

Since intercultural education courses have flourished across campuses in Canada in the past few years, this paper attempts to describe some of the developments in various universities, particularly those in the west, and show the nature of those advances. The conclusion of the paper poses several challenges for both observers and educators in the field.

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Teacher Preparation and Intercultural Education

A new field of study and practice known as "intercultural education" has emerged in teacher training, and many universities in Canada have initiated related offerings. Basically concerned with the provision of equal opportunities for Canada's cultural minorities intercultural education programs have emphasized both content and methodology as a means of acquainting and preparing would-be teachers for the challenge of working in the milieu of specific subcultural groups. This paper will describe intercultural teacher education programs in Canadian universities in general terms only, featuring selected programs as exemplary of the structure and focus of the new field.

Toward a Definition of Intercultural Education

Most university course work and research dealing with intercultural education has had to do with native studies involving programs designed especially for people of Indian, Metis, or Eskimo background. A broader concept would include other minority groups as well depending on such factors as local population size, cultural uniqueness or interest. In some cases unique programs for local groups have been intertwined with international education emphases thereby confusing what are really two different kinds of educational orientations albeit both of much importance.

Intercultural education, for the purposes of this paper, may be defined as that kind of university preparation which involves, (through participation or research) individuals or groups possessing a distinct cultural, racial or ethnic background. Although such a focus usually involves native people the activities might with equal justification include such groups as Hutterites, Doukhobours, Mennonites or Japanese Canadians, etc. in order to allow students to become familiar with a broader spectrum of Canadian cultures.

When the subject of intercultural education is broached the inevitable question is raised as to its validity, grounds and perhaps direction. While the answer to the inquiry may be quite obvious to those involved in the field, it must be recognized that new programs require extra energy, administration, and finances and therefore must be justified. It would not be in keeping with university tradition if emerging fields were officially acknowledged without appropriate theoretical justification.¹

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¹Theoretical origins of intercultural education lie with the social sciences, sociology, anthropology, ethology and related fields. John W. Friesen, "Intercultural Education: Its Ground, Emphases and Challenge," *The Journal of Teacher Education*, XXIII, Summer, 1972, p.p. 177 - 182. See also, T. E. McKinney, Jr., "The Future of Intercultural Education," *Contemporary Education*, VI, October, 1968, pp. 19 - 24.

The primary concerns for intercultural teacher education programs have been with courses and field work and in some universities, institutes or even departments have been formalized. In this formalization three distinct elements have emerged — administrative structure, academic requirements, and related research and field practice. A description of these three elements constitutes the central concern of this paper with illustrative material drawn from specific university situations across Canada. The final pages are an attempt to indicate what some of the future developments might be.

Administrative Designs for Educational Programs

The stages of advancement for teacher education programs incorporating intercultural education vary from one university to another across Canada with the best known programs (in Western Canada, at least), existing at the University of Saskatchewan and the University of Alberta.² The University of Saskatchewan actually has two related centres, The Institute for Northern Studies and the Institute for Indian and Northern Education. The latter was begun in 1961 as a vital interest of faculty members in education, and has grown to include interested persons from a variety of expertise areas including the social sciences, law, health and psychiatry. The Institute has a full-time director and publishes on a regular basis a quarterly, *The Northian*, as well as the *Northian Newsletter*, designed to inform readers about ongoings at the Institute as well as to report on research and practical studies in the field. Occasional publications in the form of pamphlets and books are also available.

From its inception, the Institute for Indian and Northern Education has emphasized that every student should have the opportunity to integrate his learnings within his own cultural continuum in order to prolong the meaningfulness of his experiences. Frequently, a pupil having a unique cultural background may have a "culture shock" experience in school unless he has a teacher who understands the situation and is willing to make appropriate adjustments.³ The Institute has, through the years, sought to provide training, facilities and resources for teachers in such situations in the following ways: relevant student research related to thesis preparation, development and publishing of resource kits and materials, sponsorship of practical research studies in interculturally-related schools, and preparation and distribution of informative publications. The activities of the Institute are supported by members of the Society for Indian and Northern Education, which was originated in 1964 by students who completed the original intercultural education courses.

For over ten years the University of Alberta has, through the Department of Educational Foundations, made available an intercultural education option for students who wish to pursue this field of studies as a recognized competency on their degree program. During the four years of the B.Ed. program the student must complete the equivalent of four full courses from the areas of: sociology and anthropology, anthropology and education, linguistics, and specially designated courses in curriculum and instruction. The latter pertains to practice teaching experiences which may be located on a nearby Indian reservation or (interestingly enough) in Thailand.

²John W. Friesen, "Intercultural Education: A Survey of Western Canadian University Programs," prepared for The Saskatchewan Educational Research Association, Bessborough Hotel, Saskatoon, November 2 - 4, 1972.

³Brochure depicting the Indian and Northern Education Program, University of Saskatchewan.

The Alberta Intercultural Education Program functions under the guidance of a university coordinator from The Department of Educational Foundations, sponsors a related Intercultural Club for interested students, and makes available a specialty in a Master of Education Degree program through the Department of Educational Foundations.⁴ A variety of other university departments cooperate in making available related course work.

Participation of university faculty in the program would number from eight to ten; student participation on a regular basis would be from 25-40, but if part-time students are counted the number could go as high as eighty individuals. A central concern of the program has been the provision of a related practicum for students comprising a minimum of two summer practicums, preferably each of four months, or equivalent field experience, such as teaching or other employment in intercultural situations approved by persons responsible for the program. Although the basic focus of the program has been on working among Eskimo, Indian and Metis people of Canada, as previously mentioned, students may opt for some experience in Thailand due to special arrangements with that country's officials.

Although the intercultural education administrative arrangements of the two universities mentioned are probably the most elaborate of any in Western Canada, most of the eight other universities in this part of the country have formulated programs in intercultural education along less extensive lines. In some cases these concerns have been developed primarily to meet the specific educational needs of Canada's native peoples, e.g., U.B.C., Calgary, Lethbridge, Brandon, Queen's, Trent, Victoria, Manitoba, Laurentian, Western Ontario. The Lethbridge program was recently enriched by a Provincial Government grant of \$71,600 aimed at helping Indian people to gain the kind of formal education that would not threaten to divorce them from their own culture. The program emphasizes cultural differences, Indian legal rights, and native issues while training students in leadership and community development.⁵

One of the highlights in education at Brandon University is the IMPACTE Program (Indian-Metis Program for Careers through Teacher Education). Originated in 1971, the program is intended to provide education career opportunities for Indian and Metis people who might have found such beyond their reach. The program functions for two-and-a-half to three years, although Manitoba certification is only a two year requirement. IMPACTE students are recommended by their local communities and their various agencies, Band Council, Superintendents, Indian School Council, etc. They are interviewed prior to enrollment, and may participate in on-campus study (treaty Indian only), or off-campus study at any of three centres: The Pas, Sandy Bay-Amaranth, and Birdtail River. The students in off-campus centres may live at home and work part-time as student teachers in the program. Course content consists of a general year of arts and sciences, a teacher-education year, and special courses in intercultural education, e.g., native languages, history, or law, or special education. Six full-time and four part-time faculty members and approximately 150 students are currently involved. The steering committee of IMPACTE comprises representatives from governments, Indian and Metis associations, faculty and students. The Manitoba Teachers' Society representative is concerned with certification requirements, and

⁴Pamphlet entitled, "Intercultural Education Program: Preparation for Teaching in Intercultural Situation," Faculty of Education, The University of Alberta, Edmonton.

⁵"Native Studies Program Will Stress Differences," *The Calgary Herald*, May 9, 1974.

native peoples' organizations serve to press for relevance of courses to cultural necessities. Counsellors are available to students at each centre to help with course work, legal assistance, or personal problems. The entire project is financed by the Federal and Provincial Governments through the Department of Indian Affairs and Northern Development and the Research and Planning of the Department of Education.

At Trent University a Department of Native Studies has emerged over the past five years starting with a single course with thirty-one students in 1969-70 and growing to eight courses and 553 full-time students during 1975. The program features a chairman and three additional full-time staff members, special lectures, and a concentration on Indian-Eskimo studies. Originally a part of the Anthropology Department of Trent University the now independent department enrolls eighteen of approximately three hundred status Indian students in universities across Canada (1973 figures). Special scholarships have been made available to students of Indian descent to enable them to further their education through the department. Although teacher education is not the basic thrust of this program it is a vital concern of those who originated it that native people might have ample opportunity to develop staff for their own schools.

The University of Western Ontario features several administrative arrangements in the area of intercultural education, all of which in a related way have to do with teacher education. The Cross-Cultural Learning Centre offers a comprehensive and thoroughly correlated range of resource materials on a variety of cultures ranging from African interests to local native studies. New data is constantly being accumulated in the form of films, videotapes, books and other printed matter. An Indian Counselling Program was initiated in 1971 and features a one year course intended to train Indians for careers in counselling and guidance with the Department of Indian Affairs and Northern Development. The Native Resources Centre, began in 1970 by Professor Arthur Blue, collects materials primarily on North American Indians and its users are mainly non-Indian teachers who work with native students. The Centre also arranges for native people to provide information about their history and culture to interested individuals. Finally, the Native Youth on Campus program is the result of efforts to encourage more native students to obtain a university education, and the enrollment of Indian students in the programs has grown from three students in 1969 to 35 just three years later.⁶ While not focussing exclusively on teacher education these programs underscore the need for a somewhat multifaceted approach to intercultural education, i.e., the procurement of materials, counselling services for native students, and special arrangements for enrollment in the needed educational preparation.

The foregoing discussion demonstrates that the growth of intercultural education is based on a recognition that learning is best accomplished when students can have meaningful experiences in the classroom through the guidance of understanding teachers. In the case of intercultural education, and native peoples specifically, there are few factors that are felt to be more important than emphasizing in teacher education programs the kinds of knowledge essential to knowing about the people one is training to teach. Undoubtedly, the very best kind of

⁶A very helpful survey of university programs for native people and northern studies was completed in 1973 by personnel of the Institute for Northern Studies, University of Saskatchewan, Saskatoon, entitled, *The University and the Canadian North*, Walter O. Kupsch, editor and Maryse Caillol, compiler. (Ottawa: The Association of Universities and Colleges of Canada).

arrangement to be made in this regard is to train teachers of the same background for students of a particular subculture.⁷

The structuring of intercultural educational programs is important in terms of providing students of subcultural background with a quality education. To some extent finances are involved in noting university developments in intercultural education while the factor of university competition and petty jealousies is also a real issue on some campuses to the extent that some programs are fostered while others are not. Leaving the political and accidental aspects of the problem out of the picture still leads one to conclude that this thrust in teacher education will not properly be realized without adequate resources, adequate coverage of the subject, appropriate field experiences and competent personnel. Some discussion of subject matter as a means of providing student teacher trainees with balanced learning experiences indicates that university provisions in this regard have been rapidly growing in scope.

University Courses and Research in Intercultural Education

Relevant knowledge constitutes a very fundamental component of a teacher education program because it furnishes the basic information a would-be teacher needs to know about prospective students. Recently the trend has been to contract Indian personnel to aid in providing relevant information about their culture, but it is still sadly true that some native people do not necessarily possess a great deal of information about their culture because of past attempts to ignore, hinder or destroy it. Some of the current research programs at universities have greatly aided in bringing back into focus the Indian way of life as a means of teaching Indians about themselves and enriching Canadian society as well. Things have not always been this way because initial investigations revealed that much of the literature in the field contained misleading or even false information about some minority groups. As a result the task for researchers has had a double-pronged challenge — that of obtaining new reliable information as well as verifying existing data. It is becoming apparent through some studies that erroneous information has frequently found its way into school textbooks and has caused some concern among those groups misrepresented.⁸

It is now possible in Canada to enroll in intercultural education courses which have to do with a number of varying groups and disciplines depending on which university one chooses. These courses are provided for and about native peoples and other minority groups and constitute the framework for student field practice. A few examples of available courses will illustrate the vast array of offerings and reveal that these include several alternative programs: those where students are permitted to take one or two courses to supplement their training; those featuring

⁷There is nothing new about this kind of statement for it has been the kind of suggestion students have encountered in sociology of education for some time. For examples of books offering suggestions along these lines see Robert J. Havighurst and Bernice L. Neugarten, *Society and Education*, third edition (Boston: Allyn and Bacon, 1967), Chapter 14; David P. Ausubel, "A Teaching Strategy for Culturally Deprived Pupils," in Harry L. Miller and Marjorie B. Smiley, *Education in the Metropolis* (New York: Free Press, 1967), pp. 284-295; Olive Banks, *The Sociology of Education* (London: B. T. Batsford, 1968), Chapter 10; and, Wilbur B. Brookover and Edsel L. Erickson, *Society, Schools, and Learning* (Boston: Allyn and Bacon, 1969), Chapter 3.

⁸D. F. Kellum "The Social Studies: Myths and Realities," *Intercultural Education*, I, May 1970, pp. 21 - 22; and, Norman Drachler, "Shortcomings of American Textbooks", *Bulletin of the N.A.S.S.P.*, 54, April 1970, pp. 15 - 25.

an opportunity for students to obtain a major in the area; and those offering a uniquely designed course of studies for minority students particularly.

At the present time almost all of thirty Canadian universities offer courses in intercultural education with most of them emphasizing native studies. Till recently the Faculty of Education at the University of British Columbia made available only a single course for education students entitled, "Cross-Cultural Education" aimed at helping student teachers to determine and adapt to the needs of Indian students. Similarly the Faculty of Education at Simon Fraser University recently outlined a course, "Education and the Culturally Different Student" and estimated that the course would attract about one hundred students in its first year.

Some of the universities in Eastern Canada whose intercultural interests have recently emerged are: The University of Guelph, with some sociology offerings; Laurentian University, in anthropology; Saint Paul University (affiliated with The University of Ottawa), with one course in Indians and Eskimos of America; Queen's University in Education; and Trent University with courses in both anthropology and education. There is little doubt that these conditions will soon change in light of the rapid advancement of intercultural education concerns.

As already indicated, two of the most advanced programs in teacher education are at the University of Alberta (Intercultural Education Program) and the University of Saskatchewan (Indian and Northern Studies Program). Although The University of Alberta's program concentrates on undergraduate training in teacher education some students opt for graduate work in intercultural education and a significant number of these have been produced in recent years under the auspices of this program.⁹ The University of Saskatchewan has an active graduate department and through the years has contributed significantly in terms of both field research and writing. Laurentian University also make available a bachelor's degree concentrating on Indian-Eskimo studies.

As noted earlier one of the most promising innovations in intercultural education in the country in recent years (Indian studies specifically) has been the inception of programs for native students at a number of Canadian universities.¹⁰ Since most of these have begun only within the last two or three years it is too early to tell what the results might be in terms of the central focus — producing native teachers for native communities.

Research in intercultural education ties in closely with university course work, and while earlier efforts in research were spawned by sociology and anthropology departments and the social sciences generally,¹¹ a number of recent studies have

⁹Examples of theses in the area are:

Bryans, David G. "Education and Acculturation: The School in Multi-cultural Setting". Unpublished Doctoral Dissertation, University of Alberta, 1971.

Gue, Leslie R. "A Comparative Study of Value Orientations in an Alberta Indian Community". Unpublished Doctoral Dissertation, University of Alberta, 1967.

Knowles, Donald. "A Comparative Study of Mediational Task Performance of Indian and Middle-Class Children." Unpublished Doctoral Dissertation, University of Alberta, 1968.

Lincoln, Neville J. "Phonology of the Metis French Dialect of St. Paul, Alberta," Unpublished Master's Thesis, University of Alberta, 1969.

Swatzky, Aron. "The Mennonites of Alberta and Their Assimilation." Unpublished Master's Thesis, University of Alberta, 1964.

¹⁰For this data I am relying on the report by Walter O. Kupsch and Maryse Caillol, *op. cit.*

¹¹An outline for cross-cultural studies representative of anthropological interest is: Jules Henry, "A Cross-Cultural Outline of Education," *Current Anthropology*, Vol. 1, July 1960, pp. 267-306.

been completed in faculties of education.¹² Several educationally related centres have compiled lists of research conducted in their vicinity and these may be obtained by writing directly to the centre.¹³

Teacher Preparation and Field Work

Possibly the most important single ingredient in a teacher education program is the practical experience afforded the student.¹⁴ Field experiences are particularly important in intercultural situations because, in addition to having to learn the skills and techniques of classroom teaching, student teachers may face pupils from an entirely different background than the rest of the class necessitating some cultural as well as psychological adjustment on their part. Teachers taking jobs in schools having minority group children enrolled in them or schools exclusively comprised of such would do well to have some foreknowledge of customs, values, attitudes, etc., if they are to do an effective job of teaching. For these reasons educators have realized the significance of special field experiences for these teachers and have made efforts to make these opportunities available to students.

Briefly stated, the nature of intercultural field experiences should be such that the student intern can spend a reasonable length of time in a community where he can learn about another way of life through classroom experience as well as community interactions. Administratively speaking, the minimum time for such should perhaps be at least several months duration with the goal of expansion to at least a year's experience. What is even more important, however, is that the

¹²Some studies completed by The University of Calgary's *ad hoc* Indian Studies group in 1970 are good examples:

"A Study of the Effects of Interperson-Perceptions Upon Indian and Non-Indian Pupils in Southern Alberta." This study was designed to determine the relationship of particular teacher attitudes to their function in native education.

"A Study of the Effects of the Employment of Indian Teacher Aides Cross-Culture Bridges Between Indian Students and Non-Indian Teachers." This research attempted to assess the educational advances made by kindergarten and primary students of native origin in Southern Alberta schools in which native aides were employed.

"Urban Field Experiences as a Means of Broadening the Conceptual and Affective Systems of Native Indian Children." This study involved field trips for both native and non-native children, and comparisons were made regarding preception and attitude changes.

¹³The following list of centres and compilations of research completed in intercultural education indicates where information is available.

(i) *Annual Reports* (1 - 12) Institute for Northern Studies, University of Saskatchewan, Saskatoon.

(ii) Bienvenue, Rita. *Bibliography of Canadian Ethnic Groups*, Department of Sociology, University of Manitoba, 1971.

(iii) Intercultural Education Program, University of Alberta.

(iv) Louise C. Lyon and John W. Friesen, *Culture Change and Education* (New York: Associated Educational Services, 1969), pp. 137 - 147.

(v) Indian and Northern Curriculum Resources Centre, University of Saskatchewan, Saskatoon.

(vi) *The Musk Ox*, Number 4, 1968. This entire issue is a bibliography on intercultural education.

(vii) *The Northian*, Vol. 8, March, 1972. This issue contains several helpful bibliographies.

(viii) Native Studies Program, University of Manitoba.

(ix) Department of Native Studies, Trent University.

(x) Indian Education Resources Centre, University of British Columbia.

(xi) Cross-Cultural Learner Centre, University of Western Ontario.

(xii) Native Resource Centre, University of Western Ontario.

¹⁴For example, see James N. Foote, "Student teacher attitude changes" Unpublished M. A. Thesis, The University of Calgary, 1974.

field experience component of teacher education should provide the student teacher with the opportunity to live and work in a professional setting.

Student teaching programs in intercultural education are premised on the assumption that the student has already learned something about the field before he goes into it. Then, according to a handbook devised for the Northwest Territories Teacher Education Program, the student teacher should be provided with the opportunity to examine his own personal attributes in terms of the opportunities and demands of teaching, develop perceptions of himself as a practitioner relating to children, and develop a relationship with the teaching profession.¹⁵ The Northwest Territories Teacher Education Program affords an opportunity for local students to gain these proficiencies in a unique setting for a period of two years with a minimum of grade eleven standing on entering. On completion of the program the student would have the equivalent of grade twelve standing plus 12 credits on a 20 credit Bachelor of Education degree from the University of Alberta. This program is geared to make available an opportunity for students in the Northwest Territories to gain the necessary academic training they require to become teachers in their own communities, but the field work principles involved apply to any other intercultural situation. As time goes on it is hoped that teacher education programs across Canada will increasingly honour the principle that the best field work training for students is actually in the kinds of situations they will likely encounter on completion of their training.

Teacher Education, Intercultural Education and the Future

Native education has served successfully as the stimulus for the development of intercultural education in Canadian universities, but the emphasis has merit as well in application to other minority groups. As such intercultural education constitutes a valid component of teacher education generally and should be a viable alternative for teachers wishing to train in a specialty area in their degree program. Once this decision has been made the appropriate adjustments can be made regarding administrative structure, course offerings and field experiences. Although the realization that the inclusion of intercultural education emphases are a vital part of teacher education there are still a few frontiers to be conquered which may dramatically influence the direction of future programs.

One of the most important concerns has to do with the development by student teachers of professional characteristics other than those that may be derived from academic or field experiences, i.e., the cultural awareness of sensitivity which is so crucial in working with people of diverse backgrounds. There is probably no easy way by which this can be taught or assured on the part of those who graduate from teacher education programs. Basically, the surest method to achieve this is through student selection by hiring boards or through those who prepare recommendations on behalf of prospective teachers. Recently originated human relations enterprises such as those functioning as T-Groups, sensitivity training, or the like are aimed at helping individuals enhance their own abilities in understanding others. Although these kinds of programs have not really been experimented with in intercultural settings, it is possible that some benefit might be derived from an examination of those methods.¹⁶

¹⁵Neil M. Purvis and Joan E. Kirkpatrick, *Northwest Territories Teacher Education Program: Internship Handbook*. Department of Elementary Education, University of Alberta, September, 1972.

¹⁶An excellent book dealing with this subject is Henry G. Burger, *Ethno-Pedagogy: A Manual in Cultural Sensitivity* (Albuquerque, N.M.: Southwestern Educational Laboratory, 1968).

A second concern for teacher educators pertains to the problem of justifying teacher education along intercultural lines and stilling the criticism of those who would label such efforts as interference to the Indian way of life, for example. There needs still to be procured in come instances the assurances from minority groups involved that what universities are doing for them is actually something they require and can appreciate. To some extent these questions have been answered through the contracting with native consultants and advisors, but these cannot substitute for the continuing relationship which must be developed between all groups concerned.

Finally, while it is realized that intercultural education emphases in teacher education are premised on the principle that quality education should be assured for all Canadians (particularly in relation to native studies programs), extreme care must be taken to ensure that the results do not become enmeshed in the quagmire of double standards. If a university education is to be furnished for all enrollees, the fact that some of them are granted special arrangements for entrance should not affect the quality of education they obtain. In essence, should such occur, it would be a subtle way of engaging in paternalism and would cheat the student of subcultural background. A quality university education should be just that for all students. This does not nullify the principle that equality of opportunity is sometimes best assured when special arrangements are adopted — meaning that if minority group students are given special considerations in gaining entrance to a university experience, this should in no way represent a compromise in terms of what might be expected of them in meeting the requirements for graduation.¹⁷ Teacher education aims at producing the very best kind of teacher possible, and intercultural education, while it may represent a special kind of emphasis in teacher training, aims as well at that goal.

RESUME

Puisque les cours sur l'étude de l'enseignement du point de vue interculturel ont été très réussis au Canada dans ces dernières années, cet article cherche à décrire quelques développements dans plusieurs universités, surtout celles de l'ouest, et montre le caractère de ces progrès. Les conclusions tirées de cette communication présentent plusieurs problèmes, aussi bien pour les observateurs que pour les éducateurs dans ce domaine.

¹⁷I have elaborated further on this idea in "Democracy and Pluralism: A Case for Conflict." A paper read to the annual meeting of the Western Association of Sociology and Anthropology, Banff, Alberta, December 29 - 31, 1973.