault's (1988) ideas saying that "social practices empower persons who are in a

dominant position. . . . Although, privilege often seems invisible, it is traceable through the recounting of stories and consideration of specific practices" (p. 291). For Andrew the journeys from England to the Caribbean, and then moving to Canada, may have broadened his world vision and sensitized him to seeing the world more critically, questioning himself and others.

Andrew described how moving to Canada at a time when that country was going through many changes itself, further enabled him to develop and articulate his understanding of privilege. In 1975, when Andrew arrived in Canada, "*demographics in Canada were changing. Immigration was becoming much more global in character.*" Andrew said that during this time he encountered only minor challenges compared to other immigrants. For example, he said:

> *Immigrants from a third world country may have to face major adaptation issues like language and culture. As an immigrant from England there were minor adaptation issues for me, for example, learning distances in Canada, and figuring out that I couldn't have a shower and go out 'cause in winter my hair would freeze solid. I had to do a GAT test, which used Canadian currency, which I wasn't very familiar with, I thought this is different or wasn't a good test of my intelligence. If it had been about pounds or shillings I would have been all right. I had little adjustment challenges compared to immigrants from other countries.*

Andrew added that he was privileged compared to other immigrants, in part because of his English background. He did not have to adopt major cultural or linguistic differences because he was English. The social practices that he was used to in England were very similar to those he encountered in Canada. This was one more aspect of Andrew's

awareness of his advantaged position as an English immigrant compared to other immigrants.

I saw this thread of awareness of privilege emerge and reemerge throughout further conversations with Andrew. For example, in Canada, Andrew went to graduate school for a Master's at X University and connected with the people who were engaged in multicultural education. Here is part of his account of graduate school.

> *Graduate school gave me an opportunity to study multicultural education and connected me with a group of faculty and students that shared academic and experiential interests. It was exciting to be there; the quality of discourse was strong, and the situation was intense. These interactions increased my awareness.*

At X University, he was engaged in a dialogue with other students and faculty and became excited about the quality of discourse and the opportunities provided. Andrew's awareness of privilege in his own and others' lives had gone beyond a realization of social indicators such as manners in relation to social class. Andrew was now able to develop his knowledge and competence in a discourse that provided opportunities to access status and power. Andrew's account of his experiences in graduate school reveals his growing awareness of the roles of social relationships, of expert language use in a specific discourse, and of membership in elite groups in relation to his privileged location as a white, English male in a world of diversity.

Andrew became aware that only those in a position of privilege were allowed to speak on issues of multicultural education. During his account of his experience in graduate school at X University, he said:

> *The people who were allowed to speak on multiculturalism at that time were white immigrants. I took courses with my British professor Jim* (pseudonym), *who is about 10 years older than me, and is a white immigrant from the same working class background as me. He became my mentor. He encouraged me to write for conferences.*

Being a member of an elite university and being invited to take part in the scholarly community through his mentor, made Andrew part of the group of people who were allowed to speak and this invitation provided him with a chance to have a voice in multicultural education. Joining this elite group as a white male in educational administration, whose voice was already valued and heard in academia enabled Andrew to speak and be heard. The voices of the members of this group were perceived as having power and place. These experiences enhanced Andrew's growing awareness and made him conscious of the privileged position of white immigrants, those who were allowed to speak on multicultural education.

Developing relationships

Another aspect of privilege in Andrew's story is what he described as the kind of relationship that was established while taking courses with his white, male professor, Jim, at the X University. Connecting with the right people at the right time and right place led him to Y University. He said,

> *Then, in 1976 when I went to Y University for my PhD in Educational Administration, Jim went to Y University as well and I became his graduate assistant. The book on cultural diversity that Jim and I edited was a collection of*

> *articles that we finally got published in the early eighties and that was important. I got joint authorship on that book and that's where our relationship grew.*

Moving from X to Y University at the same time that his mentor moved, provided Andrew again with opportunities of working as a research assistant and co-editor and co-author. Being invited to become a member of a privileged group, who were allowed to write and to speak, enabled Andrew to develop relationships that supported the expression of his voice. Andrew went on to say that

> *The experience at Y University was* critical *(emphasis his). . . . Jim was the key mentor at X University and for a year or two at Y University, but, Ronald (pseudonym) took over and gave the critical edge at Y University. At Y University it was not just strong dialogue with faculty and fellow graduate students around race, class, and gender. Many of these people at Y University were very actively involved at the time in changing school policy and practices, particularly with the local School Board. It was also out of this group that a research network (name withheld) was formed.*

I began to realize that Andrew was choosing to tell me stories that emphasized his developing understanding that it is not one person, who affects the development of scholarship, but it is rather, a supportive community of scholars who contribute to the growth for all members of the community. He clarified his description of himself as *"developing understanding"* by saying that he still has further to go.

> *What came out of that relationship are publications, which helped me to establish my position in the university as a scholar. The book that Jim and I edited allowed me to hit the road running. For me, becoming established as a researcher early*

> *on was important for university credibility but that didn't necessarily mean credibility in any cultural communities.*

Andrew began to realize that within four years of coming to Canada, he had the privilege to publish an article and was writing a book that was getting published. While talking about his growing relationship with his mentor he acknowledged that support and sponsorship were very significant in his career. He explained:

> *One of the powerful things in my career was this sponsorship, friendship and mentoring from Jim. This mentoring raised the issue of privilege. There were things I didn't have to deal with because of my privileged position as a white male and because of my relationship with Jim. There's talent and luck, but there is also mentorship. After I graduated, I said to Jim, "I want to thank you. You have been a fantastic committee member." Jim said, "You don't have to thank me, you just have to do that with your students." Mentoring is what we are being paid to do. I didn't establish my relationship with Jim. You don't go to a professor and say, "I am going to be your mentee." You may do that, but if the professor says he is too busy and not willing to pay attention to students' needs then that's not going to happen. They have the power. You don't have the power. Jim said, "I am going to help this person; he is someone worth putting time into."*

Developing relationships is another thread in this set of social practices called privilege. Andrew acknowledges that when he connected with Jim, his mentor, in his graduate schools, this relationship created a place for him by providing opportunities to join the scholarly circle. Andrew did not create this place for himself. However, a powerful and an elite member of the white dominant group in academia extended this privilege to him.

His mentor's support opened the doors of possibilities to become a member of a scholarly community. It is interesting to note that Andrew had been chosen in his elementary school years by the principal to listen to the cricket match and chosen again at the graduate school by his committee member as co author. I am wondering: Is it his white, male position that was the reason every opportunity was falling on him? Is it his brilliance? Andrew did not pose these questions, but he seemed to be aware of his location as a *white male immigrant* from *England.* He was aware of his own white male position as well as the way that his relationship with Jim, a white male, played a significant role in establishing his own place or credibility as a scholar. He became a member of a scholarly community not only getting published as graduate student but also having experience as a teaching assistant. He elaborated,

> *At that time, I wanted to position myself academically as a professor in Educational Administration who would try to incorporate multicultural education into that area. I was a Teaching Assistant at Y University, in Jim's cross-cultural education course. In a fairly minor role I was part of the class discussions and preparation.*

Andrew's vision at that time was to incorporate multicultural education into educational administration. These fairly minor roles of teaching assistant were a beginning, leading him to gain teaching experience and to make his own place by engaging in class discussion and learning how to prepare courses.

As Andrew moved out into the community to conduct his research, he continued to write about teaching and learning within a diverse student population. He explained that:

> *In 1979, my study of multicultural education was located in an elementary school in inner city with diversity in its student population. I spent a year in the school. By the time I wrote an article on multicultural education and society that was published in the Canadian Journal of Education, multicultural education was a central aspect of my thinking and work. My experience in Canada was teaching me more about privilege than discrimination.*

The combination of researching multicultural education in an elementary school, and engaging in a dialogue with elite members of a scholarly community enabled Andrew to distinguish between privilege and discrimination and to learn even more about privilege. Experiential learning in a school and the opportunities to speak and be heard were essential components for his growth. Andrew went on further to add emphatically that this was not only learning about privilege, but also about *"challenging privilege,"* He told me to remember that there is a difference between the language of outcomes and the language of possibilities, and the distinction between these can only be found when awareness of concepts such as privilege, is challenged.

I found it interesting to note that in the process of reading and re-reading the transcript, I began to see how threads of privilege and relationship were interwoven throughout Andrew's unfolding accounts. It is as if I was unfolding a new, colorful piece of fabric, seeing more and more of the pattern woven by the threads of many colors. For example, the thread of relationship is woven again and again, intertwined with the thread of privilege. Andrew continued to travel and experience living within diverse cultures. He felt that no matter where he was, he was always in a privileged position. He said: *"By 1980, I hadn't finished my thesis. I was married to a Canadian and moved to the*

Caribbean to teach at the College of the Caribbean for two years." Andrew's moving back and forth, from white mainstream cultures in Britain and Canada, to Black cultures in the Caribbean described how he was able to gain insight into diverse cultures in a beneficial and comfortable way. Andrew was explicit about writing the word *"Black"* with a capital B, because he said, *"In my view it is naming rather than simply describing as in a color."*

After teaching two years in the *Caribbean*, he came back to Canada where he wrote and defended his PhD and had an opportunity to resume working as a research assistant with other Y University faculty and students working in anti-racist, multicultural education. It is unusual, at the graduate student level, to achieve this measure of academic credibility and success. He said:

> *In 1983-84, I had the opportunity to work with Ronald* (pseudonym) *who was a member of my thesis committee and work on an invitational writing conference in Y University out of which came another edited book, a totally different book than the one I did with Jim it dealt with cultural diversity in Canada. It's the cross over from multiculturalism to antiracism education. This book talks about power and systemic racism whereas the previous book was much more a soft multicultural version.*

Andrew described the book as a *"crossover"* because it brings multiculturalism into a relationship with power and systemic racism. It suggests a connection between these three aspects of social structures. Race and ethnicity are only two of several "power blocks" that maintain "privileged access to particular rights or resources" (Steinberg & Kincheloe, 2001, p. 11). Andrew's relationships with his mentors Jim and Ronald

(pseudonym) supported his growing awareness of his privileged location, having access to opportunities to work on issues of multiculturalism and antiracism in Canadian education. During our conversation I asked him to define *"multicultural education"* and *"anti-racist education."* Andrew described these terms the way he thinks of both terms.

> *For me "anti-racist education" puts front and central the following notions: (i) that schools are sites of struggle, that they have traditions of social and cultural reproduction, and they are often explicitly implicated in the reproduction of inequalities tied to race, class and gender, but I also believe that, at the same time, they are sites with potential for challenging these inequalities; (ii) that racism is primarily about power and privilege, that it is systematic and institutional, as well as individual, and is not simply about "difference"; (iii) that race, class, gender and sexual orientation are overlapping arenas of privilege and discrimination which generally need to be taken up together rather than always in isolation.*

As I thought about Andrew's comments, I thought about how much more complex this topic of multicultural and anti-racist education had become for me. Schools are sites of struggle as Andrew said. Complexities arise because the struggle holds contradictions. The tension is not only to maintain a status quo but also to challenge the status quo. Not only systems, but also individuals play significant roles. Individuals use and misuse their power to promote or to bring an end to racism in the institutions of education. Andrew's passion for multiculturalism led him into anti-racist education in his search for a *'just society.'* An awareness of one's own privilege is as essential as awareness of one's lack of privilege. Awareness led Andrew, and me, to think critically about the

interconnectedness of all aspects of our lives: race, class, religion, gender, and sexual orientation. The process of awareness and critical thinking is essential, especially in a pluralistic, multicultural society. Mallea (1987) similarly stated that

> Probably the critical theorists' most important contribution, admittedly not an entirely novel one, is their insistence that educational systems are not as autonomous as many commentators previously would have had us believe. Schools, they argue, should be seen for what they are: part of a much larger, interlocking pattern of institutions, structures and processes – political, economic, social and cultural – that exert considerable influence and control over the role and practice of schooling. (p. 49.)

Andrew broadened his description of what multiculturalism meant to him and directed me toward the work of Sleeter. He said:

> *Multicultural education to me remains a term that is used in a much broader range of ways. Sleeter's work is useful here in distinguishing some of these. I would say that her characterization of multicultural education as social reconstructionist would be close to my notion of anti-racist education, but there are other versions that I would see as having a much* softer *(emphasis his) perspective on power and systemic change – both in schools and in society. This would include versions that emphasize only "cross-cultural understanding" and are premised on a notion that more information about "other cultures" and the promotion of the value of "tolerance" will lead to an equal or fair society.*

Within this broad range of what multicultural education means, Andrew's vision is closer to Sleeter's reconstructionist approach. He and Sleeter disagree with those who advocate

that information and the valuing of *"tolerance"* are enough to move us toward a *'just society.'*

Andrew's story continues to reflect his growth and maturation as a scholar who is starting to see antiracism and multiculturalism through critical lenses. The relationship with his mentor provided Andrew with privileges that might have otherwise been unavailable. One can see in his publications and growth as a scholar in the area of multicultural education, anti-racism and cultural diversity, that this relationship with his mentor was key. As a graduate student, he was not only allowed to participate in discussion and speak about the cross over of multicultural and anti-racist education, but he was also allowed to write and was getting published. These opportunities and experiences prepared him for his first academic position as an assistant professor.

Becoming an academic

Andrew continued his story: *"In 1985-86, I was hired on a one-year contract at the Prairie University because people who were working in the area of multiculturalism said I could do the educational administration work as well as the multicultural teaching."* Andrew was hired because he had expertise and an interest in bringing multicultural and anti-racist education into the area of educational administration. In his opinion, integration of these parts within the academic structure was critical.

Andrew found opportunities to integrate issues of multicultural and anti-racist education through his courses. When we reviewed his early course outlines, Andrew described his approach to the students, to introducing the content, and to instructional techniques as complex, instead of recipe-based. As Young (1995) suggests, education for

diversity must be reconceptualized as a moral and political process that involves sensibilities and skill development far beyond the technical vocational realm. In 1985-86 Andrew was teaching the topic *"cross/multicultural education"* as a separate course. However, within a few years of designing this course outline, he integrated a greater breadth of topics and was more explicit in stating his objectives. For example, the course outline from 1988 - 89, stated the objective was to facilitate learning, attitudes, and teaching techniques in cross cultural situations in order to accommodate culturally diverse groups in rural and urban settings. Reading materials and assignments changed to be current with literature in the area and to enable students to have subjective experiences of diverse attitudes and teaching techniques. For example, his 1989 course outline included a lecture schedule with topics such as, "Ethnicity, Race, Culture," "Patterns of Ethnic Relations in Canada," "Identity, Discrimination and Stereotyping," and "Models of Multicultural Education" (Course Outlines, 1988-89, 1990-91, and 1992-93). Over time, Andrew evolved from presenting the lecture topics himself, to involving his students in the discussion of the concepts that he presents.

Between 1985 – 86 and 1990, Andrew's course outlines show a gradual change from an emphasis on lecture style to the inclusion of discussion and seminars that supported the integration of students' knowledge, attitudes, and teaching practices. In the early 1990's, his course outlines indicated to students that they would be required to participate in discussion topics such as "Ethnicity in Canada," "Decoding Discrimination," "The Charter of Human Rights," "Multiculturalism Act" and "Canada as a Multi-cultural Society" (Course Outlines, 1988-89, 1990-91, and 1992-93). Andrew wanted to involve the students in conversations of depth, to be thinking critically.

By 1994, Andrew was articulating his point of view through theoretical and philosophical perspectives on teaching and learning in his course outlines. He integrated issues from cross/multi/cultural education into his other courses. For example, in a course on "Theoretical Perspectives in Educational Administration," he used critical theory, feminist theory, phenomenology and subjectivist, rational bureaucratic theory in his seminars, discussions and lectures. Most attention was paid to human nature and diversity, human relations and the purpose of schooling, and presenting different theoretical notions to fulfill the changing needs of his students, who were future administrators and teacher educators, in an effort to encourage students to address or reconceptualize issues of multiculturalism in educational administration (Course outline, 1994-95). Reading materials changed throughout the following years as Andrew included current materials related to gender issues, equality, school improvement and moral leadership (Course outline, Fall 1996 and Fall 1998). Later, he incorporated these concepts into all his courses in order to broaden the students' vision of learning and teaching. The changes that Andrew made over time were made within the contexts of his academic relationships with his mentors, colleagues and students, and the social and political contexts of more than twenty years. He talked about his transition from what he called his *"early days when we talked about culture without talking about class structure, power, and racism when the dominant acceptable mainstream view of multiculturalism was narrow,"* to the present. Looking back on his early writing, he acknowledged that

> *The critique on my work in multicultural education can legitimately be that it played down the issues of power and class. The early rise of multiculturalism*

allowed issues of class to get pushed to the margins and that is a major problem from my present reconstructionist point of view.

In our conversation, as Andrew reflected on and critiqued his own work, he described his gradual inclusion of a greater breadth of issues in multicultural education, issues such as power, race, class structure and colonialism, and responsibility and privilege. He described his attempts to bring these issues into his courses and writing. The course outlines he shared with me from the early 1990's also had *"race"* listed as a topic, but by that time he had added *"anti-racist education"* to his lists of course content (Course outlines 1990- 1991, 1992 – 1993, 1994 -1995, 1996 and 1998).

One of his objectives was to encourage in the students, a sense of personal connection to these concerns, which he called a responsibility. As an example, he offered this story:

The colonization of Africa and Asia was a bad thing, but I can't change history. It comes back to a notion of privilege. For most Canadians, the affluence that they experience is accumulated from generations of exploitation. But guilt is not very helpful in building a society. If guilt is not going to be the dominant emotion, I am going to have to understand the notions of privilege that go along with colonization and exploitation. Some kind of responsibility has to be factored into both the societal and personal analyses of how we create a more just and equitable society. And that is a long and expensive process.

When Andrew was critically analyzing the history of colonization and exploitation in Africa and Asia, and connecting it to the notion of contemporary privilege, he was also suggesting the necessity of taking responsibility as a member of a privileged

group, to create a just society. Andrew said that asking even graduate students to explore these issues from the vantage point of guilt is not likely to be particularly productive.

Andrew chose to tell me of an interaction that happened at a conference 15 years ago as a way to illustrate his point of view regarding the acceptance of responsibility without guilt and the necessity for working toward a broader vision of multicultural education; one that adds antiracism, class structure, and power to his shifting and constantly reconstructed understanding of multiculturalism. He said,

> *I remember being struck during one of my conference presentations, by someone standing up and questioning: "Who are you to be talking about minority groups? I am a Sudanese-Canadian, and I am only here in Canada because the Western World messed up my country with colonialism. I am an immigrant because my country is war-torn, and I would have died of starvation if I hadn't come to Canada.* ***You*** *did that to my country. I would rather be in the Sudan living as a first grade citizen, than be here, treated as a third grade citizen because I am a black immigrant in Canada."*

As a white English male, Andrew was accused of speaking for minority groups when he was perceived as not having a right to speak. Andrew was confronted by what Bertens (2001), describes as a "vexing problem . . . how to deal with *real* otherness, with the absolute 'incommensurability of cultural values and priorities' that has often characterized colonial encounters?" (p. 201). As I listened to this story, I couldn't help but think how much Andrew had transformed. He grew from a young man in the 1970's who considered himself *"out of his depth"* in a situation involving manners in the presence of a woman, into a professor accused of being *"out of his depth"* again in the

1980's, but this time in a far more complex situation. I wondered at how, 15 years later, in 1995, he was able to respond positively and without defensiveness in a situation that challenged his 'otherness' as a white, privileged male. Now, during our conversation in 2005, Andrew shrugged his shoulders as he told me that he does not get angry over critiques and accepts responsibility for critically analyzing the "*romantic version of multiculturalism that circulates in Canada.*" By giving an example of his encounter with the Sudanese immigrant at a conference, Andrew made a distinction between guilt and responsibility, and that distinction allowed him to distance himself personally, enough to avoid defensiveness. Andrew believes that society must similarly accept responsibility and make a commitment to the gradual and costly process of creating "*social justice or change.*"

Another of Andrew's many questions during this process of reflection on his growth as a teacher in the 1980's and 1990's was: "*What to change in academia, and how to change it?*" His encounter with the Sudanese man at the conference may have helped him to reflect intensely on those questions. Andrew had the freedom to explore ideas that would help him to engage students on multiple levels. He said that *"I was playing with an idea to create a progression in graduate work, to engage students at more than the intellectual level, to engage their values, thinking about their own identity and the identity of their students."* As Andrew reflected on ideas for all his courses his purpose was to engage students in questioning their own identities and the identities of the students in their classrooms. For example, in a written assignment for an undergraduate course Andrew asked the students to

> *reflect upon [your] own culture/identity and: i) the ways in which a particular identity was constructed by your relationships with family, friends, etc.; ii) the ways in which a particular cultural location and identity influenced positively or negatively, your engagement with schools and teachers; iii) the ways in which it influenced your views of "difference"/"others"; and iv) the potential impact of each of the above for you being an effective/good teacher within a public school system (Course outlines, 1991, 1992, 1994 and 1995).*

Andrew positioned himself and his students to rethink their own and others' identities and to write storied accounts of their perception of their identity and the influence of this upon their relations with others. In this assignment, Andrew is asking his students to write an account of identity that is situated in the various contexts that influence how a particular kind of identity was constituted. This idea is similar to Hall's (1997) argument that "Identities are the names we give to the different ways we are positioned by, and position ourselves within, the narratives of the past" (p. 225). Moreover, Britzman (2003) states that our identities might be "over determined by history, place and sociality," and that they are formed through the discourses we reject or those we accept. Britzman (2003) further argues that "learning to teach means coming to terms with particular orientations toward knowledge, power and identity" (p. 33).

Andrew expanded sensitively on some of his ideas regarding the role of identity in the designing of his courses during the 1990's. He remembers:

> *In the early nineties, when we ran a series of summer institutes on multicultural education we brought in guest lecturers to engage the students in rethinking their own positions, identities, and sense of privilege. It's not a matter of students*

> *coming in here and saying, "It'd look good on my CV to say that I have done multicultural education." It's got to be about growing, rethinking who you are and what your relationships with students are, and becoming aware of the impact of this on how you teach. I want my students to think, rethink and understand their position and relationship with their students, and grow through learning experiences. I wanted them to ask "What am I going to do differently?"*

Andrew's challenge was to engage the students in multiple ways, an approach that he hoped would result in graduate students doing things differently, while growing and rethinking who they are, and the nature of their relationships with their students.

Andrew continues to critique himself and others, suggesting that the crossover of multicultural and anti-racist education should be extended even further. He notes that making a case for reconstructionist multicultural education was and is still a reflection of his practice and commitment to constantly struggle to create a "*most just and equitable society.*" The reconstructionist point of view fits Andrew's approach to continuous reflection and critique, broadening the understanding of what could be encompassed within the area of Canadian multiculturalism. He said, *"The way that we talk about Canadian multiculturalism bounds it, by saying we are one of the richest, most affluent countries in the world, let's try and build harmony within that boundary. But, generally, it doesn't take up the issue of the global picture."*

Andrew's critical analysis of privilege now also expands to a consideration of academic publishing, and who has the right to speak. He said,

> *I began to think that being published is also about who's allowed to write, and who's going to be the spokesperson. By the mid-eighties even though I had edited*

> *a book there were more people asking, "Who are you to be writing this?" In the 1980's many people were emphasizing the idea that if you are going to work in this area as a white male from a privileged dominant cultural group you should be co-authoring work and supporting other people, and should be careful about setting yourself up as an expert in diversity. I haven't played that out very much, but I think it is interesting to think about who is getting published and not getting published. It's not just Jim and myself in the late 1970s; there were other white Canadians getting published. It is so-called progressive privileged white men, who at that time were getting most of the exposure. I think it changed in the 1980's and is different to some extent now.*

It was not just Andrew who was questioned; he questioned himself during the 1980's about his right to be a spokesperson on the topic of minority groups, racism and multicultural education. This questioning was part of a critique of the social structure of the time. For example, Gilligan (1982), in her book, *In a Different Voice: Psychological Theory and Women's Development,* analyzes academic hierarchies of moral reasoning and the ways they privilege male over female. In the 1980's Gilligan's writing encouraged the raising of voices against institutional forms of sexism, racism and class bias. At this time in his growth, Andrew was again forced to think about the social structures that differentiated the power relationships establishing rules about who has the power to speak, write and publish.

Power is present in all human relationships and power is inseparable from the social domain. Poststructuralists such as Foucault (1988) claim that pedagogies that ignore power relations are unrealistic. Andrew's unfolding story causes me to wonder

how power relationships shaped his life and career. Awareness of his location in white privilege shifted from the innocent delight of a schoolboy being called out of class to listen to a cricket match, to the amazement of a young man watching manners shown to a female student, and now, becoming a member of an elite, academic group. Being a member of this group, and, in 1998, assuming responsibilities as Head of the Department of Educational Administration, Foundations and Psychology at his university, provided another opportunity for Andrew to use a dominant language that "legitimates the power of those who speak the language that is sanctioned, in opposition to those who are ordinary users of language" (Brown, 2001, p. 478). In other words, as Bourdieu et al. (1999) contend, language is a primary medium for the re-production and contention of social relationships and power. Power provides privilege, and privilege sustains power structures.

By early 2000, Andrew was teaching less because of his administrative duties, but Andrew maintained some teaching responsibilities. In his course outlines of 2000, he focused on different contemporary theoretical approaches that offered an analytical and critical insight. He began to pay attention to a variety of paradigms, for example, interpretive/constructivist theory and feminist theory. I understand that interpretive theories allow us to understand experiences with multiple interpretations. Constructivist thought also creates space for 'otherness.' Feminist theory gives voice to marginalized others. According to my interpretation of his course outlines he is trying to create a web of understanding where students can position and reposition themselves to make sense of cultural differences in multicultural classrooms. He is trying to sensitize his students through his reading materials and activities (Course outline, 2000).

In the meantime, as Andrew focused on developing his graduate courses, he tried to engage students on multiple levels: their personal positions, identities, and values. Andrew attempted to make the process of questioning and self reflection become *real* for his students by bringing guest lecturers into his graduate classes so graduate students could experience the encounter with *otherness* and have broader visions of multicultural education. Andrew's narrative seems to reinforce for me that we need to value multiple solitudes[10], multiple points of view, and multiple narratives if we are to genuinely achieve multicultural education.

At the same time that Andrew began work with these summer institutes, he noticed that some parents and teachers in the schools had different priorities. He said,

> *With the new school curriculum testing in the mid-nineties, teachers were either burned out or angry, and were worried about how their students would be tested, and how that would affect their own evaluations. The teachers were not interested in multicultural education. At the same time a number of parents from minority groups were saying that in the new "high stakes" environment, "multicultural education" – at least as curriculum content or a special course - was not a priority for their children. It was a priority to get into university, to teach them Math, Science and English.*

Andrew was enthusiastic about multicultural and anti-racist education, but the teachers and parents began to question the importance of teaching multicultural education. The standardized examinations in core subjects imposed by the provincial government

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[10] My concept of solitude is similar to Taylor's (1999) definition of self in which "A more realistic understanding of the "self" recognized what Taylor called "horizons of meaning", the important background of social and dialogical relations with others, against which life choices gain importance and meaning."

changed the priorities of teachers and parents, who therefore were not as interested in multicultural, anti-racist education in the face of neo-conservative political agendas, globalization, and widespread school reform. Andrew said, *"Faculty members like myself were uncertain about what was going on. It took a while for me to make sense of what was happening. Had we gone wrong? Had the world changed?* In response to these questions, Andrew and his colleagues designed a study to explore the change in commitment to university courses on multicultural, anti-racist education. In this study, through the process of listening to teachers and parents, reflecting on provincial government policies and engaging in conversations with his colleagues, Andrew came to realize that *"anti-racist education challenges privilege, and the concept of multicultural terrain had changed."* It was his opinion that *"the fight had got tougher and involved higher stakes."* This was a gradual process of awakening, making sense of what was going on in the broader picture.

In this effort Andrew faced the challenge of *"balancing not knowing the answer and needing to get on with it. We just can't wait until we have had this wonderful debate and come to some agreement about priorities of teachers."* Together with colleagues, one of the questions Andrew asked the teachers in his study was, *"Did their comfort level with multicultural education come from prior experience outside the university, their university education, or their in-school experiences?"* The results of this study suggested that the teachers who are comfortable with multicultural education find that this comfort came not primarily from experiences within the structure of the university, but from personal life experiences. Andrew said, *"The majority of teachers said that the most powerful influences were their personal life experiences outside the university – they*

were married to someone from a different background, they traveled, they worked up north, whatever." The results of the study designed by Andrew and his colleagues are consistent with the findings of other scholars, such as Antikainen (2001) who said, "Significant experiences are the turning point of one's learning, and thus can be examined as the organizer of the life-story of an individual" (p. 115). It also reminded me of the insights by scholars Clandinin and Connelly (1996) that the intellectual, emotive and affective elements of educators lie within their 'personal' domain. They explain the concept as something that "has both a personal and cultural quality and origin" (p. 68). These scholars describe the personal as getting inside "the teachers' heads to describe their knowledge, attitudes, beliefs and values" (Connelly & Clandinin, 1998, p. 14). They bring the "personal" and "social" together because they believe that these aspects of each individual are integrated and inseparable. I understand from these scholars that the integrated and inseparable personal and social aspects of teaching and learning are significant in bringing change to teaching practices and policies. It is this integration and inseparability of the personal and social that creates tensions among all involved in anti-racist, multicultural education. For example, Andrew's commitment to multicultural education through the university conflicted with the changing demands of the provincial government's curriculum and assessment procedures for teachers in schools and, to a degree, with parents' demands. As Andrew told his account of this ongoing tension, he expressed concerns and questioned the roles of the state and the university in the governance of curriculum for multicultural and aboriginal education. Andrew began to question changes in the governance of initial teacher education, asking

> *Who has the power to decide, what will be taught? At the faculty there's been*

> *an ongoing debate about how much multicultural and Aboriginal education should be in the curriculum. The government could legislate this, and we would comply. But if it's left to ourselves, there are internal politics that make things difficult. For example, if there are only three credit hours, is it going to be multicultural or Aboriginal education? The two should be allies.*

Andrew expressed a belief that these two decision makers, that is, the provincial government and the university, should be allies in the process of incorporating multicultural and Aboriginal education into the curriculum, saying

> *Unless we build bridges between all of us who are dealing with inclusion, equality and multiculturalism, it seems fragmented. There has to be some common base that everybody agrees on around inclusion and equity that crosses over your own particular interest. Building that is a challenge.*

Andrew argued that a collaborative approach to inclusion, equality and multiculturalism would bridge the gap between the different disciplines such as *"Aboriginal education, and teaching English as a second language."* He suggested, *"The multicultural piece has gone to the background. Bring them together rather than have them in different boxes."*

Andrew described his continuously growing awareness of the complexity involved in establishing an institutional commitment to collaborating on the development of anti-racist, multicultural education, saying, *"The multicultural anti-racist agenda has to be a partnership between schools, the profession and the university."* This is not something that comes easily; there are many tensions and struggles.

> *I think those struggles take place in all of those three sites, and at any particular moment you may, for example, have very progressive government policies for*

schools, a conservative university, and a progressive profession, or quite the opposite. Ideally, these three 'players' work together in collaboration.

As Andrew said, "*I think the issue is systemic, not only a matter of getting good people in the institution. This is a systemic issue.*"

In this conversation, the tension surrounding the debate on which is the most powerful influence, teachers' experiences in their home lives or their experiences within the university, is a systemic issue. Changes can occur within a system and that could not happen if individuals were working in isolation; it was necessary for everyone to reflect upon the influence of all levels of life experience and governance. Andrew claimed that, although it would not be easy, it would be possible to respond to systemic issues.

The mechanisms for developing an institutional commitment to multicultural education are very difficult. We have amongst the people we have hired, the ability to cross over. It's not about having to be the Dean to make changes. The power is in the skill to nurture particular agendas in faculty and department council. The issue is about creating initiatives and building support in department and faculty councils. With that you can do almost anything, without it you can do nothing. Again, the issue is collaboration among faculty members who have the skill to build support for multicultural education between departments in the Faculty. This skill is where the power lies and with this skill initiatives can be developed to incorporate multicultural and aboriginal education as partners.

Andrew began this conversation by talking about levels of governance and the location of the individual within the structure of the educational institution. As I reflected on Andrew's comments about governance and collaboration, and as I looked back on what

he had said about his childhood and school experiences, I began to wonder about connections between his early learning experiences and the words he used to talk about collaboration. I heard him repeat words such as *"inclusion," "equity," "passion," "collaboration,"* and *"partnership."* He expressed an ongoing respect for recognizing and acknowledging the passions of others. I wondered about the relationship between the growth involved in understanding one's own cultural location and becoming educated. Hall (1997) writes that "identity is a matter of 'becoming' as well as 'being' . . . subject to the continuous play of history, culture and power" (p. 225). Our identities are constructed in relation to our religion, gender, class, race and culture and help us to understand our own cultural location.

When Andrew said, *"Part of my growth is to understand my own cultural location as a member of the dominant group, to understand myself as 'cultured,' and to be prepared to engage the notion of privilege,"* his comment made me think more deeply about the connection between educators' early experiences within their own cultural backgrounds and their growth at every level of their lives. As we talked about this connection between early experiences and cultural backgrounds Andrew said, *"You cannot give the impression that only the minority has culture and I don't. It's dangerous because it implies that issues of racism and discrimination are problems of the less powerful minority rather than the problems of people in power."* Andrew told me that knowing your own location as an educator is very important. He said that we must ask ourselves questions. *"Who am I? What is my location, my identity? How I am culturally located? How does that impact on me as a teacher? Reflecting on the early courses I've*

taught I realize that this reflection probably isn't always there." As Johnston (2003b) writes,

> Questions of roots and origins open up possibilities for teachers to explore with their students the complex and constructed nature of identity, to encourage students to see how knowledge is produced through language, and [is] constantly being 're-written, re-cited and re-sited.' (p. 116)

Self-critical reflection or self-questioning is, of course, difficult and demanding work. Andrew's question led him to reflect on his past courses and reinforced for me the understanding that a reflective educator is someone who builds upon his or her knowledge base through active inquiry, but who constantly re-thinks and re-evaluates values and the impact of his or her practices on others. Andrew elaborated, *"In reflecting on my own teaching, I also engaged students in reflecting on their own locations."* Andrew not only engaged his students in reflecting on their own locations but he also practiced this himself. For example, at the university in Britain, and then again at the conference where he was challenged by a Sudanese immigrant, Andrew attempted to understand his own privileged cultural location. He brought this reflective practice to his teaching, emphasizing, *"Most important is that graduate students understand the issue of their own identity, their power as a teacher, and their power as a member of a particular group, or series of groups."* Without this reflection and teaching practice, he claimed that one was not truly educated:

> *It is important to know what it means to be educated and that what educators are trying to do is to be respectful of and sensitive to the different values, experiences,*

> *aspirations, and beliefs of students. This is just one aspect of the complexity of multicultural education.*

Thus, becoming educated about difference is a progression that involves: first, the development of an understanding of one's own location, including one's identity and power as a member of a particular group; and second, the development of an understanding of self as a teacher in a respectful relationship with one's students. Andrew understands the ongoing transformative experience of becoming culturally aware.

Andrew is again talking about the responsibilities of dominant groups who need to understand their own cultural location and then interrogate their own privileged positions. Becoming aware will help people to be respectful of others' locations. Furthermore, he talks about the bigger, societal picture, sharing his perspective:

> *I don't know what my ideal society would look like, but I do think it involves rethinking the way that the whole capitalist world operates, creating issues of power and class. And the traditional sense of class has to broaden; there's no point in pursuing a particular notion of equity without talking about race, sexual orientation, gender, religious or other forms of discrimination and oppression.*

Andrew was not certain what an ideal society would look like, but he explored with me the issues of class and power inherent in capitalism. The *Concise Oxford Dictionary* (1990) defines capitalism as "an economic system in which the production and distribution of goods depend on invested private capital and profit-making" (p. 165). Class, as Ghosh and Abdi (2004) state, "represents economic and social status, and the factors that determine class are income, education, and occupation . . . ethnicity, culture, and race assume significance in relation to class because they can be used to mean socio-

economic status" (p. 62). As a result of these congruencies, Andrew suggested that in order to bring equity into society, we have to think about all kinds of oppressions, such as religion, gender, class, race, and others.

Andrew continued, commenting on his perceptions of teaching multicultural education.

> *One of the complexities involves being articulate in making the case for a reconstructionist vision of multicultural education, and being clear in saying when we need a course in multicultural education. We need to say, here is the content, here is why it is important, and here is why it cannot be done in other courses. We need to develop the whole argument because the conversation often breaks down when you start to set goals.*

Andrew is stating that one needs a grounded rationale, and must set specific goals, in order to successfully develop a case for multicultural education. He again mentions the internal politics and wonders how to overcome the barriers between diverse groups and respect everyone's interests. He also raised the issue of time again, highlighting the importance of this challenge. Andrew said:

> *We might like every educator to be knowledgeable about every culture that students are likely to come from, but you are not going to do that in a one-year program. I spent a life trying to understand my own culture. And one person or course cannot enact change. How in 13 weeks are we going to teach graduate students about every other culture? There is a real danger of stereotyping when you do that. This highlights the complexity of asking, what is it that we can and must do in graduate programs that provides a minimum level of sensitivity? How*

do we build teams and connect with other faculties in other courses to create collaboration?

As always, time is an issue in the process of setting priorities for what to do in the classroom. While exploring with me the complexities of making a case for multicultural education, he again emphasized the value of collaboration and gradual change. Similarly, Newman (1991) argues that collaboration leads teachers to broaden their individual and collective visions of teaching. Collaborative relationships "break down the isolation and increase the collective strength of the community of educators" (Joyce & Showers, 1997, p. 45). The current isolated structure of teaching multicultural education creates a further danger of stereotyping. Andrew emphasized the complexity of making graduate students sensitive to these issues, but he is still questioning how to develop collaborative initiatives in other courses for multicultural education throughout the institution. I wonder, perhaps, if the need is to come out of our own comfort zones and take risks. As he said earlier, one aspect of this complexity centers on understanding your own biases, location and developing a commitment to respecting others' locations.

Andrew raised the issue of time again, asking: *"In 36 hours, is it more important to focus on subject matter, theory, or Canadian history? Or is it experiential, involving meeting people from various communities? Is it about exploring your own bias, culture, class, race, and gender location?"* Within a limited time frame, how can it be possible to respond to tensions that are systemic issues? Such complexity requires collaborative efforts. Instead of taking the position of expert, and providing answers, Andrew is exploring and questioning with me the issues and struggles that the majority of educators face. What are our priorities, how can we fulfill the needs of our students, and how do we

provide experiential knowledge by engaging our students with diverse communities? Andrew attempted to dismiss the image of the teacher as expert. He did not offer easy answers, but instead shared his own growing awareness of the need to address these complexities of teaching multicultural education. Andrew delved further into these complexities as our conversation continued:

> *An assumption that tends to exist, embedded in the license and standard debates that are going on now, is that in one or two years of study we can totally mold the whole identity of the students who are coming into the Faculty of Education. A course in multicultural education assumes that 13 weeks or 39 hours of classroom interaction is enough to radically reshape students' identities, which have taken at least 23 years to craft. This is a pretty bizarre notion. What is doable and what are the kinds of mechanisms for getting baseline commitments? At the graduate level you are dealing with a more mature, smaller, voluntary group. Students need an experiential and theoretical background.*

Andrew identified the many competing tensions existing in the teaching of multi-cultural, anti-racist courses. Andrew explained to me that assumptions tend to exist, embedded in some debates on Licensing and Standards, that one course in multicultural education can shape the identity of the students, but he believed that the reshaping of students' identities in one course was generally not possible. Andrew acknowledges that time is a factor in teaching both undergraduate and graduate courses, and that it is impossible to shape or reshape students' established identities within 13 weeks. He compares undergraduate and graduate students' levels of maturity and finds that students' personal commitment is different, and therefore requires different teaching approaches. He sees the possibility for

making a difference with graduate students in courses but observes that it is much more difficult in undergraduate courses. This situation underlines Andrew's previously-stated belief that multiculturalism needs to be integrated into all courses, since one single course is not enough. And even at the beginning of Andrew's career, when he decided to position himself academically as a *"professor in Educational Administration who would try to incorporate multicultural education into that area,"* he seemed to realize and practice this approach.

From vision to practice

As I listened to Andrew's account, he shifted from his visions of teaching multicultural education to his more visible practices. He described his graduate administration course as *"an attempt to incorporate diverse perspectives and issues of multicultural education into a mainstream administration course. I include theoretical and critical perspectives on Educational Administration."* It is interesting to note that instead of teaching an independent, separate course on multicultural education, Andrew endeavored to incorporate multicultural education into an administration course because, as he says, this enables him to bring *"issues of equity and diversity into administration courses rather than teaching multicultural courses on their own."* He elaborated saying:

> *What is really important in the long term is building capacity in the system to understand, analyze, and promote multiculturalism. I build critical theory right into the planning of the course, looking at the reading list to see who is included, whose perspectives, who is speaking for whom, and so forth, to make sure the reading has some diversity. Guest speakers can talk about issues that relate to*

> *diversity from a position of expertise, so the class is not a narrow, single perspective. In my Theories course in Educational Administration, making space and hearing different voices is significant. If I am going to have four guest speakers, they can't be my White, male friends. In the readings I choose and the speakers I bring in, and in the way I structure discussion, I try to keep that template of diversity up front and center.*

Andrew brought representatives of various communities within the city, including school superintendents, principals, and faculty members from other disciplines such as Sociology. I asked Andrew about bringing guest speakers from schools and communities. He answered that he wanted the students to have multiple views and perspectives. He wanted them to know that he was not 'the' expert, that people in different positions had different perspectives. Andrew challenged the students to critically analyze all the perspectives presented to them and to find their own ways of learning and teaching around this issue of cross/multicultural education. He established not a single teacher centered classroom, but a multi-layered, community oriented and student centered class. The students coming to graduate classes were aware of cross/multicultural issues in schools. Their experience of demographic changes in the classrooms, and their awareness of the complexities of teaching in schools brought them to his class. Andrew's process was similar to what Aoki (1987) said about the relationship between experience, theory, and learning, something he described as "groundedness" (p. 276). Aoki claimed that there was a need for experience which then can become the source of theory. Through inviting guest speakers and challenging the students to think critically about their own and others' experiences Andrew brought more voices into the reading materials and also in class

discussions. He did not want the class to offer only his single perspective; he wanted to present students with diverse perspectives so that they could make their own understandings of multicultural education in their own situations. He said *"Guest speakers were representative of diverse backgrounds,"* who worked within the Faculty, and also people from the local school boards, and community organizations. Andrew continued, *"This is about creating a balance between a climate of openness and trust, and challenging, confronting, and criticizing people."* Providing students with opportunities to listen to others' perspectives allows students to develop their own perspectives. Multiple voices and multiple perspectives offered by guest speakers encouraged Andrew's students to rethink their own locations and practices, both personally and professionally, in the hope that they would question who they were and what they would do differently. He said: *"My teaching style is gentle in pushing people on their perspectives."* There are three important elements that Andrew identifies as significant in his teaching style: the instructor's perspective, the guest speakers' perspectives, and the students creating their own perspectives. After discussing ways of developing courses on multicultural education, Andrew turned to the intended outcomes of multicultural education at the graduate level.

> *At the graduate level important work is done by graduate students who become informed about multicultural education. This enables them to be more effective in their schools, to become Sessional Instructors in universities, or to work in government. One course may not be enough, but after a year on a topic, a person is beginning to develop some capacity and expertise to use within the system. Through articulation, collaboration, commitment, over 10 or 20 years, maybe you*

do have an impact. It is a struggle. You have to be strategic. You win some and lose some. You begin to build some change.

Again, this is a gradual process in which graduate students spend time and closely research the topic, which opens more possibilities in the workforce. This enables them to learn to use the system for promoting multicultural education. Even when spending this much time, one needs collaboration and long-term commitment. Still, according to Andrew, it is a continuous struggle. He said, *"Collaboration is essential within the faculty to build alliances with people who want to work on the same set of issues, learning, working with graduate students and faculty, across universities and being available in the communities."* Not only is collaboration with graduate students important, but it is also important to engage with the faculty and administration to encourage change. That process requires time and commitment.

Creating spaces and places for critical perspectives

Andrew said, *"I try to create space, place and comfort for graduate students in my class to do that work, particularly traditionally marginalized students. I try to push students to engage with me and be willing to take these risks."* According to Andrew, graduate teaching and courses work *"only when students learn a new way of looking at the world."* In his courses, Andrew created spaces and places for students to engage in this way of thinking, which he described as a *"critical perspective."* Andrew said, *"This is what graduate teaching is about, it's not brainwashing students into your view of the world, but developing concepts and ideas that give students a more powerful way of making sense of the world."* He added, *"What is most important is the critical*

conversation that is taking place, instead of a particular version of multicultural teacher education that is being promoted." In our conversation about his work in the classroom he returned to this idea again and again. Andrew described how he came to this new way of thinking about creating places and spaces in courses in a reflection on his learning experiences:

> *In my own experience as a graduate student, there were two lenses I was given. First was one of my committee member's works on the human world as a social construction, which for me was new. That clarified an interpretative view of the world, that the world is not objective, and truth is not that straightforward. Second was the critical perspective that the way the world is organized works in the interests of a dominant group and against the interests of marginalized groups.*

According to Andrew, *"These lenses were necessary for my understanding of multicultural education."* I began to better understand the influences of Andrew's past experiences as a graduate student on his present teaching. Andrew's stories about his experiences with class and privilege in his own education – such as his elite university story and his story about the Sudanese – indicate that acquiring these lenses was also important for his growth as an educator. These lenses promoted sensitivity in Andrew's life towards his own participation with privilege; the hidden and obvious advantages afforded him by his ethnicity, race and gender, and so on. He moved from a personal understanding to the social and critical by integrating these aspects into his courses. As Andrew integrated his own experiences of graduate school and his acquired, increasing professional knowledge, he began to create spaces in his classes for students to develop

their own place while making sense of their own world experiences, thus repeating and recreating the same process that he initiated or inherited. When I asked for clarification during this conversation, Andrew provided this example of a theoretical framework to prepare the students:

> *Students must first know about the Charter of Rights and Freedoms, the Canadian Multiculturalism Act, the history of immigration and Aboriginal society, and the provincial policy of multiculturalism and education. Second, students have to understand major theories of schooling: there is a structural functionalist, or positivist bureaucratic version of schooling that believes in meritocracy, that schools are there to prepare people for adult life. There is also a critical, and an interpretive version: to understand schools as powerful forces for reproducing the status quo, that people with more power have more control over schooling.*

In Andrew's view students need the information that might be contained in a course reading list, such as the Multicultural Act and texts on the major theories of education. In addition, they need to develop a *"critical perspective."* Graduate students' understanding of the first is important because to a large extent it represents the kinds of knowledge that will be subject to the *"critical perspective."* He said that in order *"to engage and work with that criticism and try to become more grounded, certainly [one needs to] to try to know where you have some legitimacy and where you don't."* Graduate students need to engage with it critically, practically and experientially. Andrew suggested that students should have knowledge, which contributes to legitimacy and then can be developed into critical understanding. Once graduate students are engaged in critical conversations, and their voices are encouraged, differing viewpoints will be expressed. These challenging

classroom conversations require *"a two-way engagement that is respectful of the student and opens the possibility of both professor and student refining their perspectives, not just the student getting it right."* There are no recipes for either student or teacher. The struggle for both is ongoing without certainties or end points. Andrew provided an example using students from privileged locations. *"The extent to which students are in privileged positions may affect their level of commitment to engaging in issues of equity. Some will engage intellectually because they don't believe in multiculturalism. They will argue an assimilation stance".* Andrew clarified this by saying:

> *Assimilation into the dominant culture is very easy in a secular context. But as soon as you say, "No, religion is an important part of who I am and who my people are," then adopting the dominant culture doesn't make sense. I think you potentially can find common ground across religions, but to say "I am in Canada, so I have to change my religion," that seems nonsensical and that's not going to happen. There are markers that are used by dominant groups to legitimate differences. For example, if the dominant group defines a perfect accent in one way, whatever it is, then the traditionally marginalized groups might try to acquire that accent. But the people in power will change the* marker *to preserve their position of dominance. If you understand discrimination as the protection of power, the idea of adopting misses the point.*

Those who engage intellectually, and as Andrew says, argue for an assimilationist stance, are not acknowledging the influences of the broader range of what constitutes the meaning of culture. Culture can be understood in a secular context, but can also include religion. Although, I believe, as Andrew says, that there are not significant differences

between religions, cultures and people, some people will select some aspect of difference and use this aspect to legitimate the differences. The selected aspect becomes a marker and can be used for the purposes of power. A dominant group, selecting a marker, will define this marker as a preferred aspect and as one connected to the possession of power. If you do not have the marker, you do not have the power. And then, as Andrew says,

> *People in power shift the rules to stop the marginalized groups from adapting. If everyone is the same, then everyone has to share their power and resources. There would be more people wanting limited resources. Therefore dominant groups subtly or not so subtly try to make themselves different so they can justify keeping their privilege. I always struggle with this. You can deal with these issues at a personal, pragmatic and university level.*

What Andrew says about the relationship between differences, markers and power is meaningful to me. In some ways, I am one of those resisting assimilation. I want to keep the myriad of markers that are personal signifiers of my culture, religion, and gender, and yet I struggle to fulfill the expectations of the dominant, privileged group.

In the classroom, when students argue an assimilationist stance, this *"requires the instructor to engage students seriously."* However, there are challenges that face an instructor who adopts this stance. Andrew describes this saying, "*My struggle as an educator is dealing with students who say, 'If you are telling me this is a problem, give me the answers. Tell me the ten things I need to know about Filipino students so I can be a good teacher.'* However, he is sympathetic to the students and attempts to see their point of view.

> *I think it is unrealistic to expect undergraduate 24 year-old students who have had no experience of multiculturalism in schools, to fully understand what I am trying to say about diversity, multicultural education and teaching. I wouldn't trivialize student resistance or student difficulty with those ideas. Most student resistance comes when those stances are dismissed rather than engaged. We cannot put graduate students down for opening their mouths. It is a challenge, in 13 weeks, to deal with students' intellectual resistance. Why would you expect either undergraduate or graduate students to come to your class knowledgeable about a topic that has taken you 25 years to become knowledgeable about?*

Andrew encourages this challenge to his teaching because he thinks "S*tudents, who resist but engage, are doing what the education is about. They are engaging in a critical discourse and it is up to the skills of the instructor to teach, and potentially to engage in a way that transforms stereotyping."* These ideas remind me of Hinchman and Oyler (2000), who are also dissatisfied with the "heavily stepwise instructional solutions that our students seem to crave" (p. 495). Andrew was not encouraging his students to view multicultural education as a collection of recipes of solutions for specific ethnic groups. This position can generate some resistance in students. Giroux[11] (2001) in *Theory and Resistance in Education* writes that resistance has potential for initiating change. Instead of dismissing their resistance, Andrew works to utilize resistance as an entryway into critical dialogue that serves to challenge stereotyping, introducing more systemic ideas about multiculturalism and institutional and social structures of power. Of course, through lived experience graduate students have the ability to think critically about what

[11] Henry Giroux moved from the United States to become Chair in English and Cultural Studies at McMaster University in Ontario, in 2005.

we (researcher and participants) hear and see, and challenge stereotypes that have an influence on how we come to know the world.

Andrew's 2004 – 2005 course outlines reflect his teaching practices as he challenges students to think critically and fully understand what he is trying to say about diversity, multicultural education and teaching. For example, his 2004 course outline for The Social Foundations of Education describes one of the objectives as *"Developing the critical capacity of teacher candidates, to analyze educational ideas and practices in contemporary Canadian society, particularly with respect to the notions of equality and diversity."* One of several specific objectives for the 2005 course *"School and Society: Foundations of education, was to demonstrate their ability to incorporate the legal principles and concepts of professionalism to their professional identity as public school teachers or educators."* In Andrew's courses, students would be able to describe the existing systems as they are and could be, and they would become sensitive to changes in the demographics and bureaucratic structures of local, provincial, national and international education.

In his teaching practice Andrew presents the challenge of creating 'place,' meaning attitudes, and 'space' by paying attention to different ways of recognizing diversity, celebrating others' cultures and bringing social justice (equity and inclusion), into the classroom so teachers can go back to their classrooms and pay attention to these 'tensions.' All his course outlines suggest that his intention is to support future educators and teachers through the course readings and reflections to deepen their understanding of legal principles and public expectations so they can become more professional and can demonstrate their abilities to work collaboratively, scholarly and critically to improve and

fulfill the needs of a culturally diverse Canadian society (Course outline, 2005). As teachers or educators our obligation is to have a more sophisticated and considerate understanding to contribute to an ongoing discussion of the purposes and practices of schooling locally as well as globally.

Andrew said that in order to accomplish this more sophisticated understanding, it is essential for graduate students to work in-depth on a thesis. *"Graduate students who have done a thesis on multicultural education are more likely to go back into the system and be effective advocates on a long term basis."* He elaborated on this saying, *"In schools or divisions that have changed, there are usually key people who have an in-depth understanding of the issues of multicultural and anti-racist education and often that comes from writing a graduate thesis."* Changes happen when people who are in key or powerful positions, understand the complexities of multicultural and anti-racist education.

In his administrative duties, Andrew creates place and space by hiring those who understand and are strongly interested in the complexities of aboriginal and multicultural education.

> *We've hired in this department over the last 5 years a very strong group: 2 aboriginal faculty and 2 others who work mostly in aboriginal and multicultural education. Out of 20 faculty members, four new faculty are strongly interested in the area of aboriginal and multicultural education. You begin to build some change. There is the broader piece around what's your influence beyond your own course; building teams and connections with other faculties in other courses to create collaboration.*

Through his administrative position and hiring practices, creating place and space for a diverse faculty, Andrew is creating collaborative relationships. This collaborative web of relationships is constantly changing and transforming through a wide variety of personal, professional, political, social, economic, philosophical, ideological, institutional and pedagogical tensions.

Through both his teaching and administrative positions, Andrew is currently trying to inform and sensitize future teachers and teacher educators to develop understanding and critical capacity to evaluate educational ideas and practices in the contemporary changing attitudes and demographics in Canadian society. His focus is to demonstrate respect for the notions of equality and diversity (Course outline, 2004).

Andrew's stories of his life's work show the interconnectedness of each aspect of his life, the relationship between people, places and events in the formation of his approach to teaching and learning. Andrew said that *"Since I was thirty we have been fighting for multicultural education. I hope to keep fighting until I die. A person has to have a sense that someone else is going to come along and take this up differently."* He has dedicated his career to the promotion of anti-racist, multicultural education, hoping that someone else will come along and devote their careers to promote and take up his mission. There have been many changes, and change continues. He acknowledges differences in work related to multicultural education and said to me, *"Your work might be quite different than mine because we come at it from different angles but it might be different because the context has changed. But the basic principles may not be that different."* While I was listening to Andrew's story, as he moved backward in time, I was reminded of Clandinin and Connelly's (2000) description of key dimensions of narrative

inquiry: Stories exist in a particular time and place, encompassing past, present and future. Each person can tell and re-tell, live and re-live past narratives, essentially creating new meanings of past events that better fit the current time and place of the person. Andrew's encompassing of past experiences in constructing a story in the present time is a reflexive practice, as suggested by Clandinin and Connelly (2000). In this way, not only new meanings, but also new spaces and places are created for thinking, rethinking, reflecting on our perspectives, and connecting with others. Composing my research text and reflecting on Andrew's narrative help me to begin to understand his interest in teaching in the area of multicultural education. My learning experience was about the continuous process of being and becoming consciously and unconsciously aware as a teacher educator of the complexities of teaching and learning anti-racist, multicultural education.

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CHAPTER FIVE

A Narrative Account of Reena[12]

Childhood experiences

As Reena and I sat in her house, we began our first conversation, talking about her childhood experiences. She said,

> *We were a nuclear family, my father and mother, me, and my younger sister. My mother, a traditional housewife, earned a BA in 1934, and my father was a medical doctor. My mother ran the home, and my father was concentrating on his profession. We were part of the majority culture.*

As I listened to Reena, I thought to myself that it was unusual that she talked about a nuclear family. I was used to hearing people speak about nuclear families in Canada, but not anywhere in the sub-continent of Asia since in Asia an extended family is more common. Hearing about the extended family is the norm. Extended families would be considered traditional. I wondered if her nuclear family was a reflection of British colonial influence or was there another reason for not having the traditional extended family social structure. Reena said, "*I led a sheltered life in an upper-middle class family.*" In the colonial subcontinent of South Asia, the upper middle class is recognized by more than personal wealth. Its members are members of professions such as academia, law and medicine. Additional characteristics of upper middle class distinction are accent,

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[12]Reena's narrative emerged from transcribed interview conversations, reformatted into continuous prose. 'Spoken' grammatical conventions (contractions, slang, etc.) and errors (pluralities, gender indicators) were converted and/or corrected where appropriate, with consultation between the researcher and participant to preserve the meaning of original responses.

language, education (usually at a good private school), family background and understatement, in both behavior and taste.

Reena's childhood experiences could be described as typical of children raised in upper-middle class families in South Asia in which parents have a high material standard of living, a concern for sexual morality and respect for property. The social structures of this class system were partially influenced by British colonization of South Asia. According to Ghosh and Abdi (2004),

> Class represents economic and social status and the factors that determine class are income, education and occupation. . . . Class has meaning only within a given context. Previously, for example, when women were mostly at home, they tended to assume the class affiliations of the significant males in their lives: father or husband. The combined effects of ethnicity and gender on class are complex. Class affiliations not only influence educational achievement and the field and level of study, they also determine life chances in terms of jobs, friendships and partners as well as networks. (p. 62–63)

Ghosh and Abdi's definition of class provides a perspective on the class structures in the Asian subcontinent. One effect of Reena's upper-middle class family status on her life experiences was a restriction on her social contacts. As she said, "*My mother wouldn't let us go to parties. We were not allowed to walk on the streets or take public transportation.*" Reena's sheltered life reminded me of Bowles and Gintis' (1976) description of the relationship between education and class in their book, *Schooling in Capitalist America*. They write that education is thought to be an important factor in maintaining class structure, and this structure is influenced by an elite group through

education in order to maintain control in society. For example, members of the upper-middle class readily adopt the values of the elite culture disseminated through the education system established by the British, and Reena's family was no exception. At the time when Reena was a child, the elite culture in South Asia was British. She grew up in Shillong, at that time the capital city of Assam, a province in North East India, close to Bengal and Calcutta. Shillong was a centre in which the British influence was strong because of what Reena described as "*its curious mixture of civil servants, army officers and British expatriates.*" This population reflected the diversity of the elite group of which Reena's family was a member, by virtue of her father's professional status.

Reena's first account of her childhood experiences provides a window through which one can see cross-cultural infusions and contradictions. For example, I wondered how Reena's mother's education impacted her family's life since it appeared that although she had a high level of education, which was a British-based education in the form of a Bachelor of Arts, she continued to follow the local South Asian cultural expectation for women to not walk on the streets alone. In response to my questioning these cultural contradictions, Reena explained some of the historical background influences in Shillong. She said, "*Missionaries had made a strong mark through schools and hospitals.*" Although there were other groups in Shillong (Hindus, Muslims and Sikhs) the British missionaries as members of the elite culture had exerted a powerful influence in India since 1763. The British legacy was well established before Reena was born.

School experiences

Reena said: *"I studied in a private girls' Roman Catholic, English immersion language school."* She was privileged to go to a private school since her family could afford this financially for their daughters. The private Roman Catholic schools provided an education that was not accessible to classes other than the upper and upper-middle classes. Although Reena's family was not Catholic Christian, an important factor in this private education was the opportunity to learn English beginning in early years. In the public/government schools, the English language was not taught prior to the sixth grade. The private schools had better facilities, resources, and foreign trained, English speaking teachers, who were usually nuns. English was the language of the ruling class of the time and knowing English gave Reena privileges associated with the ruling class. She further described her school experiences:

> *Strict discipline was what the nuns emphasized, and this influenced us throughout school in everything. In addition to memorizing Shakespeare and Milton, we learned sewing from the nuns, who also insisted on team games like cricket, field hockey, and basketball. My real interest was in mathematics, but I was unable to take higher level math because the nuns did not feel they could teach at that advanced level.*

By sending Reena to a school run by missionaries, with a gendered arts and literature curriculum, her parents prepared her for an upper class woman's life. For example, because the nuns had no expertise in mathematics, she was unable to pursue her interests in sciences and math and had to memorize British colonial English literature in the form of Shakespeare and Milton. The emphasis on English language and literature restricted

opportunities for Reena to develop other aspects of intellectual interest to her. The pattern of her education was similar to her mother's in that she was confined to an outline of study established by historical precedent and the continuing influence of a colonizing power. As Pennycook continues, language infiltrates the subjugated cultures not only via the more "institutionalized" systems (for example, politics and economics), but also through games and sports, such as the game of cricket and the popular sports magazines. The example Reena gave of the nuns' insistence on "*team games like cricket, field hockey, and basketball,"* illustrates this infiltration of the colonizing power and the blurring of boundaries between local and colonial cultures. There are two effects of participating in the colonizer's culture: the first is to gain a measure of that colonizer's power, and the second is to learn the skills of the colonizers in order to resist them, by using the master's tools or languages and strategies to dismantle the master's house (Lorde, 1982).

Reena attended her missionary school by choice—in fact it was a privilege for which her parents paid. As I reflected on what Reena said about her experiences, I thought about what I had learned while living in Winnipeg about Aboriginal residential schools and the historical relationship in Canada between the missionary schools and the Aboriginal people. Aboriginal people in Canada were forced to attend missionary schools without the consent of their parents. Reena described the differences between the missionary schools during her years of schooling and the missionary schools in Canada. These missionary schools in India were like private schools for the elites and were expensive. She said, *"In Canada the missionary schools were used by the Federal Government to* train *students not to educate them."* It is interesting to note the binary

opposition between the two situations: one willingly participates in the apparatus of colonization, the other resists. While in Winnipeg, interacting with First Nations' peoples and learning about their experiences of schooling, I became aware of differences and similarities between First Nations peoples in Western Canada and what I knew of South Asian peoples' school experiences. I felt that it would be interesting for my future Pakistani audience to see the reactions of Aboriginal people resisting colonial education. In Winnipeg, I heard about resistance to the enforcement of attendance at residential, missionary schools, whereas in South Asia, I had observed that although some people did not want to go to English Language schools, many people made great efforts and spent large amounts of money on tuition fees to send their children to these schools. Reena's experiences in South Asia and First Nations' experiences in Canada gave me a cross-cultural understanding of attitudes of marginalized groups that widened my understanding of reactions to the colonizers. Moving backward in time and reflecting on these experiences, I began to think more deeply about relationships between the colonization of language, culture and education.

Reena's parents chose to send her to a *"Missionary, Roman Catholic, English Immersion Language School"* because it was seen as a privileged form of education and an opportunity to learn English from an early age. However, in Canada, First Nations parents had no choice. Their children were forced to live apart from their parents. They were not allowed to express their culture or to speak their language. They were physically, verbally and emotionally punished for any expressions of their culture. The Canadian Federal government has acknowledged its role in this treatment, as have some of the churches who ran the residential schools where many of these abuses took place.

First Nations' peoples resisted the policy of assimilation under the British rule and later under the Canadian Federal government legislation. In this policy, language played a significant role, as the Royal Commission Report on Aboriginal Peoples (1996) explained:

> The language is the cement and the bond . . . and when we begin to take that language away from the people, when we replace it with this other language called English, we tear the people away from the rudiments of that language in terms of the relationships of the people to each other, the relationship to the universe, their relationship to the animals and plants. We take away their interconnectedness and we leave them empty, lost and alone. (p. 464)

Again, people who are colonized have at least two possible ways to react. They can adopt the dominant culture, or they can adapt to some extent, without entirely losing their own languages and cultures. Language and culture are connected to power and identity.

As someone who grew up in a post-colonial era, in both a local, indigenous culture and a foreign, colonized culture, the subjective experience that I bring to my understanding of Reena's story heightens my awareness of these aspects of multicultural education. While reading Reena's transcripts and the research of others (Battiste, 1998; Battiste & Henderson, 2000) I became aware of multiple perspectives and interconnected understandings of language, literature and culture and the relationship with power. Ghosh and Abdi (2004) describe of assimilation of "the original inhabitants of Canada" as "organized cognitive imperialism" (p. 130). Colonial language, literature and culture can be used as instruments of pressure, or motivators to adapt to the status quo of the power relations. Resistance, too, can appear in multiple forms: adoption, adaptation,

assimilation, resistance and rejection of the dominant culture. This reminds me of Chaudhry's (1997) understanding of power relationships. She explains,

> There is no one right path to empowerment; there is not one right way to enact resistance against oppressive power relations. The terms of resistance and bids for empowerment emerge out of the specific circumstances of a particular life, and who is to say what terms and which bids are more efficacious? What matters is the challenging of power relations. (p. 449)

Reena's family's selection of a Catholic missionary school and preference for English as the language of instruction is one path to empowerment for a colonized people. Canadian Aboriginal people's resistance to missionary schools and rejection of English as the language of instruction is another way of enacting resistance within a power relationship with the dominant culture. There is not one fixed way of challenging the discourse of power. The important thing is to disturb the powerful, by finding ways to challenge their dominance. The method is not important; what is important is process. Reena's parents made the choice to gain power by learning the colonizer's language.

As Reena continued to tell her story, she told of her own unfolding awareness and her perception of who she was and what her position was in relation to others outside her upper-middle class status. Socially constructed boundaries took many forms. Reena's mother's socially constructed boundaries included not only the supervision of her daughters, but also efforts to ensure a high level of education in a language (English) that had social status and was identified with authority. Reena provided the following example of her mother's efforts to ensure that Reena was able to achieve well when she told me that, at the end of her schooling, she "*came first in the provincial exams and won*

a scholarship, [but] *the son of a Schedule/lower Caste, Cabinet Minister in the government came second and the government said because he is Schedule Caste and given the affirmative action policy of the government, he would get the scholarship."* Reena told me: "*My mom went to the office and said, 'It's my daughter's right to get the scholarship.' Then they also gave me the scholarship. My mother has always fought for what she thought was right and taught us to fight."* Reena's mother demonstrated to her that socially constructed boundaries can be challenged and negotiated. Reena's mother stood up and spoke in a way that is described by Greene (1995), when she says that, "Some people have begun to speak of bringing to bear limited resistance to the workings of power in local spaces" (p. 41). Speaking or standing up to fight for rights, even in small ways and in local spaces opens possibilities for change. It is interesting to note that Reena's mother appeared to conform to social expectations for her daughter (in relation to walking alone on the streets and relationship with males) but was willing to challenge the norms in relation to academic achievement. I began to wonder if the decision about Reena's scholarship was only made on the basis of caste or if gender issues were involved? At that time, not only in Asia, but also in North America, women's scholarship was not acknowledged. I began to think about Carol Shields' similar experience in the United States in the 1950's, when she was denied a scholarship at Hanover College.

> Shields had earned the John Livingston Lowes Award as the outstanding English major at the college. Nevertheless, the English Department told her, they decided to give the award to the next-highest ranking student because he was a man and the award would help him in his career. Graduation from Hanover was a liberating experience: the night before graduation, Shields and several of her

> sorority sisters held a ritual bonfire in which they burned their saddle shoes. (Shields, 2003, p. 5)

The question in my mind was whether or not Reena's experience was part of a larger social practice of the time in which men were considered more worthy of being awarded scholarships. Both Reena and Carol, although living in different regions, and belonging to different communities, were expected to fulfill social norms imposed upon them. These norms were restrictive, sending a message that Reena and Carol were not allowed to cross socially constructed boundaries. In the United States, Carol and her friends expressed defiance of the practice of preferential consideration of men over women in the awarding of scholarships. At this time women in most countries of the world experienced gender discrimination. In South Asia, Reena's mother expressed her defiance of a similar, preferential practice in which scholarships were awarded on a basis other than marks.

Reena elaborated on her growing awareness of her position as a woman, as she looked back in the past and reflected on her educational journey. She said:

> *In my childhood, I never made any decisions on my own. My mother had the social ideal of the pure and chaste girl which influenced her to keep us sheltered to the extent that she would not let me and my sister go to another city college for our undergraduate degree because it was co-educational.*

Gender-segregated schooling is a controversial topic in both Asian and Western education systems. As Strickland (1994) has shown, historically, the honor of an Asian family "has been tied to the purity of its women." (p. 68). Buitelaar, Ketner and Bosma (2004) explain further that, "Girls are supposed to show chaste behavior and to not bring shame on the family. A girl would bring disgrace to the family if she does not behave

herself" (p. 152). Reena recognized the traditional and cultural social ideals and practices in defining roles of women within her family. There was an edge to the boundaries; inside the home, the women were influential. Generations of females, including her mother, maintained culturally gendered norms, even though her father would like to have seen Reena study in an area of her interest. Reena said, "*My father would have liked me to study medicine, but the nuns discouraged the study of science or math, and they were not competent to teach these subjects at an advanced level.*" In Reena's school experiences, her mother made the decisions. It is interesting that most of the research literature on gender and education focuses on how educational institutions and systems perpetuate the gender divisions between the sexes, and not the role of family, which was more influential in Reena's case. According to Arnot (2002) much of the literature on school subjects and sex segregation within the school, places great emphasis on the fact that some subjects are perceived as either masculine or feminine. The *masculinity* of science or the *femininity* of domestic science can be seen as contributing to the unwillingness of girls to choose the former and of boys to study the latter.

Arnot's description of the unwillingness of girls to choose science over arts contradicts Reena's willingness to choose science over arts; the female nuns in positions of power discouraged the girls from pursuing sciences. It was this unfavorable circumstance that led Reena to the study of literature. Reena said "*I was eventually allowed to go to a British woman's college that was an extension of the nun's school I attended.*" Again, I found contrasting cross-cultural social ideals and practices in Reena's family. Her family allowed her to go to a British women's college instead of an intellectually highly rated co-educational institution. Patton (2002) writes that our culture

tells us what to see in our early childhood socialization and teaches us how to look at the world. Our moral and social value system tells us how to interpret what passes before our eyes. Reena's family was shaped by culture, and they in turn shaped her. The generations of females provided her with contrasting culturally gendered norms.

Silence

When Reena finished her schooling, she had a B.A. (Honors) in English literature, and told me that her mother said she should now get married; she silently respected her mother's decision. Reena said,

> *My mother had her own Victorian ideas of morality and thought her daughter should get married after her B.A. My marriage arrangements were being finalized, with a man I'd never met who was considered suitable for me in terms of socio-economic background. My mother said, `You get married and then you do what you want.' I had very little to say. My mother knew what was best for me. My father was consulted by phone because at that time he was out of town.*

Reena's sharing of her mother's story in regards to the importance of an arranged marriage, shows how strongly traditional Indian culture and values and the British Victorian culture are embedded within each other and are experienced by the local colonized people. Her parents' decision to send her to an English speaking school, while maintaining their own Bengali language and culture at home played significant contrasting roles in determining what she was to become. Reena's mother's ideas of 'Victorian morality' may have blended well into the local majority culture on morality.

Her mother's post-secondary education may have also reinforced her implementing what Reena described as *"Victorian ideas of morality."* In order to be a member of the upper-middle class, her family partially adopted the values of colonial culture, disseminated through the education system established by the British. Yet class consciousness was very prominent in the local culture of that time. Both the British class structure and the caste system would have shaped the class consciousness held by Reena's parents. Even though her mother was educated, schooling did not prepare her to break the cultural expectations for women, who were supposed to marry and please their husbands. Reena shared with me her current understanding of being married and said, *"But of course it doesn't work that way because when you are married you are somebody else's property."* However, at that time, Reena did not have this conscious awareness and her marriage was arranged.

> *I was young, and mentally like a 12 year old. I didn't know anything about men or relationships. This arranged marriage was contradictory in my mother's case, because on the one hand she thought women had rights, but on the other hand she had this Victorian morality which the English imposed on upper class women, particularly in South Asia.*

Reena's perception of her mother's concept of women's rights was that it was divided into parts; it was *'right'* to fight for a scholarship, but not *'right'* for her daughter to wait for or to choose the circumstances of her marriage. For her mother, she said, "*morality was defined by sex, not by lying or cheating; you are immoral if you have anything to do with males."* The standard of morality was different, based on interaction or relationships with males – as it was in the

Victorian era. It is significant to note how cultural values and practices, such as arranged marriages, intertwine within Reena's narratives. I was wondering who gave her mother authority/power to choose a husband for Reena and by what criteria? What was her father's role in her arranged marriage? It is worth noting that outside the family, Reena's mother fought for her daughter's rights to be educated and taught her to fight. Her voice in the decisions around her arranged marriage and the choice of place for her higher education were not included as her rights.

> *I had very little to say. It was the thing to do. I felt guilty the moment doubts entered my mind as to whether that was what I wanted. How could I be so selfish as to think of what I might want? There was no question.*

Reena met her parents' expectations and the cultural values of her family and society. In pleasing her parents, she gave up her own desires to resist the arranged wedding. Her voice was suppressed by her compliance with her mother's values. Again, I was reminded of an observation made by Carol Shields when she repeated a phrase commonly used in the past to suppress women's voices; "Woman, hold thy tongue!" (Shields, 2003, p. 26). Shields questioned the use of this phrase and asked, "Who makes the rules?" (p. 25). I too wondered who was allowed to speak and according to what rules; who was it who implemented the rules, and why?

Reena continued to tell me about her husband and his family and the first years of her arranged marriage. Her husband was an engineer and came from the same socio-economic and traditional Asian background as Reena did. She told me that *"Women in my husband's family have no rights. How can a woman think of what she should do? She*

has to think of what her husband should do." In arranging her marriage without including Reena's voice, both her family and her husband's family represented a traditional South Asian set of social class norms. Her family was to some extent ambivalent about women's rights; her husband's family was not. In the social structure of her husband's family, Reena's perception was that women had no rights. This was in contrast to her own family where she did have some rights, such as the right to fight for a scholarship. Ghosh (2002) refers to feminist theorists' points of view who "distinguish between sex, which is biological and gender, which is a social construct . . . Gender stratification is a social ranking that gives females a subordinate status" (p. 11). As a child Reena could not make any of her own decisions. As a married adult woman, she had even less autonomy than she had as a child. She was not allowed to think or act on her own because of her subordinate status. I wondered if Reena's stories of both scholarship and marriage were examples of what Steinberg and Kincheloe (2001) referred to when they said that "Gender in our critical conceptualization is a structural system of power and domination, and masculine identity is a socially constructed agent of this power" (p. 23). I would like to add that there is an even greater complexity to the understanding of any structural system of power and domination; that it may not only be a masculine identity that is an agent of this power, but, as in Reena's case, a feminine identity may also be an agent of this power. For example, Reena's mother participated in the power structure of her time and place by arranging a marriage for her immature daughter. Reena's apparent life of privilege was a restricted life. There were two layers: one open, the public life of apparent privilege because of her socio-economic upper middle class background; and one private, a life of oppression because of South Asian cultures.

Border crossings

The crossing of borders is not only a literal crossing of a man-made boundary. There are metaphorical borders created by differences such as those differences experienced when we encounter other languages, dress, food, and social customs. Reena told me *"Three days after I got married, we went to Germany because my husband had a job there, and this was an eye-opener because I couldn't speak the language and didn't know anybody."* Reena moved from her familiar position as part of the dominant, majority culture, into a position as a minority where she could not communicate with others. Reena was silenced, not only emotionally, but also linguistically and culturally. The transition she made in crossing borders of cultures and languages was not easy at that time. The challenges of crossing borders and experiencing isolation in Germany provided an opportunity for a gradual awakening to her position in relation to a wide community of differences. It was a stressful awakening. Reena said, "*I had a strong personality so there were terrible clashes with my husband."* Reena spoke briefly about her first experience of crossing borders. For example, shortly after being married she moved with her husband to Germany and lived there for almost one year. When she returned home, she had a son. Within a few years she moved again, this time to Canada to join her husband who had gone to Canada for graduate studies. Reena described this as a difficult time not because of language or culture but because her husband restricted her contacts with her family in India.

> *My husband was very controlling. For example, when my father was sick, my husband wouldn't pay for me to go back. My mother had to send me the tickets. When I arrived in India I found out that my father had already died, and I*

> *discovered that when my father was dying, my husband wrote him terrible letters about me, asking why my father didn't gift him a car, without saying the word 'dowry' to which my family was totally averse. My husband asked me to come back to Canada, and I said that the only way I would come back was if I could go to school.*

A few months later, she joined her husband in Canada on the condition that he would allow her to continue her education. He agreed as long as he "*didn't have to pay and saw no books in the house.*" Reena started at a university in Western Canada after ten years as a housewife. She began with a teacher's certification and got her Bachelor of Education. Reena told me, "*Other than times with my son and interactions at the university, I have blocked out from my mind the sixteen year period of my first marriage.*"

Reena not only struggled with domestic tensions, but also with academic tensions. Her stressful awakening to her position and her struggle to find ways to regain self-esteem in relation to a changing and widening situation is similar to the description offered by Ghosh and Abdi (2004) of Freire's concept of conscientization.

> As people become conscious of the conditions as well as the nature of their oppression, they acquire the critical faculties to proactively respond to their relationship with their social and physical environments, becoming capable, in the process, of transforming their lives vis-a-vis their oppressors. (p. 23)

Reena became capable of transforming her circumstances as she became conscious of her conditions in her domestic life. She shared the tensions she experienced as a woman.

> *My traditional marriage to a chauvinistic man was a complete reversal from a peaceful and happy childhood to one of a suppressed young adulthood. Yet I*

> *accepted it. The reason, I feel now, is best explained by the Indian psychologist Ashis Nandy. He points to a pseudo-innocence which leads Indian women to an unawareness of the indirect psycho-social benefits of being a victim.*

Reena was no longer unaware. She became aware of her unprivileged position and instead of continuing to accept this, she made a decision to empower herself through education. She accepted the challenge to come out from the four walls of the house of her husband and enlighten herself through acquiring knowledge.

Now she encountered a different set of tensions. Even though she was located in one geographical space, still she had to cross cultural, institutional and systemic borders and understand others' ways. For example, she said "*In Asia at the university level you don't write research papers, you write only exams.*" She was not used to writing research papers but she had to adopt the Canadian system of education in order to be successful. Learning to do this was not easy. She described how she learned the skills she needed to negotiate these differences.

> *At a Western Canadian University, I remember receiving a B in a class assignment. I asked the professor, "What should I do to get an A?" She couldn't give me any justification for my low mark. But she noticed the fact that I questioned her, and after that I began to get straight A's. My professor eventually suggested that I should continue with further studies, but I thought I shouldn't because my marital situation was so bad. I planned to become a teacher.*

Reena was learning to express her own voice and to stand up for her rights. In her past, her mother had fought for her scholarship, and now, Reena found that she could stand up for her right to have a position as a graduate student. She began to find her own ways to

move out of her bad marital situation and to plan for her own future. She realized that one of the ways to become independent was gaining status as a teacher. As she was struggling to become a teacher, she was also developing intellectual, academic relationships with her professors. She elaborated saying that, *"On the advice of one of my professors, I applied and got scholarships for my MA. Reluctantly my husband allowed me to continue."* When she finished her Masters, she taught in an elementary school, using her background in musical training (piano), that she had acquired in her private schooling.

In the telling and retelling of her story, Reena shared her experiences and found a way to reflect on her past and make sense of her present. She had been entangled in a web of cross-cultural contradictions and step-by-step or story-by-story. Reena was bringing her own voice back into her life. There were interwoven stories going on in her life: first, her experiences of pursuing her education (graduate and otherwise) and second, her relationship with her husband. In the first story, she tells of many situations of experimenting with breaking the bonds of colonization and challenging what was just taken for granted in the environment of school away from her husband and his critical and controlling gaze. The second story tells how she slowly moves to end the relationship, all the while not fully feeling confident. These are examples of how we live multi-storied lives. I was reminded by Clandinin and Connelly's (2000) description of "Narrative inquiry, as always, multilayered" (p. xvii), while writing Reena's multilayered stories—childhood stories, school stories, border crossing stories.

Breaking the silence: Developing relationships

After getting her Master's degree and teaching for a while, Reena continued her education at her Western Canadian University working on her Ph.D., beginning in the 1973 – 1974 school year. One of her professors who taught Comparative Education encouraged her to apply to the PhD program. Reena said,

> *Dr. Johnson (pseudonym), who used to teach us Comparative Education in the Master's program, asked me to apply, so I applied. He said, "Who would you like to work with? I could be your supervisor." I said, "But you won't have time." He was the chair of the department. I still remember his response. "I will make the time." Then I thought, Oh, my God, what have I done, he will never be there to help me, and I need a lot of guidance in the PhD program. I reluctantly became Dr. Johnson's student.*

Because she was encouraged by her mentor, she decided to continue her education despite her unfavorable domestic situation. It is surprising that a male, white professor who was in a very powerful position offered to be Reena's supervisor. Usually students find the supervisor they would like to work with and then request them to be their mentor. Reluctantly Reena became his graduate student, knowing that his administrative position might be an obstacle to the time and guidance she needed as a minority student. Although he promised to make time for her, she was still worried in her heart. It is interesting to note that Reena was chosen as a student by an elite white male in a powerful position. Her expectations were that she would need more time, because she lacked confidence. She shared her struggle, saying

> *I didn't have the confidence; my husband constantly battered my ego. My son was in school and my husband said if you do your PhD I don't want to see a single book in the house. All my books were in the office and when he came home I couldn't study. With great difficulty, I did my case study in another province for my PhD research. Dr. Johnson came to meet the people with whom I was going to work and he was very supportive. He didn't know my personal situation. He thought that since I was there with my husband, everything was fine. But when I went back to get my degree I went alone. I was not working but I had enough money from the scholarships which I guarded very carefully.*

I wondered if, at this time in her life, Reena was already becoming prepared for living within a space of her own, breaking away from the culturally imposed silences of her childhood and married life. The space of her own may be the space described by Bhabha (1994), as a "liminal space." Bhabha (1994) uses the images of rooms, hallways, and stairways within a house to convey the idea of spaces in which the merging of the "subjectified" self may occur. A room in a house represents a specific self, but when this 'self' comes into the hallways and stairways, that space becomes a liminal or "third space" in which hybrid identities have the potential to evolve in what Bhabha (1994), Spivak (1995) and Payne (1996), describe as a process of "hybridity," the occupying of in-between spaces. For example, in the past, Reena had accepted a position of silence. Now, she began to negotiate this in-between space by breaking the silence. She said that her *"cultural baggage,"* which did not allow her to speak up in front of her husband and mother, and her increasing lack of self-confidence were making her physically ill by the time she moved to the province where she did her research with her husband and son. Her

education in Canada was making her aware of her rights as a woman. Reena was also concerned about the effect of her home life on her son. She shared an account of her awakening with me:

> *One day my husband told me, when you get a job, let's get one thing straight. You will turn over your pay cheque to me. I said, "Why would I do that?" He said, "It's mine. Because you are my wife and your money is my money." He never spent a single cent on me. It was then that I realized that this would never work. I decided that I was leaving. I'm leaving, and I am taking my son with me, and I am not coming back. This is the first major decision I had made in my life, I drove all the way to Western Canada from Eastern Canada with my son.*

In the past Reena endured the limitations and boundaries imposed by her husband, but the control of turning over her pay cheque to her husband was another turning point in her life. Reena finally realized the limitations imposed by her husband's boundaries and became aware of her own power to reconstruct her life. She became knowledgeable in the sense that Lather (1991) described, "knowing" as empowering a person who is oppressed to overcome his/her own oppressive situation. This realization and empowerment was the vehicle that helped Reena break the silence and take a stand against her husband's expectations. Knowledge and the developing relationship with her mentor gave Reena favorable circumstances and confidence. She arrived in Western Canada even though she had no money and was looking for a job. "*When I came to the west I heard that they were looking for a temporary appointment for a year.*" She contacted her

supervisor/mentor in regard to an opening in the university where he was in a powerful administrative position. She said,

> *I went to my supervisor and said, "Why didn't you tell me about this job?" He said, "You were in Eastern Canada with your family. Why would you come to this city for a year?" I said, "I am applying for the job because I need experience. I am not going to sit at home after my PhD." He directed me to contact the person concerned and to send in my application.*

Even though Reena did not have the support of her husband, she was confident in her supportive relationship with her supervisor, who provided her with sincere guidance and support and helped her to build contacts. Her questioning of her supervisor reflects that their relationship wasn't hierarchical, but was collegial. Her mentor created space and place for her in the past by caring and standing up for her. Reena was confident that this time again, he would find ways to understand and address her needs and expectations. Her mentor's care and kindness opened possibilities for Reena. Others in the department however, were not supportive.

> *My Master's supervisor was not happy. I heard later that he never forgave me for going with Dr. Johnson. He opposed my job application and said "She has never been a teaching assistant." I had 2 years teaching experience in an elementary school in Canada. My Master's supervisor went to my Ph.D. supervisor and said, "The committee has chosen Reena but I don't think she should leave her husband and son." My supervisor said to him "That is Reena's decision, not yours."*

It is interesting to note that a white, male supervisor was supportive and used his powerful position as an administrator to take a stand in favor of Reena's decision to become an academic, whereas the other professor tried to block her progress by arguing that she had no university teaching experience and that she should uphold her obligations to her husband and son. This account reminded me of Anzaldua's (1999) description of her own experiences, which she called "racialized subjectivity" (p. 3). She described subjectivity as a "borderland . . . a vague and undetermined place created by the emotional residue of an unnatural boundary. . . . People who inhabit both realities . . . are forced to live in the interface between the two" (p. 3). According to her, this borderland is a third space in which subjectivity struggles through tensions. Reena struggled in this 'third space' that was full of tensions made more challenging by the professor who was set in his attitude toward women and who had not crossed cultural boundaries, despite living in Canada. He lived within his own, subjectified space, a space that Anzaldua (1999) called a "closed country" (p. 11).

Despite the opposition from the master's professor, Reena was successful, in part through the support of her powerful mentor. She said, *"I got the job as Assistant Professor in the university in Western Canada. I left my husband."* Reena started her academic career with a one-year contract in the same faculty where she did her Ph.D. Without her husband's support, she continued her struggle to find a tenure-track position in academia. *"I applied for jobs everywhere and I didn't get any responses. There were no advertisements. I had also applied to a large University in Eastern Canada."*

At that time when she was applying for positions, the academic openings were in the areas of women's studies and multicultural studies, but she was looking for a position in comparative education. When Reena was a student, "*There were no studies such as women's studies or multicultural studies at that time.*" By the time she began to apply for academic positions, there were few openings in her specialization and she had not taken courses in women's studies or multiculturalism.

Reena was looking for a job because she was struggling financially, and because she wanted to become independent and "*do what I want.*" Reena's account of her husband's unsupportive attitude towards her career, and the Indian professor's opposition to her application were examples of attempts to locate Reena within the space of their cultural expectations, that is, within what could be described by Anzaldua (1999, p. 11) as a "closed country". Reena experienced stress in emotional and financial aspects of her life and in trying to find ways to create her own position in the academic community. By creating a position for herself she was trying to gain confidence and power.

Reena submitted a paper to the annual meeting of the Learned Societies' Conference, and it was accepted. She turned to her department for financial support. *"I was going to the Learned Society conference, but I didn't know how to get funding. I went to Dr. Johnson and requested advice for finding funding."* He again helped her to access travel funding to attend the conference even though she was on a one-year contract. At the conference,

> *Someone approached me and introduced himself as John from Eastern Canadian University, saying he had been sent to interview me. We sat down and talked. He had done his PhD with Dr. Johnson too, and told me that Dr. Johnson had highly recommended me. He said, "I am going to call Dr. Johnson and ask about you." As soon as I came back to western Canada I informed Dr. Johnson they would call him. After a long wait, I went again to Dr. Johnson to ask about the position. September was coming. I had not heard from him. He called the Dean, asking for an answer. The Dean called the Chair, who had interviewed me, but I still didn't know if I got the job.*

Reena's account of finding a position in academia and her strong relationship with her supervisor is very significant. The privilege of working with someone who cared for her, and at the same time had a powerful position provided Reena with encouragement, support, contacts and opportunities. Now in the position of colleague working with Dr. Johnson, although she was on a one-year contract, she was assured continued mentorship, and this eased her way through the process. Reena got a call:

> *We have a one year appointment because someone is going on sabbatical leave. John was furious that Dr. Johnson had called his Dean, but Reena explained that she hadn't asked him to call. I let him do the screaming and shouting and I kept quiet. John calmed down. He informed me, however, that we were going to teach a graduate course together. That meant I had the job.*

The relationship with her mentor provided Reena with privileges and contacts that might have otherwise been unavailable and that assisted her to find a job. Dr. Johnson, her mentor, was helpful throughout her PhD program, as well as during her quest to become an academic. Reena said, "*I had a good mentor. I was at the right place at the right time having a supportive mentor who was in a powerful position in the Faculty of Education to ease my way in the process of becoming a professor.*"

Becoming an academic

Reena started her teaching career in an English-speaking environment, which was in Western Canada. Since she was accustomed to the system, it was easier for her to start her teaching there. She was comfortable in that environment because of the network of relationships she developed during her graduate programs, but also because of her childhood experiences in an English immersion language school in Asia. Reena said, "*I never had to struggle with English, that was my advantage. When I came to Quebec, though, learning French was a problem.*" She continued:

> *Coming to Québec I had to work hard at French. I started teaching an undergraduate and a graduate course (both in English). At the graduate level I taught with John, who had already ordered a text called The Anatomy of Racism. I had not heard of multiculturalism, nor racism, gender or women's studies. I had to do a lot of reading compared to him.*

At Reena's University in central Canada, there were not only the course design and teaching challenges faced by any new instructor, there were also the challenges associated with language. Reena is in an English speaking university in the French-speaking province of Quebec. Quebec is "committed to preserving and promoting its official language. . . . not only as an essential communication tool, but as a common symbol of belonging to Quebec society" (Government of Canada, n.d.). For Quebecois, the promotion of French language and culture are very important for the preservation of their Francophone identity. For Reena, French language and culture were perhaps more challenging than adjusting to the educational system of Western Canada. She said, *"I didn't have much of a culture shock when I came to Western Canada, because I lived in a Westernized part of Asia. Things were not that different and the language was not a problem for me."* She went on to say that she did face a problem with the use of French in the beginning of her career. Although she had to contend with the difference in language (French vs. her familiarity with English), she was familiar with the Canadian education system in general because of her teaching experience in Western Canada. While adopting to the languages and cultures of Quebec, and establishing herself as an academic, Reena also faced the challenge of finding a permanent position. Fortunately, in her department, someone went on sabbatical and Reena was offered another one-year appointment. In her second year, she wanted to establish a long range plan for herself and she went to the Dean and asked: *"Can I get a tenure track appointment? As I was talking to him the telephone rang. It was the Dean from*

another University wanting to hire me. At that moment the Dean decided to keep me!" The following year she applied for tenure. She described the process:

> *When I applied for tenure, the Dean asked if I would withdraw my application because there were 2 or 3 people who also had applied for tenure. He said that if I withdrew my application and applied next year, I could apply for both a promotion and tenure in the fourth year." I asked if he could guarantee that and he said," Of course I can't guarantee but you have a very good CV, the only thing I suggest is that you get into more committees." I withdrew my application and those people got their tenure and I got into more committees at the university level.*

Reena's struggle to find a permanent position continued. She negotiated and followed the advice of the dean. She worked on several committees, for example, she worked with the Advisory Council for the Centre for Developing Areas Studies; the Ad hoc PhD Admissions Committee; and the university's International Advisory Board. By her fourth year of teaching, she had become aware of what was needed in order to become an academic. Reena was establishing relationships, academic and community networks, publications and teaching experience, all part of the complex expectations for becoming a tenured academic. Four years after beginning to teach at the Central Canadian University she said: "*I applied again this time for tenure and promotion. I had many publications and had worked on many committees by then and I got my promotion and tenure together in the 4th year."* In the time since she had left her husband, Reena had gained confidence, become aware of her abilities, broken her silence, and learned to express her voice

in the contexts of the systems of communities and universities. Reena's identity was being transformed and shaped, and reshaped, restructured by discourses used by academia. In this process she was fortunate that she met her second husband, a leading scientist who mentored her through the progression of getting full professorship quite early in her career. This emerging of a new 'self' is based upon Foucault's (1994) use of the term. Discourses are structured ways of knowing which are both produced in, and shape culture. Discourses are laden with power and institutionalized as practices, which is instrumental in shaping individuals as subjects (p. 183).

Reena's vision of multicultural education

Reena said that *"Some Faculty members still think multiculturalism is a song and dance routine."* For her, the *"food, festivals and fun"* approach to multiculturalism is not enough. She believes more than awareness, tolerance, and the odd ethnic meals are needed. Her conception of multicultural education goes beyond the three F's and she insists that multicultural education should aim to empower all students, not just minority learners with an ethical and democratic vision of society. That includes various notions of difference, for example race or ethnicity, culture and social background.

When Reena started at the university *"there was a good Comparative Education Program and 'Culture and Multiculturalism' was an important course."* She explained that for a long time in Canada multicultural education meant how the

minority culture should change. Reena agreed with part of this understanding of multicultural education, saying,

> *The minority culture person has come and will try to assimilate and adopt. For example, if you live in western Canada, you have to assimilate by speaking English. In Quebec you assimilate by communicating in French. Another example is the wearing of a sari. In the winter it is not going to work to wear a sari. There are practical aspects of assimilation.*

Reena believes there must be action on the part of the majority culture as well: "*The majority culture has to learn to accept and welcome.*" Both have to come to terms with otherness. To accept and to welcome is more than to tolerate which is a word that is inadequate. "*I hate the word tolerate. My understanding of the English word 'tolerate' is 'to put up with.' You have to respect; respect is the main word, an absolutely crucial word.*" These ideas have implications for teaching multicultural education. "*There are implications for education, for example, the majority culture has to be sensitized and understand other cultural thought. The minority culture also has to change, otherwise don't come here.*" In Reena's mind, the minority cultures have to make some kind of compromise in order to be successful in the Western education system. Her expectation for the majority culture is to be sensitive and for the minority culture so that they can together build a common culture. Otherwise, her advice is: *"not to cross the boundaries if they are not willing to adopt new ways".* My understanding of her expectation is that minorities must be mentally prepared. Children easily adopt new behaviors. I wonder, however, is it possible for mature adults to change and adopt new behaviors?

In order to be successful in the new environment, and to adjust to find spaces and places, Reena said that: *"The simplest definition of culture is how people respond to their new environments. You come here with certain baggage. When I first came here in 1969, I hadn't even heard the word multiculturalism. I definitely had to change and adopt."* While defining culture, Reena observed that people respond to new environments and that despite their past experiences, they must change by adopting the new environment. This is an expression of Bhabha's (1994) theory of mimicry used as a strategy of colonial power and knowledge. He shows mimicry to be an ironic compromise, reflecting the ambivalence of colonialization. In his view, colonialization attempts both to appropriate the Other through 'reform, regulation, and discipline' as well as to subjugate the Other as a threat to both 'normalized' knowledge and disciplinary powers. The effect of this mimetic strategy is to create a subject of difference that is almost the same, but not quite. This statement reminded me of Reena's assertion that in order to be successful the minority culture has to work within the mainstream culture—but that it will always retain the 'baggage' of past experiences. The colonized *Other* sometimes loses its own identity in the process of almost, but not quite, assuming the identity of the colonizer. I agree with Bhabha that mimicry can give the colonized authority and can challenge the underlying assumptions of colonialization. However, the implications of this strategy of mimicry in the process of colonialization are staggering, for both the colonized and the colonizer.

As a member of the colonized Other, as an Asian minority female, marginalized by her first husband and even by her Master's supervisor who had a

minority background with cultural baggage attached, Reena has conscientiously prepared herself to face challenges in introducing multicultural education. She said:

> *In 1977, I wanted to introduce a new course in multiculturalism, but instead of the word 'multiculturalism' I used the word 'intercultural.' The word multicultural is not used in Quebec simply because it is a federal government word and they don't use it. I proposed the intercultural course for teachers as an elective. First I had trouble getting it through, but once it got through, students would not register. I inquired why students were not interested. I found out that their academic advisors told them not to take that course.*

As a beginning academic, Reena tried to bring forward intercultural education, but there was resistance within the faculty. I wondered why the academic advisors resisted her new course. Reena had prepared the course with sensitivity and awareness of cultural and political issues, for example, she highlighted the subtle differences in language between the federal policy on multicultural education and Quebec's take on intercultural education. It is interesting to note that the difference was not in promoting multicultural or intercultural education, but simply in wording. Reena was aware of the complexities of language, in this case, aware that Francophones interpreted the meanings of the words 'multicultural' and 'intercultural' within political, historical, and subjective contexts.

In designing her course outline, Reena carefully used the word *"intercultural"* instead of *"multicultural,"* and this allowed her to accomplish what could not be accomplished by using the Canadian Federal Government word or

term - multiculturalism. This illustrates the power of language. Critics like Foucault (1994) and Steinberg and Kincheloe (2001) would contend that within any social, educational, political, or economic environment, language and culture are power. Knowledge can lead to a shift in the traditional power balance, that is, once one has 'power' via language, one can use that to reframe and reconstruct the discourse. It is by the awareness of the power of language that each individual can break out of the institutionalized, colonial structure and redefine him/herself. By using the language of Quebec government, *"intercultural education,"* Reena began the process of reconstructing academic discourse. Reena further explained:

> *Quebec's intercultural policies are based on language learning. Legally, intercultural policy says that people can be different. However, the Francophone media stresses the value of speaking the French language, which I totally agree with. Whether it is English in Toronto or Calgary, or French in Quebec, you must learn the local language.*

Reena understands the value of learning and speaking French is an illustration of the writing of the feminist theorist, Lorde (1982) who used a metaphor to explain this idea. She said that it is necessary to learn to use the tools of the master in order to dismantle the master's house. She suggested that there is power in knowing what the master knows. However, according to Reena, that is not enough, you have to be able to use the master's tools with more skill and hard work than the master. Reena did this by using the language *"intercultural"* instead of *"multicultural"* and also by involving herself in high-level educational policy in the English school board. She said:

> *Later, I was involved with the English school board, helping to develop a policy on multiculturalism. The board also asked prospective teachers if they had intercultural education in their teacher-training program, when hiring an applicant. That gave impetus to start intercultural education. Then the university realized they had to do something about it. First it was an elective and later it almost became compulsory. Then the Quebec government made it mandatory. However, just having a course on the books is not enough.*

Therefore, for teachers to be hired, it was a requirement for them to take intercultural education courses. Even though the Quebec government was open to promoting intercultural education, still there were tensions that the faculty may not be prepared to teach mandatory intercultural courses to all student teachers. Efforts needed to be made to teach this course effectively.

According to Reena, "*You must learn the skills that enable people to become powerful.*" In relationships involving power, critical thinking is important as a means to identify and analyze ways that power shapes consciousness (Steinberg & Kincheloe, 2001). Reena reminded me that "*people who have lived in Quebec for awhile are very well aware that their society is multicultural. The Quebec Human Rights Charter was the first in Canada,*" and that "*multicultural education develops critical thinking, which is constructivist and analytical.*" Further, she elaborated saying that *"people will have to think of multicultural education as good education. All courses should be taught through multiple perspectives.*" Reena's background made it possible for her to be aware of the

complexities of teaching an intercultural/multicultural course and thus to identify and adopt skills that enabled her to be a successful educator within the boundaries of the language and culture of academia within Quebec.

From vision to practice

Reena elaborated on how she put her vision of the power of language and her knowledge of the history of Canada into her teaching practices. She said:

> *The federal policy has been aimed at making Canada a 'just' society. The implementation of this policy in education in English-speaking Canada has been far from satisfactory, and there is a great variation among the provinces. In Quebec, the federal policy of multiculturalism is ideologically opposed to the vision of French-Quebecois nationalism. While the federal policy of intercultural education has made some attempts to integrate immigrant populations, the focus remains on linguistic programs.*

Historically and politically, Quebec is in a unique position in relation to the other Provinces and Territories. At the time of Confederation, in 1867, Quebec was granted special rights that were written into the Constitution. In Canada education is a provincial responsibility and education policies differ in each of the provinces. However, there is a sharing of expenditures and support of public education between the provinces and the federal government. Reena explained how, in teaching, and administrative work, "*We have to be fair, after all multiculturalism is*

for a Just Society, like Trudeau said." She shared the struggle she faced when she became a senior administrator, describing it to me saying:

> *Later when I became a senior administrator I used to go to these meetings which were run only in French, not a word in English, with the government, five times a year. They understood that while I spoke French, my French is not as fluent as theirs. If I didn't understand, I would stop them and say I didn't understand. I also recruited instructors in the area of multicultural education.*

In that position, she was able to find a supportive community who helped her to understand the French language. She was not shy in her desire to become knowledgeable, even in that position. During this time, she also hired assistant professors from minority groups. After a four year break from teaching while working as a senior administrator Reena again started teaching in 2004.

Reena continued describing her teaching practices, offering details about the structure of her current courses, saying:

> *My graduate classes on Inter/multi/cultural education are organized in seminars. We discuss articles and my book. I have several questions for the students and the answers are not something they will get in the text. They have to involve themselves in finding the answers. When one person does that, another person will say something else. I always tell them it is fine to disagree. I don't like students sitting there passively, and not questioning me. These are teaching methods which are more open, which are very good for multicultural education. I give a list of things like role*

> *playing, dialogue and conversation, all these are very important. I use an interactive approach and that means you want to encourage students to ask you questions.*

Reena, in her graduate courses, tried to involve students in critical thinking so they can argue openly, even questioning her ideas. According to her, open methods that create role playing, dialogue and conversational opportunities give students a chance to explore important issues such as multicultural education. This encouragement of disagreement opens possibilities for students to thoroughly explore and investigate discriminatory educational practices and issues such as inter/multicultural education. Thornhill (1984) highlighted the fact that "non-white students in Canada are exposed to discriminatory educational practices which, like a multitude of timeless voices, tell them loudly or softly that they are intellectually, emotionally, physically inferior" (p. 3). Literature suggests that although multicultural policies and acts have been in place for well over twenty years, equitable policies at universities continue to be challenged by white faculty members on the basis of academic freedom. In this case, Reena as a brown female is trying to sensitize her white majority students, by various activities. Another method she uses is film.

> *I use a lot of films at the undergraduate level but at the graduate level, only a couple. I think films tell a very important story. However, all this will depend upon your critical thinking. For example, in my class, there are people who are from mixed backgrounds; some are from upper middle class backgrounds, some are from working class backgrounds. We talk*

> *openly about this in the classroom that those who are in privileged positions ought to know their privileged positions in order to compare what others don't have. We have to know and be sensitive to all these issues and we can't take anything for granted.*

I think that the purpose of using critical thinking is to uncover the socio-economic differences that students bring to the classroom. Open conversations allow students to become knowledgeable about privileged and unprivileged positions, so they can avoid taking things for granted. Sensitivity to differences may assist students in their student teaching and future teaching practices to avoid discriminatory practices. Razack (1998) proposed that "critical educators must take courses on central histories and learn from their students experiences themselves" (p. 42). This is an endeavor to promote critical reflection on the life stories and experiences of students' everyday lives. To model this, Reena shows sensitivity to the students and respect for them. "*You have to be very sensitive and should not in classes make anybody feel inferior. You respect everyone in the class.*" Class discussions do not always go smoothly when people with such a variety of backgrounds begin to talk and ask questions. She says

> *I won't say its smooth going because in classes sometimes we have very, very difficult students and situations, where two students may argue about something. But you know, you get over them by pointing to something objective, for example, the University Declaration of Human Rights.*

There are always tensions in teaching, because students are coming with different backgrounds and see and argue things differently. But according to Reena, it is the

teacher's responsibility to handle the situation by referring to the policies or acts that help students to see things more objectively: *"I think students need to learn about the concept of multiculturalism, its history, policy and comparative examples in a separate course."* Although she is suggesting a separate course so the students can be informed in their arguments, she believes that the structure of the pedagogy, the teaching style and techniques of this separate course "*should be taught through a multicultural pedagogy and epistemology."* While discussing the issue of multiculturalism, Reena emphasizes her belief in the importance of background information in order to assist and prepare the students for future understandings of cultural and multicultural education. She states, "*Students will learn about multiculturalism – its history and policy and understand concepts such as ethnicity, race, discrimination. Another objective is to have them learn about methods of teaching that will enable the feeling of intercultural/multicultural understanding."* Reena's objective in her course outline was to inform her students about the value of understanding the definition of multicultural education. The Multiculturalism Act asserted that Canadians should be respectful and inclusive in the face of difference. While explaining her own point of view of multicultural education, she said:

> *I think that the important point is to understand multiculturalism as more than ethnic cultures. In my mind multiculturalism has nothing to do with ethnic cultures, but it has everything to do with difference and how some differences make a big impact in terms of discrimination and racism, lack*

of access, lack of opportunities, differential treatment, oppression, vulnerability, all these things.

Reena's understanding of multiculturalism, an understanding that she encourages students to develop, is fundamentally an understanding of difference and how difference plays out in all spheres of life. Reena's focus in designing her courses is to ensure that students will acquire knowledge and understanding of the relationship between knowledge, culture, power, and social policy, and be able to discuss these issues. Reena's broad approach to teaching inter/multi/cultural education allows students to think about the consequences of discrimination and racism, like systemic inequality. Dei and Karumanchy-Luik (2004) suggest that anti-racism education is an institutional response to fracture the racist discourses. Reena's teaching challenges institutional and systemic racism. Similarly, Ng (2003) says that the main thrust of antiracism education is to change institutional and organizational policies and practices that are discriminatory and impact and transform individual attitudes and behaviors that reinforce racial bias and inequality. Anti-racist education is based on the principle that race is anchored in the experiences of racial minorities in society and that anti-racist education is a tool for social change and justice.

Reena then turned to the organizational aspect of her classes, and shared with me her ways of teaching and learning. For example, for her course, Culture in Education (Course Outline, 2004), she deals with the concept of culture and the relationship between cultural differences and the education process in English and French Canada. She encourages the students to discuss the significance and

implications of a trend in pedagogy to include the history, lived experiences, and the consciousness of those who are different from the traditional culturally dominant group (Course Outline, 2004).[13] Reena allows her students to involve themselves and gives them freedom to disagree and question her. "*At the graduate level I choose the reading material, and we decide cooperatively who is going to do what parts of the readings. I always learn from the students' experiences.*" As of 2005, Reena expects her students to write a personal journal that relates academics to their own cultural experiences in school. She explains:

> *Students write only two pages. Their writing is personal and it is powerful. Their journal reflects on their own cultural experience of going to school. This reflective piece is a very frank assessment of themselves, relating theory to their cultural privilege or lack of privilege as they have experienced it in life. For example, students have to think about "What is white racism?"*

The purpose of Reena's reflective activity is to assist students in exploring their own spaces, identities and motivations, and to question the reasons behind their actions so that they can become consciously aware of their own positions in relation to society. Reena, while telling her story, stresses the value of the reflective papers that she recently started assigning (in 2005). In that assignment she includes the topic of racism, alongside the multicultural aspects of the course. Engaging students in the question *"What is white racism?"* allows students to become more conscious of the racism that exists in every society. Another activity Reena suggested, to "*discuss identity and the development of self concept*" is role playing. This helps to

[13] Reena provided me with course outlines from 2004 to 2005. Anything previous to this was not available.

make her students consciously aware of their development and growth in understanding inter/multi/cultural education.

After working for several years in the area of inter/multi/cultural education, in her 2005 course outline Reena displays conscious efforts to become more knowledgeable about racism. Her conversation about racism reminded me of Miles' (1989) definition of racism as "a view of social groups as having a 'natural,' unchanging origin and status and as being inherently different and possessing negatively evaluated characteristics and/or inducing negative consequences for other collectivities" (pp. 75-79). Reena's idea of difference is similar to the one expressed by Miles:

> *Multiculturalism has not only to do with culture; it has to do with difference. Negative self- concept is based on discrimination and the politics of recognition. The main idea or goal of multiculturalism is a just society. Justice means no discrimination, equal opportunities and equal rights and participations. That means all Canadians, whether new or not, should be reflected in all levels of society: in politics, the medical and legal professions, in the universities, and in the school system.*

She talks about negative self-concepts, and how they are derived from discriminatory actions. She believes that multiculturalism is not being blind to differences and respecting differences of all kinds, and argues that the acknowledgement of difference may lead to a just society, where everyone has equal standing.

In the beginning of her career as an academic, Reena started with a vision that minority cultures coming to Canada must assimilate specially to language and culture while the majority culture has to accommodate, and create space and place for the minorities. This would lead us Trudeau's ideal of "the Just Society" where everyone can have equal rights to be successful in society. By creating space and place, both for minority and majority have to be sensitive and culturally aware of differences. While sharing this story I learned how Reena implemented this vision in her teaching practices. She became knowledgeable, and she helped others to become knowledgeable at the same time.

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CHAPTER SIX

Quilted Narratives: Voices and Patterns

We look back and analyze the events

Of our lives, but there is another way

Of seeing, a backward and forward-at-once

Vision, that is not rationally understandable (Rumi, 2004, p. 27).

I began my research with the question: "What are the personal and pedagogical experiences of two Canadian teacher educators who endeavour to engage with the complexities of teaching anti-racist, multicultural education in their graduate courses?" As I reflected on this question, on the field texts and research texts that I had written, and on the many conversations I had with my participants, I came to a new understanding of Clandinin's and Connelly's (2000) description of a metaphorical three dimensional inquiry space. In this space of narrative inquiry, I moved backward and forward, inward and outward, from personal to social. I also came to a more in-depth insight into Conle's (1996) description of changing knowledge. Conle (1996) describes the process of changing knowledge as "resonance," meaning "connections . . . that is, a way of seeing one experience in terms of another" (p. 299). Although I had written these quotations into my chapter on methodology, the recursive process of telling and retelling within the three dimensional inquiry space led me to a new appreciation of the necessary processes of research. Throughout our conversations, recurring ideas, which I call narrative threads, became visible and these threads enabled me to stitch together each participant's narrative in a way that was no longer straightforward and linear. In the recursive process of telling and retelling, I began to see connections throughout the

narrative accounts of my participants. Narrative inquiry was helpful as a means with, and through which, I could make sense of the voices of my participants and my own voice in an interwoven telling and retelling of our experiential knowledge. The process was similar to what Bateson (2000) suggested when she said,

> Stories of individuals and their relationships through time offer another way of looking, but we need ways to tell these stories that are interwoven and recursive, that escape the linearity of print to incite new metaphors. I believe the choices we face today are so complex that they must be rehearsed and woven together in narrative. (p. 247)

My dilemmas in the construction of this research text became: How do I re-present my participants' language and, how do I interweave my understanding of their personal and pedagogical experiences and my changing knowledge that emerged through the interwoven and recursive telling and retelling of our stories? In my research my participants and I told stories of our childhoods, schools, learning and teaching experiences. As I reflected on the dilemmas of form and re-presentation, I recollected my grandmother's ways of *re*-presenting stories associated with quilt making. My grandmother's friends and employees brought scraps of fabric, ribbons, threads, beads, and tiny mirrors from all sources; some old, some inherited, some new. Each of these pieces had a story attached to it; a story of who had made what out of the rest of the fabric, who bought it and where, and their purpose in bringing this to my grandmother. Although there was an intended purpose for each quilt, no one in the quilting circle knew specifically who would be given the quilt when it was finished. The purpose for the quilt determined the brilliance of the colour, the texture of fabrics chosen, the size, and the pattern,

but no one knew precisely what would be the finished texture of the quilt. Only after the collection of the fabric pieces, during the making of the quilt, were decisions made about the usefulness of each patch or part and the shape and texture of the quilt emerged. The quilters looked at the material and came up with an idea for a design or pattern to symbolize the purpose of the quilt. A pattern was applied to the fabric, then pieces were cut and sewn together to form the blocks that were part of the larger pattern. Finally, the quilters assembled the pattern with very small, careful stitches.

When the quilt was completed, the decision about who would receive the quilt was made collaboratively. The quilt was given to a bride, a newly born child, a pregnant daughter or daughter-in-law. In the whole process of making a quilt, from the collection of the pieces to giving, always there was a passing on of the complete tradition to a younger generation. Thus the process of quilting, as well as the resulting quilt, included a tradition of story, history, warmth, respect, affection, and culture.

As a researcher, I have engaged in a process similar to quilting. I engaged in conversation, as quilters do. I composed with my participants' research transcripts a kind of metaphoric fabric from which the text was formed. I looked with care at the transcripts I had assembled, I searched for patterns and themes, with attention to detail, and I chose words that brought the assembled parts together with meaning. I wrote the narrative accounts of my participants to create discrete sections of chapters or patches. As I looked at the pieces of my research material, I recalled something that Young had written in his book, *Breaking the Mosaic* (1987). He sees the laying out of a

multitude of perspectives as a process that offers some potential for different ways of seeing. Different ways of seeing offers possibilities "for connecting academic disciplines, institutional practices, and social philosophies; and for making questionable what is normally assumed as 'the facts' or answers" (Young, 1987, p.12). Through the process of narrative inquiry, which included composing texts by reflecting and writing narrative accounts of Andrew and Reena, I became aware of different ways of seeing. Within narrative methodology, this active process of moving inward and outward, backward and forward reminded me of the act of putting pieces together in a pattern in quilt making and helped me to visualize connections and pattern. Coloured pieces of past and present, personal and social, and place, or location, created a pattern that emerged from the assembled transcripts of narrative accounts.

When attempting to make sense of a complexity of meaning, a metaphor is often helpful. metaphors are used in all languages as a way of carrying meaning. The word "metaphor" itself has origins in Latin and Greek, "Latin metaphors, from Greek, transference, metaphor, from metapherein, to transfer: meta-, meta+pherein, to carry" (Oxford English Dictionary, p. 676). After reading Young, who in the title of his book, used the metaphor of "mosaic," I chose to use the "mosaic" metaphor within this dissertation because in the discourse on multiculturalism, the metaphor "mosaic" has long been used to describe Canadian multiculturalism. For example, in 1938 Gibson used the metaphor of 'mosaic' in the title of his book, *The Canadian mosaic: the making of a northern nation*. This metaphor has continued to be used as a part of Canadian multicultural discourse and "has had some validity in regards to constitutional, legal, symbolic and government arrangements" (Young, 2006). The metaphor is used in the

daily life of Canadians, through media such as the Canadian Broadcasting Corporation (CBC) and in current publications such as Canadian Heritage documents. For example, in a publication of the Canadian Heritage, International Affairs (2006), titled *Canada's commitment to Cultural Diversity,* it is stated that:

> In order to encourage the creation and sharing of Canadian stories both at home and abroad, which reflect Canada's cultural mosaic, Canadian Heritage is pursuing a number of strategic objectives. Chief among these is recognition of the importance of cultural diversity. (p. 1)

The use of the metaphor 'mosaic' in day to day media, and in government publications, is part of national and international discourse which conveys a meaning of multiculturalism that helps to distinguish the meaning of multiculturalism in Canada from multiculturalism in the United States (melting pot). 'Mosaic' and 'melting pot' each carry a meaning which represents a particular way of thinking about and responding to issues of race, socio-economic status, class, gender, language, religion, culture, sexual preference, disability, and ethnicity. [14] For example, both Andrew and Reena talked about power and privilege. I highlighted these parts in both sets of transcripts in red, so that I could find them as I read and reread. For me, red represents or is symbolic of power, and I chose red for this idea. I repeated this process with other ideas. In doing this, the colour red became interspersed with orange, marking pieces of transcripts that related to tensions. I chose yellow to signify parts of our conversations related to awareness of difference, green to signify relationships and mentorship and blue to signify mentorship: supporting a context

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[14] Other metaphors are sometimes used in research related to multiculturalism. For example, in research related to multicultural literacies (Willis, Garcia, Barrera and Harris (2003), metaphors of "blues" and "jazz" music are used to look at connections among cultural norms, gender, and reading abilities. In multicultural music therapy, music is presented as a metaphor for leadership and therapeutic approaches. (Vaillancourt, 2007)

for change. Indigo signify issues and complexities, and violet signify questioning ourselves and questioning others.

Assigning colors to the recurring ideas helped me to visualize and to separate pieces of text as if these pieces of text were pieces of fabric. It is interesting to note – to briefly turn to a second metaphor – that I had all the colours of the rainbow scattered metaphorically throughout the text. The metaphor of scattered light reflected through drops of water, creating a rainbow, seemed to fit the process of establishing patterns in my research text. As drops of water are enlightened, a pattern emerges. The process and pattern remain constant, that is the relationship between, light, water droplets and the visible light spectrum remains constant, but there is also much that is not constant. My participants and I, and my teachers and my white friends are like the drops of water in a rainbow and our enlightened stories are reflected through us in the form of experiential knowledge.

The metaphor of quilting and the rainbow pattern that emerged provided me with a visual image and a metaphor that reminded of the way that Gergen (2004) wrote about narratives.

> Narratives are not necessarily stable, nor are they altogether flexible; that the stability of a narrative depends in part on how important it is to one's sense of self, how it structures one's life, and also on context - the place, time and conversational partners; that narratives belong as much to a culture as to a person . . . that living reflexivity may subvert narrative stability . . . that narratives are geared to certain social roles, such as gender and age . . . stories are malleable and multifaceted, not rigid hollow

shells shaping the lives of people. (p. 274)

The metaphor of going through the process of creating a quilted, hand-made rainbow patterned piece of fabric out of a myriad of pieces provided me with an image of narrative as having reflexive and multifaceted qualities, qualities that may belong, or have meaning within a culture, and an individual. Stories, like rainbows are multifaceted, and like raindrops, the voices within the stories reflect the composition and contexts of the knowledge and experiences shaping their teaching. With this image having helped me to sort and put together what had been the many discrete pieces that reminded me of my grandmother's collection of fabrics, I was able to move on in my writing just as my grandmother had moved on to create a whole and meaningful quilt. I named my rainbow patterned pieces of the quilt "Power in privilege," "Growing Tensions," "Awareness of Difference," "Relationships and Mentoring," "Collaboration: Supporting a Context for Change," "Issues and complexities," and "Questioning Ourselves and Questioning Others."

The pattern in the quilt

Power in privilege

I chose to begin with power in privilege, which I had highlighted as red throughout the field texts..Power in privilege became the first overarching piece in the rainbow pattern. As with all colours in the rainbow, this too merged in a relationship with other colours. The boundary between red and orange are not sharp, as red merges into orange and orange into yellow. In a similar way, the boundaries that I created with words and paragraphs, separating power inherent in

privilege and awareness of power could not be clearly separated from one another.

In the narrative accounts of Andrew and Reena I show how the experiences of power in their privileged childhoods resonate through both of their stories of families and social backgrounds. In the transition from childhood to adulthood, the narratives also resonate with each other as both participants encountered tensions in these transitions. It was the tensions they encountered in the transition from childhood to adulthood that led to a growing awareness of shifting personal identities. This awareness led in turn to their passion to become knowledgeable about cultural identities, cultural differences and anti-racist, multicultural education. For both Andrew and Reena, there was a resonance in their narratives of growing awareness and interconnected relationships. These experiences led Andrew to question who was allowed to speak, and Reena to consider how to raise her own voice for her rights. In both narrative accounts, my participants reminded me that there are no fixed solutions in teaching anti-racist, multicultural education. My reflections on my participants' stories provide me with the insight that teaching and learning are very complex.

The beginnings of my conversations with Andrew and Reena both focused on the historical and political contexts of their family lives. The powers of dominant cultural groups were influential in shaping the early lives of my participants. Andrew and Reena both began our conversations by telling me their childhood stories. Both their parents' attitudes toward relationships were influenced by British, Victorian colonialism even though they came from very different geographical backgrounds. For example, Andrew talked about English social structure, mentioning his status within a working class family. Andrew's childhood privilege emerged more from his education at a grammar school and his ability to

do well at school. He described the differences between the influence of the colonial period and two world wars on his father, and the influences of the civil rights movement on him. In reflecting on his past, he realized that he became gradually aware of issues of class, race and gender issues in English society. Reena mentioned that she belonged to an upper middle class family, a distinction that is made on the basis of economics, profession, language and race. The distinction of tribal group also was part of Reena's early life, a distinction that was traditionally identified through the mother's family heritage in South Asia. Historical and political contexts influenced the cultural locations in which Andrew and Reena experienced their early schooling. The formation of their identities as a white, male Briton and as a brown, female Bengali, were influenced by their early life experiences, that is, changing historical and political contexts, and changes in geographic locations. For each, their present identity was built upon the pasts of their parents and their countries. Their identities were shaped through their locations, that is, the time and place of their individual social, historical and political contexts.

Growing tensions

Andrew and Reena described tensions that arose between their childhood experiences and their school experiences as they encountered people from a diversity of backgrounds and as the places and the contexts of their lives changed. For example, Andrew, in his first encounter with class-based manners at an elite University, became aware of differences between himself and others. When Reena left south East Asia to live in Europe with her husband, she encountered a loss of voice, not only the opportunity to be heard, but even the opportunity to listen and speak in a familiar language. In Reena's

childhood, her mother's voice was the more powerful and her mother maintained traditional boundaries around expression; however, in her marriage and move to Europe, Reena lost all opportunities for expression. Both Reena and Andrew began to question and challenge the identities that were part of their childhoods. In saying they *came* from working class or upper middle class backgrounds, they identified their privileged childhoods as a part of their lives in the past. These tensions between childhood expectations and adult experiences arose gradually.

Reena's and Andrew's childhood identities became re-formed in the places and relationships they developed as they traveled the world, studying and teaching. When Andrew reflected on his time at an elite University he identified himself as being privileged, saying, *"Education is privileged; I am privileged here."* He was excited to be in this privileged location and acknowledged the quality of the discourse and the academic relationships. He said, *"These interactions increased my awareness."* Andrew recognized that his identity as a white, English male student at an elite university, gave him opportunities to have a voice among those who were allowed to speak. The people at that time who were allowed to speak on multiculturalism were, as Andrew said, *"white immigrants."* Reena described recognition of her *"cultural baggage,"* that is, the limitations and boundaries set out in her childhood and then in her marriage, as making her aware of her rights as a woman and her responsibilities as a mother. The growing tensions made Andrew and Reena sensitive to differences in class, race, and culture, and led to increasing awareness of these issues.

Awareness of difference

While traveling and crossing literal and conceptual borders Andrew and Reena increased their awareness of geographic, cultural, linguistic and gender differences. Changing awareness created disturbances in their identities and transformed their consciousness of past locations in relation to others.

Reena told me that at the time she got married, she was *"like a 12 year old"* who was not mature enough to understand a marital relationship. Reena read the word but not the world, but based on that, was disadvantaged despite her upper middle class and elite education. As she matured, she recognized the dissonance in her experiences of privileged and unprivileged locations. Although she had grown up in an economically and educationally privileged family and community, she was 'unprivileged' in that she had little power to make choices of significance in her life. Her parents protected her and took care of all aspects of her life, making all decisions for her, including who she would marry. During the early years of her marriage, although she was an adult, she continued to have little power to make decisions and lived in a relationship that assumed restrictive, limiting and controlling qualities. This, Reena described, as putting her in a very *'unprivileged'* location. As her awareness developed, she became more conscious of her own voice creating tensions between herself and her husband. However, although tension creates conflict in shaping individual identities it also offers possibilities for transformation and the construction and reconstruction of social relationships, and the tensions, or dissonance that Reena experienced, led her to question and further develop an awareness of power not only in personal experiences but in social and educational structures.

Andrew's story of his interaction with a Sudanese immigrant at a conference is

another example of shaping identities through tension, awareness and transformation. When Andrew was challenged at a conference by a Sudanese immigrant about who had the right to comment on minorities, he realized that he was being placed into the group of 'colonizers' because of his whiteness and his English accent. He was asked: "*Who are you to be talking about minority groups?"* The Sudanese immigrant challenged Andrew's right to speak from his location as a member of a dominant group. Speaking or claiming a voice, is empowering, it is a claim to power and privilege, a means of re-production of social relationships and power (Bourdieu et al., 1999). The structures of power and privilege sustain each other. What was being questioned by the Sudanese immigrant was Andrew's right to sustain a power structure.

Tensions, conflicts and disturbances in their awareness were experiences that Reena and Andrew described as being critical in learning how to teach for a 'just society.' When Reena's and Andrew's right to speak was challenged, they each reflected on the meaning of this for their own actions. I was reminded of Freire's (1970) idea of acting with conscientious intentions. As students, Reena and Andrew were introduced to disturbances in the status quo of their understanding and awareness. Their vision of anti-racist, multicultural education and their conscientious commitment to this vision required the empowering presence of voice in order to challenge institutional and individual power structures. Breaking silences, raising voices and taking actions were part of their processes of becoming academics who were then able to help students learn to find their voices and become articulate in expressing their thoughts, that they too would be able to engage in a similar process.

Relationships and mentoring

The challenges presented by interplay of growing tensions and broadening awareness and sensitivity towards questions of power, race and culture could have been overwhelming for Andrew and Reena, as well as for me as researcher. However, their stories of mentoring relationships showed me how mentoring healed these tensions while even further awakening the consciousness of transformation. Mentoring provided opportunities for learning during these experiences of tension.

The significant role of mentoring in the learning and teaching of anti-racist, multicultural education involves a complex interaction of collaborative relationships. My participants' relationships with their *mentors* enabled them to have access to funding for scholarships and travel grants to attend conferences and to have opportunities to co-teach. They were assisted in making academic connections and in Andrew's situation, to collaborate in academic research activities such as co-writing, co-editing, co-teaching and co-publishing. Andrew attributed some of his accomplishments and success as a student to his mentors. He said that sponsorship, friendship and mentoring from his supervisor was *"one of the powerful things in my career."*

Reena also attributed some of her successes as an academic to supportive mentoring. For example, she described how her supervisor helped her to "*make contacts and support [her] in what [she] was attempting to accomplish. He came to meet the people with whom [she] would be working and as usual he was very supportive, in spite of his busy administrative position."* I have learned from my work with Andrew and Reena that using the pattern of collaborative relationships established by their mentors created opportunities for open respectful spaces in which people from diverse experiences

will be enabled to respond to tensions through critical thinking in ways that will contribute to the creation of a *just society*. For example, working with his mentor, and following this pattern of mentorship, Andrew was able to edit two books while he was still a graduate student. One of the books was based on a two and half day working symposium on Race, Ethnicity and Education. Andrew collaborated with a group of the presenters. In the introduction to the book, he summarized what he had learned from this opportunity, saying that the most generally adopted perspectives on race, ethnicity and education were inadequate and misleading. Even while he was a graduate student, Andrew's mentor supported him to publish his claims that socially organized subjection (exploitation, oppression, subordination) are still occurrences which are connected with longer waves of historical experiences and that systemic issues such as social organization and what is considered *"school knowledge"* are critical to understanding oppression. Supportive relationships with mentors provided confidence, ways to acquire knowledge and practical expertise and an awakening to the power of their own voices within their past and present historical, cultural, political, and institutional structures. Relationships with their mentors were helpful as they repositioned themselves within these structures, identifying their voices and relationships with others.

Andrew and Reena were assisted in learning how to articulate their own positions in this network of voices that is respected and valued in the academic community. Being included in the category of *"who is allowed to speak"* and developing a growing awareness of the power of their voices, although their experiences were not the same, increased Andrew's and Reena's confidence and preparedness to take risks. They took risks and engaged in new learning activities by collaborating with other colleagues and

with members of the wider community. They instituted changes in the form of new curriculum and teaching strategies. Andrew's membership in the pedagogy network at his eastern Canadian university and publications that he was able to produce as a result of that membership positioned Andrew as a researcher and enhanced his academic credibility.

Mentorship: Supporting a context for change

Mentorship that encouraged collaboration helped Andrew and Reena to begin the process of making changes within the institution. As Andrew and Reena matured as academics, they developed their teaching practices in the context of collaborative relationships within their universities. Both Andrew and Reena shared a passion for change that would bring acknowledgement and awareness of differences and injustices.

Through a collaborative, critical, multicultural pedagogy, Andrew developed a reconstructionist view of anti-racist, multicultural education. A process of collaboration and inclusion leads to an education that is multicultural and socially reconstructionist (Sleeter & Grant, 1994). A reconstructionist vision of multicultural education means that changes are made through collaboration so that one person is not speaking for everybody.

Andrew supports multicultural education that includes critical perspectives and teaching the exceptional and culturally different. Andrew designed his courses based on an understanding that educational systems are not autonomous. For example, his practice of including the frequently challenging process of questioning and self reflection in his courses, bringing guest lecturers into his graduate classes so students could experience the encounter with otherness and have broader visions of multicultural education

reinforced the need to value multiple solitudes, multiple points of view, and multiple narratives.

In contrast, Reena envisions and advocates radical multiculturalism, which aims at promoting understanding multiple realities through interaction with other cultures. Radical multiculturalism as described by Ghosh (2002) encompasses concepts of full development of all educators and students, the right to difference, the disassociation of the classroom from the privileged dominant culture, and a concentration on the total culture of the school. Reena designed her courses to include the concept of voice, a concept that includes not only expression of voice, but a place where, as she said, the majority culture is sensitized to and understands other cultural thought. Reena believed that in spite of the difficult conversations and questions that arose in her classes, this course design was worthwhile. Like Andrew, much of Reena's course design was directed at encouraging critical thinking among her students. Andrew and Reena practiced a pedagogy that encompassed critical multiculturalism, a pedagogy that is political, that is, learning is a part of the student's struggle for social justice (Kincheloe & Steinberg, 1997, p. 28).

In critical multiculturalism, there is no assumption of the uniformity of people, nor is there an emphasis on studying differences alone. Instead, it concentrates on how racism, sexism, and class bias are economically, semiotically, politically, and educationally produced. Andrew's vision of a critical, multicultural pedagogy resonates with much of Reena's radical approach, but places greater emphasis on examining the relations between dominant power structures within the larger society as well as the school. Both Andrew and Reena encourage social justice and strive for the same outcome

although their approaches differ. There is resonance between my participants' stories of experience because they both advocate for a collaborative approach for a just society. There is also dissonance. For example, Reena's approach means the experience of multicultural education must be accepted by students who do not identify themselves as part of the dominant culture and see themselves as radically different from the dominant culture. For Reena, multicultural education is not a choice, or something to be encouraged, it is a compulsory necessity.

The presence of dissonance does not destroy possibilities for social change. In fact, dissonance disrupts any 'band wagon' approach and is an essential part of a critical pedagogy. Analysis of power structures and their relationships, by diverse groups of both white and non-white peoples, aims to produce an anti-racist, multicultural curriculum that is beneficial for all.

During my reflections on power, I considered the relationship between power and mentorship as described by both Andrew and Reena. I attempted to write a description of the resonating character and essential qualities of what they were saying about mentorship during their graduate program. For Andrew and his mentor, Jim, the relationship of a mentor's experiential wisdom and a student's passionate devotion working together editing the book and writing and presenting together at conferences, created a polyphony of voices that were *'allowed to speak.'* As Reena and her supervisor worked to complete her writing, to get funding for conferences, and to be able to teach, to oppose those who would restrict her space and voice to the home as wife and mother, Reena was assisted in learning how to negotiate structures and create spaces in which her voice would be heard. The mentoring qualities of sensitive understanding of students'

needs, pedagogical awareness and knowledge, and supportive collaboration over long periods of time resonated throughout the process of becoming mature academics, assisting Andrew and Reena to respond to the many and changing complexities of teaching anti-racist, multicultural education.

The knowledge, skills and hard work that Andrew and Reena committed to their academic lives formed a base, but were only an entry point to the academic world. They both frequently described the help they had from their mentors. They both felt that intellect and hard work alone would not have been enough for them to become successful in an academic setting such as a university. The mentoring qualities offered to them were helpful because the process of maturing as an academic prepared to teach involves not just the intellect or brain but also the emotional aspect of being: existing in the past, present and the future (expected and unexpected), and the physical. Reena says, "*I had a good mentor, who was in a powerful position in the faculty of Education to ease my way in the process of becoming a professor.*" Both acknowledged that their mentoring experiences gave them confidence to continue with their studies and efforts at finding academic positions.

Issues and complexities

My reflections on awareness, tensions and mentorship again involved moving backward and forward in time and geographic, cultural location. I was in a liminal space, what Bhabha (1994) describes as a space that allows for differences without hierarchies, an important concept in describing specific social and cultural phenomena, and in describing

trans-cultural space. Reflecting caused me to move into a liminal space where issues became noticeable. Issues are always present, but locating oneself in the liminal space that is in-between allows a person to observe issues as they become more apparent. Through the process of critical reflection, I became aware of the complexities that Andrew and Reena had presented in addressing both individual issues such as personal commitment, gender and colour; and systemic issues, such as the structural organization of universities and governments.

The individual issue of a teacher educator's personal commitment to their area of interest requires sensitivity to and conscious awareness of one's own and others' biases, cultural locations and identities. Andrew suggested that it is important to understand one's own powerful position as a teacher educator or as a member of a group or community. When teacher educators have a personal commitment and sensitivity, they are able to recognize the different values, experiences, aspirations and beliefs that students bring. Awareness and sensitivity helps them and their students to avoid stereotyping in their classrooms.

Andrew's and Reena's critical reflection encouraged a commitment to a critical pedagogy and took on a cyclical, sustaining form, supporting anti-racist, multicultural education. Andrew and Reena engaged with their mentors in the process of developing awareness and critical thinking and when they became educators of graduate students, they created spaces through their course designs based on a critical pedagogy of critical reflection where their students could confront this knowledge. Critical self-reflection enabled them to understand their own biases and know their community of students and faculty. Andrew and Reena emphasized the value of critical reflection in their teaching

practices. This value in teaching practice is shared by James (2003) who addresses the importance of self understanding and knowing community in which you work before being able to relate to issues of diversity. When teaching anti-racist, multicultural education, self identification is an important first step. Self identification means knowing yourself in terms of race and identity and understanding the complexity of your own life, the different ways in which ethnicity plays out.

When teacher educators have a personal commitment and sensitivity, they are able to recognize the different values, experiences, aspirations and beliefs that students bring. Awareness and sensitivity helps them and their students to avoid stereotyping of resources and teaching strategies in their classrooms. The critical reflection that occurred in the classroom dialogue with educators encouraged the students to think about using the same process of critical pedagogy.

Gender and skin colour are individual and social issues experienced personally and collectively (albeit with distinct intensities and effects). For example, Reena talked about her growing confidence when she challenged a professor's comment about girls in developing countries being very immature. Reena spoke up and disagreed. This was the first time she had raised her voice in a public, academic setting.

> *This time, I said: No. That is not true. Actually, girls in developing countries are more mature. The professor replied that that was absolute nonsense. I was very upset. Everybody in class was shocked: Oh, this brown woman, she is challenging him! All of them were white in the class. He asked me to bring him proof and said: "I won't accept this just because you are telling me." I said, "Well, why should I just accept what you are saying? What proof have you got?" The next*

class I provided the professor with academic proof of my position. I gave it to him. He looked at the book and publisher.

At this moment and in this context, Reena was conscious of her colour and gender. This story that she chose to tell me was the beginning of a transformation of consciousness for Reena, a personal, ideological project, similar to what Spivak (1995) described when she wrote about a teaching practice which takes into account the developing of a mindset that allows one to have confidence when expressing one's voice, even when that voice may be undermined. In her teaching practice, Reena's inclusion of critical reflection as a teaching strategy was intended to encourage a similar transformation of consciousness for her students.

Andrew talked about his conscious awareness of colour that developed when he was teaching in the Caribbean. He was comfortable there, living as a minority, white male in a privileged and powerful situation. By crossing borders from England to the Caribbean and living with the 'other' as a white male in a black dominant community, Andrew began to pay attention and gained a broader perspective of issues related to colour. He also started to question the colonial educational system that was still imposed on individuals through the educational institutions. He developed relationships with his colleagues and students honored those relationships in his day-to-day interactions with them. When he came to Canada he extended his awareness of colour and spoke about his *"whiteness"* and colour as a systemic issue.

Systemic issues of the structural organization of universities and governments as well as course design involve addressing stereotyping while selecting course content, sources, expectations, teaching strategies and styles. Both Andrew and Reena used a

critical pedagogy in their course design and instruction. For example, Reena challenged students to engage in discussions even when it was uncomfortable. Issues raised in class, such as white racism, can cause uneasiness when concepts such as respecting diversity become more than words in print and people engage in dialogue.

My participants' strategy of a critical pedagogy was one way in which they responded to the issues involved in teaching anti-racist, multicultural education. An essential part of their critical pedagogy involved the process of critical self-reflection. Using this process Andrew and Reena took risks to make innovations in their teaching practices. Andrew described his innovations as a breaking of the image of the Canadian mosaic. He elaborated saying that the breaking of a mosaic does not mean the pieces are discarded and ignored. The pieces of the mosaic are interconnected in changing ways. Using my metaphor of the quilt and its rainbow pattern, Andrew's mosaic pieces are like the fabric pieces of my grandmother's quilt and the pieces that comprised my research text. In a mosaic or a quilt, a pattern can be broken, and the pieces separated because they are individual to begin with. It is in the connecting and, if necessary, the reconnecting, that a pattern emerges. In his writing Andrew was presenting the possibility to begin a new, innovative, mosaic pattern. Readers of my research may also take apart the patches in the pattern that I have created, and put the pieces together in another way, just as it is possible for me to take apart a quilt. Undoing the stitching leaves the pieces of fabric or text again without a pattern. There is always a possibility for continuity and transformation.

The outcome of this complex process is, as Andrew observed, a social reconstructionist version of multiculturalism that relates all aspects of individuals' interconnected, multiple identities and cultures within a larger structure. Implementing

such an anti-racist, multicultural education means there is the possibility that respect for differences may bring changes and assist us to create a just society. For me, this is anti-racist, multicultural education. Both Andrew and Reena agreed that anti-racist, multicultural education requires collaboration and personal commitment among university faculties, school boards, governments (federal and provincial), and communities.

There was some dissonance between my participants on the issue of whether or not to integrate courses on anti-racist, multicultural education. Andrew said that it was important to integrate these concepts into administrative courses; however, Reena suggested that there is a need for a required, subject-specific course. There is no one answer. Even though these two scholars agree on the importance of multicultural education, there is a diversity of opinion within that overarching agreement. Both are committed to anti-racist, multicultural education for the creation of a just society, but their strategies for accomplishing that goal differ.

I have learned from my research with Andrew and Reena that a conscious awareness of individual and systemic issues is a significant aspect of learning and teaching. A critical pedagogy is one way to respond to the sensitive, power-filled issues involved in teaching anti-racist, multicultural education. The process of critical self-reflection enables Andrew and Reena to continuously explore the borderland of their vision and practice. Exploring on the "borderland . . . a vague and undetermined place created by the emotional residue of an unnatural boundary" (Anzaldua, 1999, p. 25) can be uncomfortable. However, discomfort, like the tensions described in Andrew's and Reena's narratives, has the potential to enhance awareness and sensitivity. As Andrew describes this process it is a

breaking of the image of the Canadian mosaic making it possible to form a new pattern and to raise questions about that pattern.

Questioning ourselves and questioning others

I started this research with one question and here I am now with so many, many questions. "What does it actually mean to ask questions?" (Freire & Faundez, 1989). My grandfather and father encouraged me to ask questions because in the Quran learning begins with curiosity and curiosity raises questions. When I found Freire's and Foundez's (1989) book, *Learning to question: A pedagogy of liberation,* it was an 'ah ha' moment, a moment of surprise to find something familiar in such an unfamiliar, Western location. I must stress, however, that the point of the question is not to turn the question "What does it mean to ask questions?" into an intellectual game, but to experience the force of the question, experience the challenge it offers, experience curiosity, and demonstrate it to the students (Freire & Foundez, 1989, p. 37). The problem which the teacher is really faced with is how in practice progressively to create with the students the habit, the virtue, of asking questions, of being surprised.

My early childhood education encouraged the habit of questioning. As a child, questioning was not an intellectual game, it was part of the day to day experience of my childhood wondering why about everything in this universe. The problem I face now, as an adult and a teacher, is how to develop this habit in my students so they can question themselves and in turn teach others to do the same.

Questions in my conversations with my participants helped them to construct and reconstruct their pasts and guided me in visualizing patterns in their stories. My

participants raised questions that were thought-provoking and insightful, leading me to understand the complexities of learning and teaching anti-racist, multicultural education. I became entangled in this cyclical process with many questions. In conversations with my participants, questions arose and we each struggled with these questions. Reena told of being asked to validate her knowledge and this led her to learn to speak out and ask questions in return. By questioning the politics of her department, she learned to raise her voice and stand up for her self. Andrew was questioned by the Sudanese immigrant and learned to self question his white, male, Englishness.

In our day-to-day life, when meeting a friend on the street, or in the hall of a work-place, it is common conversational practice to begin conversations with a question, asking, "How are you?" "What are you doing today?" Day to day questioning uncovers and unmasks the curiosity that is human nature. It is embedded in our daily routine. In such small ways we become researchers every day. Questioning helps to expand our knowledge and negotiate with our research participants by exchanging ideas and holding conversations. Through this type of interaction knowledge can emerge.

One of many questions that arose during this research was, "How did Andrew and Reena move from vision to practice?" When they were students they gained insight and when they became academics they practiced what they learned. Even as they were teaching, they learned. Andrew questioned structures: the role of state, university and the teaching profession in the governance of teacher education. In his teaching strategies he questioned himself about what he would do differently. He questioned what educators could do and must do to educate students for anti-racist, multicultural education. He asked his students to self question their stereotyping of others' cultures and their own

biased locations. Reena presented questions for her students but the answers to these questions were not to be found in their texts. She said that her students had to involve themselves in the search for answers and had to engage in an interactive approach with each other and their future students.

In this entangled and cyclical process of reflective, critical questioning I have become aware that I often become a question myself. Before I began this research and even as a child, I was constantly asking questions. However, there were many things I took for granted. For example, until I came to Canada, I was unaware of the advantages and disadvantages of skin colour. I never had interactions with anyone who was not brown, either male or female. When I came to Canada, at first I was intensely aware of skin colour because the variety of colours was and still is new to me. For me what was familiar was a diversity of languages. When I traveled in Pakistan, every two hours I would experience a different language. Academic discourse was in both Urdu and English. By changing language, we could change our outward appearance. It was like wearing language. When I go places now in North America, people ask me questions: "Where did I come from? When did I come?" I am willing to adapt to Canadian culture; I try to be a Canadian. I exist, I 'am' in the space of the hyphen: Pakistani-Canadian. Colour is not a problem – it is a question. People ask questions, because of my accent, colour and code of dress. They are curious. I am a curiosity. I am a question.

Questioning anti-racist, multicultural education is not the simple act that it seemed to me to be in the beginning. What I found was that it is political, complex and connected with the concept of a just society. According to my participants, this concept of a 'just society' itself needs to be questioned. They said that when people take risks and engage

in questioning each other, themselves, students, traditions, cultures and in finding ways to continue their conversations then there is a possibility for creating a just society. A condition for taking risks requires a supportive community of friends and colleagues who share similar commitments.

There is risk involved in questioning because there is power involved. In the dialogue between Freire and Foundez (1989) when they discuss the pedagogy of asking questions, Foundez says,

> Those who possess power possess knowledge, and present day society offers teachers a share in knowledge and a share in power. That is one of the ways in which society reproduces itself. So I think that it is a profoundly democratic thing to begin to learn to ask questions. It begins with what you, Paola, call curiosity. But curiosity is asking questions! (Freire and Foundez, 1989, p. 34)

Knowledge is power, and power is knowledge. Sharing knowledge is thus sharing power. Learning to ask questions, for Freire and Foundez, became a democratic process. Freire calls questioning curiosity. And for me, as soon as there is questioning, I envision a colour - red. For me, red is a signal of power. Recognizing this means I must stop and pay attention to others' actions and re-actions, and then I must think and decide. The act of stopping offers a moment of time in which to think, reflect and to re-think. Questioning can bring harmony when we interact in public spaces, in conferences and research with those who are also struggling with the same or different questions, if there is a trusting, supportive relationship. My participants looked upon the moments of reflective questioning as moments in which to stop, think and re-think about their responsibility and their intentions. Both appreciated the value of questioning in their teaching practice.

My participants showed they had a personal commitment to their own and others' learning. They experienced and in turn offered others a supportive environment as they re-created positive learning environments for their students. I have learned that the creation of classroom environments in which the teaching and learning of anti-racist, multicultural education can occur requires sensitivity to power and power relationships and access to a supportive environment for questioning.

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CHAPTER SEVEN

Significance of the Study

Although there are limits to the adaptation of multicultural policies, UNESCO is stressing the value of multiculturalism at several policy levels, including educational, linguistic, economic, social and institutional, as well as at regional, national and international levels. "Multiculturalism as one model of a democratic policy response to cultural and ethnic diversity is of interest to UNESCO, in so far as it corresponds to the ideal of a culture of peace, based on respect of diversity, as well as universally shared values and norms" (Inglis, 2005, p. 2). For the purposes of this research, the significance of teaching multicultural education may be multilayered. It may be personal, interpersonal, and social; and when I cross borders, returning home, it will become international for Pakistanis. My research will resonate with those who already believe in respecting cultural differences. My hope is that the project provides insight into understanding and developing practices which engage teacher educators and students in multicultural classrooms in reflecting on, re-examining and re-valuing their personal pedagogical experiences.

First it has helped me, as an outsider, to gain personal and pedagogical knowledge of insiders' (Canadian) perspectives of engaging with the complexities of teaching anti-racist, multicultural education in their graduate courses. By selecting two Canadian teacher educators to participate in my research, and by using narrative inquiry, I hope to start a conversation with my colleagues, Pakistani and Canadian teacher educators who are culturally trained and accustomed to idealize the first world countries. For them, and for me, multiculturalism is a process that is continually changing, evolving and

transforming. Multiculturalism becomes a process of creating changed mosaics. The conceptual metaphor of a fixed mosaic now expands to encompasses the act, or the process of creating many mosaics.

By exploring the experiences of Canadian teacher educators, I have been able to gain insights into the particular complexities they face in creating their own multicultural spaces and practices for graduate students, introducing their students to the ideas and values of multicultural education, designing multicultural curricula, presenting their own best multicultural practices, and sharing other teacher educators' experiences, all within two university settings.

After I wrote the narratives and my participants reflected on what had been written, the participants told me that they had gained insight into their personal and pedagogical knowledge of their teaching practices. When these participants return to their planning and their classroom teaching, they in turn will influence future teacher educators, teachers, and student teachers. When the student teachers go into classrooms, they too will influence those in schools, communities and in society. This becomes a cyclical, reciprocal process of becoming a better teacher educator.

I desire to become a better teacher educator in a way described by Progler (2001) who quoted the saying of Imam Ali who spoke 1400 years ago:

> Knowledge has many merits. Its head is humility, its eyes freedom from envy, its ears are understanding, its tongue is truthfulness, its memory is research, its heart is good intention, its intellect is knowledge of things and matters, its hands are compassion, its foot is visiting the learned, its resolution is integrity, its wisdom is piety, its abode is salvation, its helmsman is well-being, its mount is faithfulness,

> its weapon is softness of speech, its word is satisfaction, its bow is tolerance, its army is discussion with the learned, its wealth are refined manners, its stock is abstinence from sins, its provision for journey is virtue, its drinking water is gentleness, its guide is divine guidance and its companion is the love of elect. (Progler, 2001, p. 584)

I hope that the knowledge that I gain has the merits described by Imam Ali.

As someone who experiences multiculturalism daily and finds a voice within multiculturalism, I believe there is an obligation for teacher educators to honour multiple perspectives of different cultures and to promote multiculturalism in graduate courses. McCain and Salas (2001) suggest that the moral responsibility of teacher educators is to include a multicultural component that is both necessary and vital in teacher education programs "if the needs of all students are to be met" (p. 302). Nodding's (1993) notion of an 'ethic of care' is also very important for those who are in conversations that address the needs of teacher educators as they engage with the complexities of teaching anti-racist, multicultural education. She argues that learning to engage in a moral dialogue is essential to human existence and educators should take this responsibility seriously. Like many scholars in multicultural education (Banks, 1996; Feuerverger, 1994; Greene, 1993; Giroux, 1992; Nieto, 2002a, 2002b; Phillion, 2002), who see multicultural educational activities such as research and social change as being rooted in social justice, I too share this perspective.

Multiculturalism is a reality of living in the world today. My research topic is an attempt to address this societal concern. In a UNESCO policy paper publication, Inglis (2005) suggests that

> . . . the policy making process [multicultural policies] . . . needs considerable translation in the move from abstract policy models to decision-making and then implementation. . . . The institutions, the nature of diversity, the role of governments in formulation of policies as well as the scope for inputs by relevant stake-holders all play a part in the decision making process as well as in the implementation of specific programs and strategies. (p. 25)

My research concerns the so called 'relevant stake-holders', who are the teacher educators.

A social significance of this research is in the interaction of the researcher and the participants in the research field. This social interaction of sharing personal and pedagogical knowledge will lead us to create multiple narratives and interpretations. This will enhance social transformations. I believe that education hinges upon a cyclical process of multicultural and cross-cultural conversations and the interaction of a polyphony of voices among teacher educators. I believe that the narrative process allows me and my participants to see our lives as quests which, as Greene (1995) says, "opens the way to seeing them in terms of process and possibilities" (p. 75). Bruner (2002) too suggests a similar thought; "Narrative seems to open possible worlds" (p. 22). Like these scholars, it is also my hope that my research will open possibilities for me, my participants and readers of this research "to look through others' eyes" and to imagine "being something more that [we] have to become" (Greene, 1995, p. 86). As I reviewed the literature for Chapter Two, I realized that most of the research has been focused on pre-service and in-service teacher education in the area of multiculturalism. This project in narrative research focuses on teacher educators' graduate level experiences of teaching

anti-racist, multicultural education.

I believe that multicultural education, seen through the multiple lenses of our conversations, will assist future teacher educators and hopefully broaden their understanding of other cultures and otherness. It is my hope that my Ph.D. research, attending to multiple voices and stories, will become an exemplar for Pakistani and Canadian teacher educators and help them to promote multicultural conversations for both education systems. By sharing my research text with my future readers, who may be struggling with similar multicultural issues in their classrooms, I hope to offer new possibilities for teacher educators, policy makers, practitioners and future researchers.

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CHAPTER EIGHT

Epilogue

This Epilogue is a suggestion for ways that the readers and I can take this dissertation into the future. In the Prologue, I discussed the events of my life that led to this research. My dissertation comprises that research, and the Epilogue opens up a quest for future knowledge. The writing of this epilogue helped me to find the language to describe my journey and I hope that others, reading this epilogue, will also find words that will help them to understand and share the learning that is possible through the multidimensional narrative process of inquiry, conversation and reflection. The quest for knowledge is a never-ending process in which endings become beginnings. The quest for knowledge keeps rejuvenating me—not in a linear pattern—but in a cyclical movement.

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I'm like a bird from another continent, sitting in this aviary.
The day is coming when I fly off,
But who is it now who hears my voice?
Who says words with my mouth?
There is a community of the spirit.
Join it and feel the delight
Of walking in the noisy street, and *being* the noise.
(Rumi, 2004, pp. 2-3)

I came from another continent, travelling a long way in a quest for learning, for knowledge, and for academic community. In the Holy Quran, it is said that if you are a human being, whether male or female, it is a responsibility to seek knowledge. I left a

well established business, my tenure track position, and at that time, my family who were all in Pakistan. I left my city, my country, my language, my friends and relatives, all those I knew and who knew me. I entered into the unknown regional, systemic, and institutional environment of the University of Alberta. In many ways, I began this journey in emptiness and in some ways I am still empty, longing to learn more, finding more diverse ways of learning and teaching anti-racist, multicultural education. Even though I hold many degrees, I am still empty, still longing to know, to learn, and still searching for community. I will continue my journey, my struggle—my Jihad[15], into the unknown, yearning to know. Knowledge is only possible when there is emptiness as well as a desire to take risks and to enter with passion into uncomfortable zones. Where could I return to now? To the East, to Pakistan, or to Winnipeg, where my mother, brother and other family members now live? I am not yet prepared for a Canadian academic citizenship although I have a Canadian passport. I have chosen to move forward, continuing to journey wherever this quest for knowledge will direct me, into unfamiliar surroundings.

Looking back at my childhood, I remember how my family acknowledged the beginning of my journey. When I was four years and four months old, all my relatives came to my family's home to celebrate the beginning of my learning to read. Everyone gathered around. I sat on the knee of one of my uncles who held the Quran and read:

> In the name of Allah, most gracious, most merciful, read in the name of your Lord and Cherisher, who created, Created man, out of a leech-like clot. Proclaim! And your Lord is Most Bountiful, He Who taught (the use of) the Pen, Taught man that which he knows not. Nay, but Man does transgress all bounds. In that he

[15] "Jihad" is an Arabic word that literally translates to mean "struggle." A struggle can be against ignorance and poverty and a struggle to stand up for social justice and to engage in scholarly activities, for example, writing.

looks upon himself as self-sufficient. Verily, to your Lord is the return of all. (The Holy Quran)

As my uncle read, he indicated the words with his finger, and with my eyes I followed his finger and I repeated what he said. Of course, I did not even say everything correctly, but when I finished everyone congratulated me and gave me gifts. Flowers were put in my hair, my hands, and around my neck. I was congratulated; they said that I was now going to become a scholar.

This tradition, initiating a child into their schooling, that is their scholarship, carries the memory of community, and family, and locates the quest for knowledge as a return to a primal instinct. The Quran states, "We are all returning." And now I return to further questions, marking a return to that emptiness of my last beginning. I began my research with one question, "What are the personal and pedagogical experiences of two Canadian teacher educators who endeavour to engage with the complexities of teaching multicultural education in their graduate courses?" and I am ending with many more. Research requires that I take a risk and ask these questions. I may make mistakes, but I will continue to be curious, so that my research can continue. There are no fixed answers and no fixed identities. We, as researchers and educators, with our multiple identities, are always in quest of knowing and questioning. Questions open more possibilities and possibilities lead us to a ray of hope.

First question: "What emerges from the present research?"

I learned from the study's participants that a passion for learning is essential, and that passion requires hard work and struggle. I also learned about the vital importance of

a supportive community to open the door to academic citizenship. These three qualities—passion, hard work, and a supportive community—lead to the "passport" of academic citizenship according to the stories that participants reported. Both of them faced obstacles in their passions to introduce and promote anti-racist, multicultural education, but both worked hard to overcome these potential barriers. For example, when the Sudanese man questioned Andrew's right to speak for minority groups as a white privileged English man, Andrew had two options. He could have accepted the criticism and moved on to other work, or he could have continued to follow his passion despite feelings of guilt and defensiveness. He decided it was his responsibility as a member of the dominant, powerful group, to keep working for his vision of a reconstructive, anti-racist, multicultural education that encouraged critical discourse. He believed that this approach to multicultural education empowered the powerless to create a just society. He did not give up advocating for the discourse of critical multicultural education and used his academic and administrative positions to stand for the rights of marginalized groups, for example, aboriginal and minority immigrant groups. Similarly, Reena acted on her passion for promoting intercultural education. She offered a course on intercultural education and realized that student advisors were not recommending the course to their students. Due to lack of registration, the course was cancelled. Reena had faced many challenges in her life. She struggled with her marriage, she had to learn a third language with enough fluency to be able to work in that language, and she worked to acquire a tenure track position in a time when few women were granted these positions. When her course was cancelled, instead of giving up her passion to promote intercultural education, Reena took the challenge to keep the course going and reached out to the wider

community of the school board and government to establish the course as a degree requirement. She was continuously advocating for a radical multicultural education. Both Andrew and Reena assumed responsibility and found ways to create spaces and places for their passions in the academic community.

My participants' passions led them to work hard to achieve their goals. For instance, while working on his PhD, Andrew was able to edit two books with his supervisor, which added a tremendous amount of work to his program. Reena was taking care of her son and husband as a full-time wife and mother, learning a new educational system, and working on her program at the same time. As they progressed through their studies, both participants moved their homes and left familiar friends and environments. They both contributed as volunteers to many organizations and groups of individuals in order to add strength and voice to efforts that would support and encourage wide acceptance and understanding of anti-racist, multicultural policies and practices. Together with others, during and after their Ph.D. programs, they created a supportive community. Supportive mentors, colleagues and community members enabled their passions to develop into academic citizenship. Participants' mentors provided them with academic opportunities, for example, co-teaching, co-publishing, and co-writing. Their mentors created a space and place for them and helped them to enter into the academic discourse with respect and confidence. Their vision was broadened during their PhD programs, to see that anti-racist, multicultural education must lead to a just society. They were invited to join the community of those who were allowed to speak, write and teach. Thus when they became academic citizens, they practiced what they experienced and learned from

their own mentors as they began to work with their students. Again, the end is a beginning.

As a researcher, I entered into the liminal space, the third space defined by Bhabba (1994) and Spivak (1995). Similarly, the study's participants also entered into this liminal space during our conversations. There is the space that I define as *'my space,'* it is what I am used to thinking of as *'I, or I am.'* There is the space that others occupy. It is what I am used to thinking of as *'them,' or 'you.'* The third space, Bhabha's (1994) and Spivak's (1995) liminal space—in between, I have begun to think of as *we*. These are three spaces, *I* or *me, them or you*, and *we,* or *us*. Said (1978) wrote about erasing the line between the West—modern or civilized and the East—the Other or Exotic and talked about the danger to the academic community of the challenges associated with the binary separation of *us* and *them*. What I have learned in this process, is that each person, whether they are part of a marginalized group, or a dominant group, has to take the responsibility to leave their comfort zones and take risks and enter that third, liminal space. Andrew, Reena, and I assumed responsibility to come out of our familiar comfort zones, crossing the lines between *us* and *them.* For me, Andrew's recognition of his location as a privileged, white, English, male, and his response to this, was unexpected. Andrew's acknowledgment of his privileged location removed barriers to meeting in a liminal space. Reena strongly encouraged and challenged others to move into a liminal space, and designed her instruction to provide classroom opportunities for students to practice meeting in a liminal space.

What emerges from these reflections is an insight into the process of breaking barriers between spaces. When people are prepared to take risks and responsibilities to

cross boundary lines, then it is possible to take another step in the journey. Rumi's image of the street, and *being* the noise of the street, encouraged me to think of the third space as a street, with the sidewalks being binary boundaries. Rumi's imagery of sidewalks, which are public spaces, is an ancient wisdom that reminds us of the significance of joining a community of the spirit, of speaking in public spaces. The steps that must be taken in anti-racist, multicultural education are steps that must be taken in public spaces, recognizing a community of spirits. Anti-racist, multicultural education needs a public, liminal space in which to thrive and accomplish a just society for all citizens. The significance and power of visibility and public spaces was acknowledged by the very public, national apology in 2008, to Canada's Aboriginal population for their past treatment in Residential Schools. In order to promote anti-racist, multicultural education we need to create a community of political leaders, students and teachers, the powerful and the marginalized. Meeting in the space between *us* and *them*, on the *street*, and expressing voice, it is possible to become the *noise* of critical thinking which encompasses a diversity of views and discourse. There will be a disturbance. Disturbance stimulates awareness and awareness accompanied with responsibility and a willingness to take a risk, stimulates a public discourse—a noise in the street. Then there is a possibility of a just society for all.

Second question: Who is accountable in the creation of a just society?

First comes knowledge,

then the doing of the job. And much later,

perhaps after you are dead, something grows

from what you have done. (Rumi, 2004, p. 254)

I started my journey with a passion to seek knowledge. Since I was a child, it has been my desire. I repeat "O, *Allah increase my knowledge"* (The Holy Quran). As a Muslim, it is also my religious obligation to seek knowledge. In the course of this research, participants supported the acquisition of a knowledge base through their own professional development and their course outlines and design. Then, in their teaching practice, their actions supported their commitment to the *doing* of anti-racist, multicultural education. "At root human existence involves surprise, questioning and risk. And because of all this it involves action and change" (Friere & Foundez, 1989, p. 40). When Rumi advised people about reflecting on their actions and accomplishing a transformation, he recalled: The Prophet Muhammad said,

There is no better companion on this way than what you do.

Your actions will be your best friend, or

if you're cruel and selfish, your actions will be a poisonous snake,

that lives in your grave" (Rumi, 2004, p. 254).

As a human being of the Islamic Faith, I believe that I am responsible for my *'doing,'* my actions. Rumi's words express my belief that I am accountable for my knowledge and my actions in this life and hereafter. I am reminded of a quotation from the Holy Quran:

Oh ye who believe; Stand out firmly

For Justice, as witness; To God, even if it may be against

Yourselves, or your parents or your kins

(The Holy Quran).

My beliefs, my knowledge, and my actions must be directed to the creation of a just society. I am responsible and accountable not only to myself, my own close relatives, but also to the community of the world. To be responsible means that I must act in ways that acknowledge the effects of my actions. And I must be accountable by showing that I am able to respond to others' questions and challenges regarding my actions. For example, through my studies and my day-to-day life, I practice as much as I can the principles and teachings that I have presented here and I demonstrate this responsibility through my membership in several local, national, and international groups whose purpose is to inform and act on issues of social justice. The necessity of connecting responsibility with accountability was brought to my attention as I was writing the draft of Andrew's narrative account, when I had a conversation with him about the responsibilities of teacher educators in promoting anti-racist, multicultural education for a just society. Andrew liked the idea, but asked me politely if, by responsibility, I meant accountability. I had to think about his question for awhile, and I was reminded of Freire (1970), who stresses the values of conscientizacao—a state of consciousness of "social, political and economic contradictions and the need for action against the oppressive elements of reality" (p. 35). This state of consciousness makes us aware of our responsibilities and that awareness of responsibility can lead people to be accountable for their actions. As a human being, I am a social being living in the context of a community. To assume responsibility and to be accountable requires action in relation to others who are also part of the community.

In this research, questions about accountability arose at other times as well, through readings, conversations, and in my personal reflections. Who is accountable? Am

I accountable? Are my participants accountable? Are educators accountable? Are political/religious figures accountable? Are they oppressed, or the powerful accountable? Is 'the public,' or humanity accountable? Am I, are you, and are they accountable? Who is accountable for the creation of a just society? When Reena said that both the majority culture had to learn to accept and welcome, and the minority had to assimilate and adopt, I interpreted her to mean that both had to be accountable for, and responsible for, their actions. Both have to come to terms with otherness and *respect* each other. For Reena, it was essential that all people respect. She used the word *'respect'* as a verb. It was not something to have, but an act – to respect.

Andrew said that responsibility had to be factored into both the societal and personal analyses of how we create a more just and equitable society. For example, he said that *"Some people in power may shift the rules to stop the marginalized groups from enjoying the same rights or opportunities and try to make them different so they can justify their privileges. If everyone is the same, then we all have to share the power and resources"*. Andrew accepted personal responsibility, saying *"I always struggle with this. You can deal with these issues at a personal, pragmatic and university level"*. Changes will take place when students, educators, institutions and communities all accept some responsibility and accountability, both personally and as a society.

What Andrew called responsibility required a sense of personal connection which is a prerequisite for public action as an expression of acknowledging accountability. His vision of a reconstructionist approach to anti-racist, multicultural education, included more than just a personal feeling of 'feeling bad' if things were not just and equitable. A reconstructionist approach requires action; speaking out, writing, and asking that students

explore issues from a personal, historical and global perspective. Feeling defensive/guilty is not sufficient. An awareness of power and privilege is essential.

Both Andrew and Reena encouraged and insisted upon making themselves and their students knowledgeable, acquiring the values of "conscientizacao" responsibility, and practicing these values. If we find ourselves accountable in this way, transformation for a just and equitable society may follow. For myself, I feel that I too must hold myself accountable and responsible for my actions. I first encountered these ideas through my religion, the Holy Quran, and the life stories and practices of the Prophet Mohammad (PBUH). These readings remind me again and again that I am accountable for my actions – good or bad – and that I therefore must stand up for a just society. For me, being accountable is a return to my roots, my community, and my religion. Rumi reminds us of the practices of the Prophet Muhammad (PBUH), who taught that everyone is accountable for their actions, and for the creation of a better world. First, we have to use our physical and intellectual power to stop injustices. If that is not possible, we have to raise our voices against injustice. And finally, if we are unable to do either of these things, we must acknowledge the injustice in our hearts Prophet Muhammad (PBUH). For me, following this teaching entails promoting anti-racist, multicultural education and therefore the creation of a just society. Still, one person cannot make changes. Collaboration, as Andrew described, is essential in working towards a just society. Change will only happen when everyone feels accountable and willingly joins the community of spirit and good will to make the world a just place for everyone.

Third question: What is a vision for the future, for a just society?

Injustice anywhere is a threat to justice everywhere.
We are caught in an inescapable network of mutuality,
tied in a single garment of destiny. Whatever affects
one directly, affects all indirectly. (Martin Luther King, Jr., 1964)

A vision for a future of a just society must include an awareness of difference and how difference plays out in all spheres of life. The Canadian media theorist Marshall McLuhan presented the concept of the world as a 'global village.' It is this concept that we are living now. For me, a vision means possibility as well as hope. This research opens possibilities that like a rainbow, signify differences within an enlightening and organic reflection. It is my hope that the practice, the actions and reality, of the Multiculturalism Act will come to embody the Charter of Rights and Freedoms which states:

Section 15

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

2) Subsection (1) does not preclude any law, program or activity that has as its object the amelioration of conditions of disadvantaged individuals or groups including those that are disadvantaged because of race, national or ethnic origin, colour, religion, sex, age, or mental or physical disability. (Government of Canada, 1982)

Are Canadians incorporating these principles and laws in their daily lives? Canada is the first country in the world to have a multicultural policy – and yet, in Toronto and many other large Canadian cities, homelessness, poverty and injustice exist. That was a surprise for me when I first arrived in Canada. My image of the country was like a rainbow; with different cultures, languages, religions, nations, existing happily side by side in this huge, resource-rich landscape. My imagined land was the national narrative of Canada, presented in the Multiculturalism Act and the Canadian Charter of Rights and Freedom. Before entering Canada physically, I imagined that I would encounter equality, diversity, belonging, respect, peace, trust, and rights to privacy among the people. I imagined that I would experience an adventure in my daily social life that would parallel the harmony of undisturbed nature. The anticipation of adventure was an acknowledgement of the power of nature, a power, that, like the sun in Pakistan, can be unforgiving and relentless, but nevertheless, a challenge to adapt to and to learn to survive and thrive in a respectful relationship. Harmony is not necessarily a soft or comfortable relationship, but is mutually respectful. Coming from a densely populated, hot, dry place, I happily anticipated adventures in which fields and forests, rivers and lakes would be part of my day to day living. I imagined that English and French speaking people, Aboriginal and immigrant citizens would share in this daily life. This is the image presented abroad by the Canadian High Commission and by the media. This was my imagined national narrative. I was overwhelmingly excited with these images, although not to the point where I thought I could take up mountain climbing or survive the winter without a warm apartment. I applauded the vision presented to me. My perception was of harmonious resonance that strengthened respect for a multicultural mosaic of diversity. Difference is

beauty, and harmony, or resonance, in diversity suggested that Aboriginal, Francophone and Anglophone, and immigrants, all shared a sense of belonging.

I now know that while this is a part of the picture, it is not all. Living here disturbed my imagined, ideal national narrative. I was given a dose of reality! My visions became blurred with reality. I was surprised by the physical effects of lack of sun and vitamin D, but much more surprised by the social and historical contexts surrounding me when I started meeting with Aboriginal students and professors and began to read the stories of colonial history in Canada, and the stories of the Indian Affairs residential schools, my ideal image of the Canadian multicultural landscape was blurred. It was not shattered all at once, but became blurred. The official language policy concerned only French and English. I became aware of homelessness on the streets of major cities. In the classes I took at Canadian universities, the majority of students and professors were white. The national narrative became rhetoric for me. In December1990, living in Winnipeg, everything appeared to be white. The roads were white. The trees were white. The ground I walked on was white. Most of the people I saw were white.

As usual, as I have always done and been encouraged to do, I began to question. How do we make the Multiculturalism Act into a reality? I imagined that the rainbow image needed to become part of the fabric of the Canadian narrative. I still have a ray of hope. For reasons too varied and numerous to mention in this document, Canada is still the best place for me. The study's participants are examples of reasons for hope. In their personal and professional lives they reveal the possibilities for approaching the ideal national narrative. Similarly, everyday I encounter events that give me hope. For example, I have a friend from Turkey who has two daughters and one son. She was a

teacher in Turkey and her husband was a lawyer. They left Turkey because my friend and her daughters were not allowed to wear head scarves (hijabs) in schools or universities. Here, in Alberta, they are free to do so, and they are happy to become Turkish-Canadian. They too are living in a liminal space. They are living in the third space described by Bhabha (1994) and Spivak (1995) where they are neither Turkish nor Canadian. They live in the hyphenated space between Turkish-Canadian. They gave up their professions as a teacher and a lawyer, but they have the freedom to practice their religion. The purpose of sharing this story is that it is an example of a ray of hope in the rainbow image. The Canadian Charter of Human Rights and the Multiculturalism Act protect the rights of all. The values and laws of Canadian society allow communities to practice respect for diversity of religion, colour, ethnicity and gender.

Challenges and possibilities still exist. In order to make a multicultural, just society, we need to acknowledge these challenges. The Multicultural Act is a policy, not yet a reality. But if we in the educational system start practicing the precepts of the Act, then there is the possibility that, one day, Canada will become a global village where we all will be multicultural.

My participants' suggestions for collaboration between powerful, dominant groups and marginalized, subordinate groups encourage the creation of a meeting point in the liminal space between the disparate positions. When both sides come out of their comfort zones and understand each others' differences with respect, then the dialogue can lead them to what Rumi (2004) calls a "community of the spirit" (pp. 2-3). Just as Andrew and Reena became powerful when their mentors created space for them, Andrew and Reena are now creating space for those coming after them – and their students may

do the same for the future generations. As Bruner (1990) states, "knowledge requires a community, as well as a mind and a world" (pp. 327-342). This cyclical process occurs within social, educational, political and economic structures. Opportunities to have a polyphony of voices from all groups, to participate in the shared public discourse, provide access to possibilities for change.

A final question: Who is it now who hears my voice - story?

"Telling and listening to life stories is a powerful experience"

(Atkinson, 1998, p. 3)

I began my voyage by telling and listening to my own life stories. With my stories, I set out for Canada as if I was beginning a pilgrimage. Canada was an ideal destination for the study of multicultural education. Canada was the first country that officially established legislation for a multicultural society, and it is a place where multiculturalism exists in the daily life of society. It was a destination fit for a voyage. Of course, it was necessary to have passport to travel. I already had dual Pakistani and Canadian citizenships. However, this voyage was for an academic citizenship in the world of anti-racist, multicultural education. Admission to the University of Alberta Ph.D. program with a recruitment scholarship provided me only with ticket and identity card. I then needed to complete the coursework, pass candidacy exams, and collect data. A dissertation fellowship helped me to write my dissertation. I would then have an entry point to become an academic citizen and this part of my voyage would be complete. The voyage will continue as I search for a contractual position, write a book, and find a tenure track position.

The process ahead of me, returns me to the words of the Quran: "Cultivate tolerance, and enjoin justice, and avoid fools" (The Holy Quran). Leaving the comforts of home and setting out on a voyage means that you must be prepared to accept the habits of others, to be fair, and to avoid those who do not think deeply or with care. Throughout the Ph.D. program I learned an awareness and sensitivity to otherness that is respecting of diverse differences in communities and I raised my voice with others in the interest of a just society. "Traditionally, researchers are to hide their feelings and their personal observations in a diary, while publishing only the 'scholarly account' of their work" (Cooper, 1991, p. 110); however, what I did in my epilogue is not at all traditional because I have included my own voice -- story, an inclusion that is supported in the methodology of narrative inquiry. Including my own voice -- story has been a struggle as I searched to find words for my thoughts. Finding words for images and experiences that were first formed in Urdu or Arabic has been a classic struggle demonstrating the limitations of translations from one language to another. I agree with Cooper (1991) who says, "Voices in the culture are constructed voices that mirror an integration of the individual voice and common cultural voices. Finding a place in the culture is finding one's constructed voice" (p. 110). Narrative inquiry methodology has allowed me to include my voice side by side with the other participants.

I am happy that in the near future my voice - story - this dissertation, will be added to current academic discourse and will be available for the academic community through University of Alberta Libraries. There are possibilities that someone may one day add to this voice and contribute a new piece of fabric for the quilt. They may even take apart some pieces and remake the pattern, using new pieces and different stitches. With

the voices of others, the quilt/research will then become a polyphony of voices, voices constructed in an integration of individual and common cultural voices.

There have been challenges for me, and I have learned from the participants that they have faced many challenges as well. A person does not simply 'find' one's voice. There is much effort involved. The effort is assisted though the sharing of stories and the narrative accounts of challenges and successes, and of the continuing hope for a just society. I have been empowered by including some aspects of my narratives and self-reflections as well as participants' position. "Narrative inquirers know in advance that the task of conveying a sense that the narrative is unfinished and that stories will be told and lives relived in new ways is likely to be completed in less-than-satisfactory ways" (Clandinin & Connelly, 2000, p. 166). I learned from these scholars that one's narrative at a particular time may differ from a narrative given at a different point in the same person's life. Research as well as researchers' and participants' identities are always fluid and reflexive (Bhabha, 1994). Our identities are necessarily framed by the way we look at the world and if we look at the world from within the third, liminal space that is inclusive of I and you, of past and present, there may be a ray of hope for an ideal national/international narrative of a multicultural just society.

This research was my reflective, gradual process of a quiet awakening and making sense of what was going on in the broader picture in Canadian multicultural society. I realized that the community of teacher educators needed strong personal identities and knowledge base with experience in cultural diversity in order to be effective in re-visioning and understanding anti-racist, multicultural education. As educators and active advocators for the just society, we must become aware and understand our rights but also

our responsibilities. "Understanding is not simply the result of what is (already) held jointly; rather, it is a process of "what is to be done jointly" (Graumann, 1995, p. 6). Someone may take one patch of the quilted pattern that is my research, reflect on and re-form it into a new pattern based on their identity, knowledge and experience.

In Canada, I have learned that a multicultural perspective entails a cultural re-visioning, that everyone involved sees not only from their own perspectives, but may become aware of the 'other's perspective and come to understand another person's point of view - story. Such awareness and reflective understanding enables a re-visioning of respectful relationships in a multicultural community. Whoever reads this may learn the significance of awareness and of a return to a commitment to community. The multicultural classroom is one key site for educators and students to practice, experience, and acquire critical thinking and consciousness, and to take up a commitment to end domination and inequity in all its forms. Questioning and critical thinking are essential in this process of awakening and making sense of anti-racist, multicultural education. Listening to questions awakens consciousness and stimulates critical thinking. I was reminded of Facione's (1998) definition of critical thinking:

> Critical education is a liberating force in education and a powerful resource in one's personal and civic life. While not synonymous with good thinking, CT is a pervasive and self-rectifying human phenomenon. The ideal critical thinker is habitually inquisitive, well-informed, trustful for a reason, open-minded, flexible, fair-minded in evaluation, honest in facing personal biases, prudent in making judgments, willing to reconsider, clear about issues, orderly in complex matters, diligent in seeking relevant information, reasonable in the selections of criteria,

> focused in inquiry, and persistent in seeking results which are as precise as the subject and the circumstances of inquiry permits. (p. 14)

Critical thinking is not only relevant to school knowledge but to everyday matters of a just society. As educators we are accountable to help ourselves and our students to think critically; to create spaces and places for open dialogues, curiosity, the acquisition of a good knowledge base, supportive relationships, and flexibility.

In this dissertation, I have argued that questioning is a central part of critical thinking in education. I believe education broadens the mind and is liberating, and a liberated spirit is generous. When you are educated you can differentiate between right and wrong, just and unjust; you have the knowledge to assume your rights and your responsibilities in a community, standing together hand in hand for a just society.

By re-presenting my own and my participants' narratives, this dissertation highlights the constructed nature of narrative inquiry and suggests possible alternative narratives that may shift the experience of other educators. It is my hope that this type of inquiry will continue for the promotion of learning from lived experiences of educators and their devotion to anti-racist, multicultural education.

We shall not cease from exploration
And the end of all exploring
Will be to arrive where we started
And know the place from the first time.
(Eliot, 1968)

Eliot's lines from the *Four Quartets* speak to my voyage of exploring the complexities of teaching anti-racist, multicultural education. The end is beginning again! Enjoy it!

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