

Examining our Histories within Quebec and Canada; A Proposal to
Increase the Minority Experience in the Grade 10 History Curriculum

Kyriaki Sunday Skoufaras

A Thesis

in

The Department

of

Education

Presented in Partial Fulfillment of the Requirements
For the Degree of Master of Arts at
Concordia University
Montreal, Quebec, Canada

March 2004

© Kyriaki Sunday Skoufaras, 2004



Library and
Archives Canada

Bibliothèque et
Archives Canada

Published Heritage
Branch

Direction du
Patrimoine de l'édition

395 Wellington Street
Ottawa ON K1A 0N4
Canada

395, rue Wellington
Ottawa ON K1A 0N4
Canada

Your file Votre référence

ISBN: 0-612-94603-7

Our file Notre référence

ISBN: 0-612-94603-7

The author has granted a non-exclusive license allowing the Library and Archives Canada to reproduce, loan, distribute or sell copies of this thesis in microform, paper or electronic formats.

L'auteur a accordé une licence non exclusive permettant à la Bibliothèque et Archives Canada de reproduire, prêter, distribuer ou vendre des copies de cette thèse sous la forme de microfiche/film, de reproduction sur papier ou sur format électronique.

The author retains ownership of the copyright in this thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without the author's permission.

L'auteur conserve la propriété du droit d'auteur qui protège cette thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.

In compliance with the Canadian Privacy Act some supporting forms may have been removed from this thesis.

Conformément à la loi canadienne sur la protection de la vie privée, quelques formulaires secondaires ont été enlevés de cette thèse.

While these forms may be included in the document page count, their removal does not represent any loss of content from the thesis.

Bien que ces formulaires aient inclus dans la pagination, il n'y aura aucun contenu manquant.

Canada

ABSTRACT

Examining our Histories Within Quebec and Canada: A proposal to Increase the Minority Experience in the Grade 10 History Curriculum

Kyriaki Sunday Skoufaras

This thesis examines the current grade 10 history curriculum and proposes that it should be more inclusive of other cultures. After explaining the virtues of a pluralist education, a complete overview of the curriculum is presented.

Particular emphasis is placed on the missing information regarding minority cultures. A revised curriculum outline is then presented as an alternative, with the inclusion of as many cultures as possible, in order to enable the “others” to see themselves in the curriculum. From this outline, the histories of the most numerous ethnic groups in our schools are presented. These are the “missing pages” to be included in a revised and accurate version of the history of Quebec and Canada. Several ideas and resources are suggested to increase the multicultural content of the current curriculum.

To my beautiful children,
Dean and Anastasia,
And my wonderful husband,
Costa

TABLE OF CONTENTS

Chapter 1- Introduction	p.1
Chapter 2 – The Value of Multicultural Education	p.4
Chapter 3 – Curriculum and Society	p.28
Chapter 4 – The Current Grade 10 History Curriculum	p.32
Chapter 5 – The Revised Curriculum	p.53
Chapter 6 – The Real History of Quebec and Canada	p.57
Chapter 7 – In Conclusion	p.75
List of References	p.78

CHAPTER 1

Introduction

“No single ethnic group accounts for the majority of the Canadian people.

This should be recognized as a fact of enormous significance”

-Frank McGilly, author, professor, McGill University, 1990

The rich multicultural composition of today's schools can be viewed as both a challenge as well as an opportunity for teachers and students alike to learn about other cultures and to feel that they belong here. Schools are a microcosm of society and can either minimize or exacerbate racial and ethnic misconceptions, prejudice and conflict. The Quebec educational system is similar to other Canadian provinces in that it has evolved from a small system run by the church to a large multi-level system controlled by the government (Webster, 1997, p.21). Yet the Quebec system has different roots and has therefore evolved differently; it has roots in the French and British systems.

This thesis was prompted by two main experiences. The first is my thorough familiarity with the Quebec history curriculum, having taught it for seven years in grade 10 classes that were made up of highly diverse groups of students. The second experience refers to what I learned about multiculturalism and issues of equity in my Masters courses at Concordia University. These two sets of experiences led me to the position that I take in this paper, namely that the current Quebec history curriculum is too Eurocentric and monocultural for today's world.

Most students do not know of the racial and ethnic makeup of Quebec society, nor of contributions that the various groups have made to the fields of philosophy, literature, arts and sciences. While there are historical reasons for the current situation, it is indeed the case that the curriculum seeks to integrate if not assimilate 'les autres' into Quebec society, a society in which the French language and culture dominate. Omitted however are certain historical truths pertaining to the multicultural makeup of Montreal schools. The result is that students do not find themselves or their parents' and grandparents' stories in their school texts. It is small wonder that so many find school is not for them.

Students of Italian, Haitian, Greek, Chinese and Portuguese backgrounds have consistently lagged behind their French peers in the grade 10 history provincial exam results. The French-speaking Quebecois students consistently perform superior to students writing the exam in English (Statistics Canada, 1999; Burgess, 2004; Advisory Board on English Education, 1999, p.5). These students are the ones who are under-represented in the curriculum. These are the students I will focus on in this paper.

This thesis raises the issue of whether or not inequalities in the Quebec grade 10 history curriculum reflect underlying institutional racism and considers the effect this has on teaching and learning. Why does the history curriculum omit the minorities' histories? Has this been an intentional omission by the powers that be in order to distort historical fact? Perhaps it is an oversight that reflects ignorance of Quebec's multicultural society? These are just a sampling of the questions to be explored.

The paper is divided into several chapters. After chapter one's introduction, the reader finds in chapter two a detailed explanation of the benefits of a multicultural education and discussions of various difficulties in implementing this. Chapter three theoretically examines our current curriculum and cites the reasons change is necessary. Chapter four looks at the current history curriculum in Quebec schools, especially the grade 10 history, and cites its objectives and weaknesses. A revised history curriculum that recognizes and respects differences and cultural diversity, as an alternative to the one currently being used, will be presented in chapter five. The "missing pages" of certain minority histories will be the focus of chapter six; those not included in the curriculum will find themselves included. The paper concludes in chapter seven.

It is my contention that by including minority cultures and their experiences in the history curriculum, their pasts will be validated and their voices heard. The history course thus must be amended to include the values, standards, and worldviews of these minorities. This paper pertains in particular to the grade 10 history curriculum. All students will benefit from this corrected and accurate version of history; the French majority will come to recognize the contributions of all cultures to our society, and the minorities will be intellectually liberated to succeed.

CHAPTER 2

The Value of Multicultural Education

We are all citizens of one world, and we are all of one blend. To hate a man because he was born in another country, because he speaks a different language, or because he takes a different view on this subject or that, is great folly. Desist, I implore you, for we are all equally human.

-Johann Comenius, 17th century educational reformer

Theoretical Perspectives on our Educational System

In today's society, it is rare to find a totally homogeneous educational environment where teachers and students are of the same race or culture. Culture can be defined as all the ways of thinking, believing, saying, and doing, that characterize certain members of a social group (Geertz, 1975). Increasingly, many different ethnicities interact on a daily basis. Too often this results in overt discrimination, labeling and misinterpretations of the many cultures that exist.

Society has changed dramatically since it was implicitly accepted that the system would reproduce the existing inequalities between the dominant and minority groups. Schools were reproducing the social and economic inequalities in society by alienating those not from the dominant class (Ghosh & Tarrow, 1993, p.82). Two types of educational reform emerged as a result; the first represents the neoconservative school reform of the 1980s that emphasized one common culture through increased standards and more testing. The neoconservative view is one

that essentially denies the relevance of "difference", leaning instead to the idea that increased efficiency and the marketplace will bring about more opportunity for all. This view also denies the systemic nature of inequality.

The second reform is the multicultural movement whose goal is to make the curriculum more inclusive. Proponents vow to change the curriculum content in order to empower students so they may fully participate in economic and political life (Campbell, 1996, p.298). Critical theorists emerged on the side of multicultural education; they stated that the function of the school was to empower students in order to transform society. In this regard, teachers' roles have expanded so that now they are responsible for empowering students and for effecting this change. Yet how is this feasible when they not only have not had the proper training, but also must teach with a curriculum seriously lacking in multicultural content?

Changing political and immigration patterns coupled with growing minority populations have created a surge in interest in multicultural education. In fact, most students in today's classrooms share a past that is not at all like the one depicted in the current curriculum (Campbell, 1996, p. 25-35). In the United States, political leaders have chosen to use the educational system to promote the dominant culture. The same can be said for Quebec society; those elected to power have chosen to use schools as the primary site for cultural transmission (Advisory Board on English Education, 1999, p.3-9). As a result, the current curriculum privileges children of European, French-speaking heritage.

Multicultural education promises to prepare all students to fully participate in democracy and the economy, and to legitimize all past experiences of all cultures

(Campbell, 1996, p.20). Teachers need to prepare themselves for the task of teaching a multiculturally diverse student population, in a democratic and equitable way. Democracy entails equality in education for all students. Schools have traditionally taught how democracy and the economy function; yet what is learned is the point of view of the dominant class. If the cultural minorities come to realize they are not needed in order to participate in the social, political and economic aspects of society, then democracy is at risk. According to proponents of multicultural education, we shall only succeed as a democratic society once the quality of education is improved in part, by including all (Campbell, 1996, p.16-20).

Traditional School Curricula

Some would argue that a Eurocentric curriculum that implicitly denies the rightful existence in the school system of 'the other' is, in fact, racist (Campbell, 1996). Camille A. Clay states that "...cultural racism is a belief in the superiority of the Eurocentric cultural heritage. Curricula that omit the contributions of minorities are culturally racist" (Webster, 1997, p.26).

In the early days of nation building in a country with a sparse population, one can see some rationale in developing a school system that would function as a unifying force. In Canada, there were essentially two groups (the British and the French), and then there was the Native population; *the other* for both the English and French. Once entrenched however, traditions die hard. Attitudes do not shift easily. National pride had to be created and instilled in citizens; histories had to be written,

minorities assimilated and traditions invented. History would become the tool to create patriotism and a national identity (Osborne, 1997, p.31).

In Canada, despite our multicultural population, schools nevertheless rely on practices that have proven to be ineffective for many non-Westerners. "Such an approach is not appropriate for a democracy...nor...for the world of rapid and intense international communications in which we live" (Seeger, 1992, p.69). The present distributions of power in our society are reinforced by ideas in the school curriculum, and legitimized as normal (Campbell, 1996, p.71).

The situation of Canada is not isolated. According to Paulo Freire, whose work is rooted in Brazil, widespread academic failure among minority children suggests that literacy acquisition is closely linked with culture (Trueba, 1993). Therefore, students not familiar with the dominant culture's values and language will fare far worse academically than their peers who are familiar with them. Such is the case of many students in our classrooms today. Those not from French-Canadian backgrounds lack the cultural knowledge of the dominant class.

The performance gap between the dominant and minority classes of students is caused by the schooling they've received, and by culturally biased testing and research methods (Klein, 1993, p.5-6). The combination of failure and being left out of the curriculum erodes their self-esteem, which leads many to erroneously believe that they cannot learn (Campbell, 1996, p.72), and that school is boring (Advisory Board on English Education, 1999, p.4).

Why Multiculturalism?

Multicultural education is at least three things: an idea or concept, an educational reform movement, and a process. Multicultural education incorporates the idea that all students - regardless of their gender and social class, and their ethnic, racial, and cultural characteristics - should have an equal opportunity to learn in school...Multicultural education is also a reform movement that is trying to change schools and other educational institutions so that students from all social class, gender, racial, and cultural groups will have an equal opportunity to learn (Banks, 1989, p.2-3).

Multicultural education is a fundamental aspect of social studies education. It is through social studies education that one learns about other peoples in Canada and the rest of the world (Wright & Sears, 1997, p.41).

Multicultural education programs strive for eliminating prejudice through increasing sensitivity training in human relations and ethnic study programs. This will result in the eventual elimination of stereotypes held by the dominant class (McCarthy, 1993, p.292).

Numerous studies have been undertaken to demonstrate the value of multiculturalism and how it can be implemented in the classroom. Multicultural education aims to make schools more democratically inclusive; it strives to rewrite the curriculum and texts so that all cultures are recognized in building the society we have today (Campbell, 1996, p.279-280).

Education must move towards an understanding of those cultures silenced by the dominant class. Henry Louis Gates Jr. (1991, p. 712) is quoted as saying, "...the challenge facing America in the next century will be the shaping...of a truly common public culture, one responsive to the long-silenced cultures of color" (Greene, 1992, p.13).

Pinar (1993, p.61) states if what one knows about their culture and their history is lacking due to incomplete information, this person's sense of history is distorted. Our educational curriculum needs to be revamped to correct such biases. It should be transformed to include the art, history, and literature of other ethnicities. Students then learn that it is normal for people to have different virtues, values and beliefs. According to James Banks (1991, p.15-20), a true multicultural curriculum, which he calls an "ethno-national model", incorporates events and issues from various cultural groups into mainstream beliefs. Multicultural education teaches students communication skills, self-worth and peaceful conflict resolution, all values inherent in a healthy society (Swiniarski, 1999, p.91-92).

Of the many goals of multiculturalism, the most important is to achieve equality in education for all. Other goals include teaching students to become less racist and more accepting of other cultures (Wright & Sears 1997, p.147-148). Another important goal is to emphasize the different ways people know, remember, perceive and comprehend an event or situation. Teaching students to consider another point of view will help them learn to be sympathetic (Swiniarski, 1999, p.178).

By incorporating multiple perspectives into one culture, we allow for equal representation and acceptance of their narratives, views, and histories into the mainstream. The Eurocentric focus of the current curriculum not only deprives minority students of role models, but also denies members of the dominant class self-understanding. According to Pinar (1993, p.62-63), the lack of black histories in school curricula is an intentional omission reflecting ignorance and racism. Historian

Dorothy Williams (Seidman, 2001, p.A4) believes the “deliberate suppression of black history in Quebec” is to blame for society’s lack of black history knowledge. Few people know that 4000 slaves existed in New France from 1628 until 1834. So long as slavery is ignored in the history curriculum, Canadians will continue to mistakenly believe that racism exists only in the United States (Seidman, 2001, p. A4). This institutional racism also harms white students since they do not understand that they’re “racialized, gendered, historical, political creatures”. Both the dominant and minority classes cannot fully understand and be knowledgeable about each other unless they learn and understand the other. Our understanding of who we are has been formulated by the curriculum, which is biased (Pinar, 1993, p.62-63).

Although schools did not create and cannot resolve the political and economic problems of our society, they can affect and improve students’ lives. Background knowledge and experiences of all cultures need to be recognized and validated for the value they bring to our society. Students from all cultural backgrounds have to learn to get along and respect each other’s cultural differences (Campbell, 1996, p.22). By learning to view the world through multiple perspectives, people will build connections with each other and be concerned with one another since they understand each other better.

Our lives are no longer determined only by local events thanks to advanced technologies and communications, mass media and an interdependent wealth of nations. Independent governments, businesses, and social agencies such as health and the environment define the global age we now live in. Teachers must

adequately prepare students to perform local, national and international/global roles (Swiniarski, 1999, p.190). There's a growing trend towards global education which would encourage students to learn about global issues and be concerned about matters that affect the world in general (Wright & Sears, 1997, p.29).

Inclusive Curriculum

Those in favor of multicultural education present a variety of ways to achieve equality in education. The inclusive multicultural curriculum that I propose suggests four: (1) removing ethnocentric bias from the curriculum, (2) including contributions from many cultures to mankind, (3) encouraging one to retain one's mother tongue and cultural heritage while not forbidding its use, and (4) celebrate events of other cultures in addition to Christian ones (Wright & Sears, 1997, p.151).

Multicultural education serves the purpose of including students of non-European background in the curriculum. Our present educational system reflects "...the original patterns of settlement in the province while ignoring native and other cultures" (PSBGM, 1995, p.7). In the grade 10 history curriculum, all but the French and British histories are left out. African, Chinese, Indian and other contributions to knowledge are omitted and ignored (Klein, 1993, p.41). This causes students from neither French nor British backgrounds to feel alienated for being left out or not accurately represented in the curriculum. The unequal attention and lack of respect for some groups has increased stereotypes and powerlessness among minorities.

It is the EMSB's [and other school boards across the province of Quebec] intent to offer programs that incorporate the values of Canadian and Quebec society

within the wide variety of student backgrounds (PSBGM, 1995, p. 7). When one learns about his/her own cultural group in an historical context, schooling becomes more interesting. Arruda (1997, p.213) states that ... "only after being led to read some relatively new social histories of childhood and of immigrant groups did I become captivated by history. Here for the first time were stories that spoke to me". The stories validated the author's experiences as an immigrant within a Canadian context.

According to Henry Trueba (1993, p.225), minority cultures are disempowered in schools; they have been silenced, thus denying them their culture and language (Campbell, 1996, p.178). An inclusive curriculum would allow them to feel validated.

In order to prevent certain cultures from feeling alienated, Gerdes suggests the "...traditions and practices [of each student] have to be 'embedded' or 'incorporated' into the curriculum" (1992, p.7). This entails adding the histories of other cultures into the Quebec history curriculum.

Examples in Canada include the Black students; their underachievement has been linked to their negative self-image. In an effort to counter this, schools were urged to adopt multicultural agendas and ideologies. School boards across the province adopted measures such as the inclusion of "Black History Month" on their school calendars and curricula. The reason behind this was that if ethnic minorities and cultures were promoted in the curriculum, then their self-esteem and academic achievement would improve (Hatcher & Troyna, 1993, p.110).

Multicultural education decreases racial prejudice by understanding and including all cultures in the curriculum. If stereotypes and racism are to be diminished among students, they need to realize the various contributions made by all ethnicities to history and civilization, and the different aspects of living in Quebec society. Students are to be introduced to a reinterpretation of history and culture, where different cultures are presented equally without any bias (Webster, 1997, p.45).

By including the histories, experiences and narratives of *all* cultures, we allow for them to be accepted as mainstream, or *normal*, and thus decrease inequalities. Multicultural education should include all minority groups in order to reaffirm social justice. This not only involves changing the current curriculum to include diversity; rather, it involves a reorganization of educational institutions in order to question and eventually eliminate political and cultural domination (Webster, 1997, p.71).

All students possess background knowledge and a worldview which they develop from their everyday experiences at home and among their peers. If the curriculum they learn in school can extend and validate their worldviews, they feel included in society, or validated (Klein, 1993, p.86). Students need to see themselves as part of the larger society and a diverse curriculum allows them to fit in and build a more democratic nation. When their worldviews are omitted, students feel invalidated. This "discounting" paired with economic hardship can lead to anger, frustration, crime and violence (Campbell, 1996, p.284).

Currently in the United States, there are three types of multicultural discourses present in school curricula. We could emulate these and incorporate some ideas into Quebec's curricula. The first is called *cultural understanding*. Its goal is to improve communication among various ethnic groups. Differences among cultures are regarded as "human" and "natural", which means that although we are different, we are nevertheless the same. This recognition and acceptance of difference has recently led certain white cultural groups (Poles, Norwegians, Swedes...) to be recognized as unique, in order to create an even balance for the study of non-whites (African-Americans, Native Americans...) (McCarthy, 1993, p.291).

The second type of multicultural emphasis is one of *cultural competence*. This discourse emphasizes cultural pluralism as the center of the curriculum. Many educators, namely James Banks (1988), believe that "cross-cultural competencies" are lacking among dominant and minority groups. The aim of this approach is to preserve cultural differences by linking and connecting ethnic groups together in order to decrease racial prejudice between cultures (McCarthy, 1993, p.291).

The third model, *cultural emancipation*, is the most complete and advanced. Proponents believe that multicultural education can increase academic and economic success for minority students. Including minority histories, experiences and achievements in the curriculum would decrease "...dissonance and alienation from academic success that centrally characterize minority experiences in schooling" (McCarthy, 1993, p.292). It would allow for the empowerment of students to take charge of their futures.

According to Social Reconstructionists, student empowerment is central to multicultural education. They advocate having all students of all races participate in society order to advance democracy. Both Freire (1970) and Dewey (1966) advocate building a democratic society through education (Campbell, 1996, p.164-173). In order to be able to instill democratic values in its citizens, education must be empowering, relevant and inclusive for all.

This is the new and inclusive curriculum we should try to attain in all our teaching situations. Students will no longer hear of the "French" way of living, doing, thinking, or being because they would learn several ways within their own school environments. We would no longer hear of the oppressed and silenced voices - all voices are included in a truly multicultural curriculum, one that stands for education and success for all.

Barriers in Implementing Multiculturalism

It cannot be stressed enough the importance of altering the current curriculum in educational institutions to accurately reflect the heterogeneous composition of our society, nation and world. For the most part, educators are receptive to the need for change, yet change has been slow or stagnant in many areas. Why this delay? What is preventing the educational establishments from doing what has been deemed necessary?

Canon of Knowledge. One barrier in implementing multicultural education is the assumption that multiculturalism is restructuring the canon of knowledge. " Many

books treasured as classics by prior generations are now seen as tools of cultural imperialism" (Henry III, 1990, p.40). This could not be farther from the truth. Those in favor of a multicultural education do not suggest abandoning the traditional works of Western literature such as Shakespeare, Molière, Homer, and the like from the curriculum. They instead call for maintaining these traditional works and including others by global authors. "To take this view is not to suggest that curricula should be tailored to the measure of specific cultural groups... There is no question that what history has overlooked or distorted must be restored" (Greene, 1993, p.16). The knowledge of other cultures should also be part of mainstream pedagogy (Advisory Board on English Education, 1999, p.3).

Unfortunately, those who believe that the current curriculum is best for all students react negatively to a multicultural approach. They believe schools should foster a common culture and national identity, especially in the history, social science and literature curricula. They tend to de-emphasize slavery, genocide and imperialism in history texts. Only one viewpoint is told: the Eurocentric one. Only nationalist heroes are portrayed and studied (Campbell, 1996, p.283). This is especially true in Quebec where famous Canadian and global heroes such as Emily Stowe (pioneer doctor), John Ware (Black Pioneer), Captain Bob Bartlett (Arctic explorer), Archie Belaney or Grey Owl (pioneer conservationist, author), Lucy Maud Montgomery (author of *Anne of Green Gables*), Poundmaker (Cree chief), Amelia Douglas (first lady of the fur trade), Harriet Tubman or Black Moses (underground railroad conductor), Shawnadithit (the last Beothuk), and James Isbister (leader of English Métis), just to name a few, are not even mentioned!

Others, like Quebec hero Louis Riel (leader of French Métis and rebellions against the Anglophone government) are "given godlike status". More pages are devoted to Louis Riel in some Quebec history texts than to World War I and World War II combined (Delisle, 1998, p.11)!

This partial view of history does a disservice to all. Students do not become empowered by learning a biased and racist account of their past. By only telling part of the story, "schools foster intellectual colonialism, an ideological domination..." which results in the oppression of minorities (Campbell, 1996, p.284).

Educational Structure. Another hindrance to the implementation of this program is the current structure of our educational system. The provinces are in complete control of their schools' curricula and each seeks to further their own agenda at the expense of Canadian and world history. The case in Quebec is even more particular since the government's focus is the preservation of the French language and culture.

For instance, beginning in the mid-1800's, French Canadians have equated immigration with disastrous consequences for their people. It was soon after the 1760 Conquest when the British took over the North American Empire from the French. Immigration from France had come to a halt. At a time when English immigration was numerically significant, any non-French immigrant was perceived as a threat to the French existence in Quebec. As a result, even though the French have always been numerically superior to the English, they constantly have felt

threatened by the English minority (Knowles, 1992, p.39; Bauch, 1992, p.196-197; Uditsky, 2000, P. B3). This bitterness is at the root of Quebec's poor relations with the English. It is therefore up to the dominant class to select the nature and content of a curriculum that will reassure the French population.

History Texts: Common Problems. Roland Case (1997, p.81) identifies three types of bias that are commonly present in school texts. The first is *ethnocentrism*; this point of view believes one's own culture and values to be superior to others. Not understanding the values that other ethnicities have to offer results in the unfounded belief that one's culture is superior to others. By neglecting to include other cultures' histories, Quebec history texts reflect ethnocentrism. Rizvi (1993, p.126) agrees that the way students construct their ideas of racism are socially organized in pedagogy and the curriculum. Such a change in history texts would inevitably involve the avoidance from teaching about 'two' founding nations (French and English); not only is it offensive and unfair to the Native peoples, but it causes those who are neither English nor French to be perceived as second-class citizens (Wright & Sears, 1997, p.150).

The second type of bias is *national fanaticism*; this occurs when events and policies of a country are not viewed with an impartial mind. National events take precedence over occurrences in other parts of the world. Instead of taking a neutral stance, texts tend to overemphasize the local events at the expense of the global, and often more important events. One example of this is the lack of information in Quebec history texts on the two World Wars. The history curriculum developed in

Quebec in the 1970s did not mention World War I. In addition, both WWI and WWII were portrayed as conscription crises, where many were expected to join the Canadian army (Sevunts, 2003, p. A2). Even today's leading history texts used in the French schools devote a mere one to four pages to the teaching of the World Wars. Delisle (1998, p.184) states that it is almost as if the Wars were a mere "blip" in the history of Quebec.

The League of Nations Society has criticized history texts, saying they should have a more international focus. History texts' bias was also challenged by the Women's International League of Peace and Freedom because they "overemphasized militarism and patriotism". H.G.Wells believed the national and patriotic excess in teaching history was partially to blame for World War I (Osbourne, 1997, p.32).

While fostering national interest is appropriate and healthy for any democratic society, blind patriotism which neglects the rights and interests of minorities and others in a global community is morally wrong (Case, 1997, p.81). An example of a morally wrong system is the "new racism" that Case (1997, p.81) cites from Australia. Although it refrains from implying the intellectual and biological inferiority of ethnic minorities, it strives to promote a sense of national culture that adheres to one set of social and cultural norms. This national culture regards minorities as foreign - quite similar to the situation in Quebec, where non French-speaking minorities are sometimes not highly regarded (Wilson, 1984, p.107).

The final example provided by Case (1997, p.81) is *presentism*, which refers to the practice of emphasizing interests of the current generations as opposed to

those of the future. Focusing on present-day needs works to the detriment of the needs of those not born yet. How can a nation prosper if its future is not taken into account in the education of its youth? Citizen education should be the focus of a history curriculum. It should inculcate the attitudes and beliefs of a society's people as well as instill in them the values that create a national society. Osbourne (1997, p.32), suggests abandoning the current type of teaching in favor of one that emphasizes economic, cultural and social issues relevant to today's youth.

To further complicate matters, there is a shortage of decent history texts to choose from. The main culprit is the need for profit by the publishers. Only a certain number of texts are produced and these are written to fit policy needs - not society's needs (Werner, 1991, p.109; Burgess, 2004). In Quebec's case, these texts are not suitable in multicultural content. They continue to be utilized because they serve the needs of the nationalist curriculum and because of a lack of choice. Most of the current texts being used are regarded as voiceless - they have no personal relevance to students and leave them feeling detached. What would make for an interesting text according to Leinhardt (1994, p.15) is an interesting topic, unexpectedness, personal relatedness and character identification. All of these are at least partly lacking in the current history texts being used.

According to the National Coalition of Advocates for Students (1991), and Olsen and Mullen (1990), schools texts and curriculum should be altered. The changes would involve to eliminating bias, rewriting texts to offer a more complete and inclusive account of history, teaching students to view cultural differences and

and inclusive account of history, teaching students to view cultural differences and appreciate their contributions to society, and dealing with students' real-life social issues such as love, drugs and violence (Campbell, 1996, p.280).

Criticisms of history texts in this country abound, as this paper can attest to. A common complaint remains that instead of engaging students' interests, current history texts are boring, inaccurate and incomplete. The majority of students are not learning about their own cultural heritage. It is no wonder that when students perceive learning to have no effect on their lives, they become bored and drop out (Campbell, 1996, p.167-173).

The Hidden Curriculum. The powers that shape the curriculum are merely interested in reproducing their own homogeneous image (Diaz, 1999, p.5). They select which information is to be included and which to be excluded. Consequently we find that history texts contain the most difficult forms of racism or bias - omission. When certain knowledge is selectively omitted either by the publisher, author, or others, correcting the error is very difficult (Klein, 1993, p.172).

This omission can be partly attributed to the hidden curriculum. Campbell (1996, p.182) defines this term as "...the wide variety of values and ideas taught informally in schools. These attitudes and assumptions permeate the school but rarely reveal themselves in lesson plans or texts". An example of the hidden curriculum at work is the individual and competitive nature of our schools, and the emphasis on a European perspective of our nation's past.

knowledge is important, and what skill is of value. If their own background and cultural knowledge fit in with those expected in school, then students feel successful and worthwhile. However, in many cases students do not fit in and feel alienated and invalidated (Swinarski, 1999, p.117).

In a recent Montreal Gazette article, our former Prime Minister, Jean Chrétien, asserts that the current history taught in schools "...is disturbing, especially in Quebec...It's very superficial and sometimes very biased" (Gamble, 1999, p. A6). He is referring to the separatist bias in Quebec history courses that create a sense of confrontation as opposed to accommodation. The development of the Quebec nation is at the heart of Quebec history programs. Paul Bennett, headmaster at Lower Canada College, stated in a recent newspaper article that issues pertaining to the United States, the two World Wars, and so on are barely touched upon, while nationalist issues and heroes span the curriculum. He further postulates that "...there are far more topics and there's more diversity to Canadian history than is admitted or permitted in the approved Quebec course" (Van Praet, 1999, p. A6).

The best term best used to describe the way the curriculum has been formed is institutional racism, which preserves the current social structures in society. This can be most damaging since these structures are rarely questioned, let alone changed, and values the views of the dominant class. Examples of institutional racism in schools are unequal funding; curriculum concentration primarily on Eurocentric views, ignoring multicultural contributions; overcrowded, understaffed schools; and standardized tests biased against immigrant students (Campbell, 1996, p.55-56). All these situations presently exist in Quebec, where the "...heavily biased

curriculum [is] intent on propagating nationalist rhetoric and ignorance" (Uditsky, 2000, p. B3).

According to Henry Giroux, schools are "...ideological factories that produce the beliefs and policies necessary for the reproduction of domination" (Webster, 1997, p.10). Will the proposed school reforms continue to exacerbate this cultural hegemony?

Traditional Views. Conservatives who wish to retain the current system present problems to educational reform. Control of the curriculum by such conservative views is integral in maintaining a Eurocentric dominance against pluralist views. They cling to Eurocentrism out of fear of losing their power and leadership positions and in order to preserve national unity. Multicultural advocates have affirmed that national unity could easily be achieved through respect of differences and diversity (Campbell, 1996, p.73-76).

Any desire to implement multicultural education has most often been met with vehement opposition by those who have benefited from "...undeserved and unwarranted privileges of defining history and literature" (Campbell, 1996, p.282). These groups do not want to lose their coveted powerful roles, because those who control knowledge control the future.

Teacher Perceptions. In addition to the current curriculum bias, teachers' perceptions also have a certain degree of bias in them. Many educators already have preconceived notions about minorities. They often lack the knowledge about

Teacher Perceptions. In addition to the current curriculum bias, teachers' perceptions also have a certain degree of bias in them. Many educators already have preconceived notions about minorities. They often lack the knowledge about different learning styles and do not understand the cultural and behavioral codes of these minority students. Teachers must reshape their attitudes, perspectives and learning styles to avoid disempowering and demotivating students (Webster, 1997, p.22). These and other reasons for student failure should not detract from the ultimate goal of creating an inclusive curriculum, one that validates students' involvement in the education system.

Recent studies show that minority youth are more likely to be placed in low achievement classes. Teachers' expectations and encouragement are lower for minority students than for those from the dominant class. Minorities have access to fewer educational opportunities than those from the dominant class (McCarthy, 1993, p.299) and have been presumed to be intellectually inferior to them as well (Flores, 1991, p.369). What's more, minority youth are more likely to drop out of school than those from the dominant class (McCarthy, 1993, p.299).

Educators bring with them a notion of what racism is, based on their personal background, experiences and interests. Students also notice that teachers are sometimes racist (Ayed, 2000, p. A11). According to Sleeter (1993, p.157-158), institutions controlled by whites are racist in that they restrict access by non-whites to society's "power and privileges". Education will not become less racist so long as white people control these institutions. In our case, the Quebec history curriculum

will not become more inclusive so long as a more representative group of people is not in charge of the changes.

Striving for Change?

How should minority culture get incorporated into the curriculum? In no way do I suggest favoring minority culture over dominant culture in any text. The dominant culture's history should retain its prominence and importance, but not at the expense of any other ethnic group. Other groups should be included in the text. Students should be made aware of the dominant cultures' histories as well as those of various ethnic participants in order to decrease racial prejudice and discrimination (Webster, 1997, p.21). Instead of focusing on a Western perspective, educators should devise culturally sensitive approaches favorable to all. "Policy makers should reflect on the need to train teachers who can adopt a more flexible and culturally sensitive instructional approach" (Trueba, 1989).

We must go further than just adding diverse cultural knowledge into the curriculum, which now only legitimizes the dominant class' histories. The center of the new curriculum should focus on the experiences of minorities in what Bob Connell (1987) refers to as "common learnings". Such an approach, according to Wood (1985), would "...celebrate the contributions of working people, women and minorities to our general cultural pool" (McCarthy, 1993, p. 300).

Rewriting history to include the voices of those silenced requires a lot of time and effort. James Banks states the following: "Feeling that their voices often have been silenced and their experiences minimized, women and people of color are

struggling to be recognized in the curriculum and to have their important historical and cultural works canonized" (Webster, 1997, p.21). In order to be democratic and equitable, multicultural education must respond to these needs. If all voices can be heard, then we're one step closer to education for all.

Presently in Quebec, committees have been set up by the provincial government to create new curricula for preschool, elementary and secondary sectors. The ultimate goal of such a project is to prepare students to build their own future in the 21st century. The new reform claims to consider present trends, such as the globalization of cultures and economies, which will aid youth in forming relationships within a global context. Living in a pluralistic society entails the need to understand and live peacefully with one another and this is also an issue that the committees hope to address. In order to succeed, students must also understand the need and desire to learn and have the appropriate job skills necessary. The quarterly newsletter *Schoolscapes*, published by the government in order to inform the public about the changes, even states that according to educational research, changes need to be made in several areas. One of those recommended was to increase the emphasis on culture (Government du Québec, 1998-1999, p.1-4).

Despite all this, the composition of the several committees chosen to undertake these changes are not representative of the local population in that members of the English and other minorities are not included in these committees. On the rare occasion does an ethnic name appear. Can an equitable, multicultural and global curriculum be created by such monoethnic committees?

The Appropriate composition of committees

Who should be involved in designing a new curriculum? According to Werner (1991, p.108), it should involve the work of specialists in subject matter, child development, learning theory, pedagogy, and teachers. Campbell (1996, p.332) also agrees teachers should be a part of the process. Other important contributors include members of ethnic and minority cultures that can help pinpoint and rectify racial stereotypes and add content relevant to their histories, experiences and values (Werner, 1991, p.108).

The Advisory Board on English Education (1999, p.37-38) offers ideas on who can contribute to the creation of a new curriculum. Teacher Associations such as the Curriculum Council of the Quebec Provincial Association of Teachers could create pedagogical approaches to integrate culture in the curriculum. English Universities such as Concordia, McGill and Bishop's and English school boards can devise lists of all the cultural resources of Quebec and provide these to schools. They can also work together with teachers to create lesson plans and activities dealing with culture. The Governing Boards of English Schools and the various community organizations of Quebec can establish partnerships with local libraries, museums, community radio stations, television stations, local newspapers, internet groups, cultural and religious organizations, community groups, the elders in most cultural communities and local businesses. There are many ways to incorporate the multitude of cultures into the curriculum, and many more who are willing to help achieve this.

CHAPTER 3

Curriculum and Society

“Truth, like light, blinds. Falsehood, on the contrary, is a beautiful twilight that enhances every object.”

-Albert Camus

Social Science

In elementary school, the social science curriculum is a preparation for the one to be studied in high school. World history with a strong Western-European influence dominates the course. Students also learn about Quebec society and its first explorers, settlers and their experiences. The course emphasizes French, British and to a lesser extent Native populations of Quebec.

The reason we are taught social studies in school is for “civic competence” - to prepare one for citizenship. In Quebec, this refers to the individual as one who should be loyal to the government, share a common cultural understanding of its history and political systems and obey the law (Wright & Sears, 1997, p.20-21).

Most history texts present an account of the past based on the perspective of the dominant culture. A 1977 national study (Wright & Sears, 1997, p.28) found that British and French cultural views dominated the curriculum. If other groups are included, they are seen only through the eyes of the two dominant groups. Similar concerns have been raised by the exclusion of women from the majority of texts. History has often been told from the perspective of men and it is for this reason that women's issues and histories are omitted (Wright & Sears, 1997, p.28).

Research has shown that when one values his/her own culture, they will be more open to understanding other cultures as well. Numerous authors have stated this to be true, including Webster (1997) and Bennett (1986). A pluralist, inclusive curriculum will benefit all members of a society.

Curriculum Development

Curriculum development involves choosing from a vast array of knowledge that which is deemed to be most important to select individuals. Policy makers decide what should be included and excluded, what knowledge is most valuable to students, how it should be taught, and so on. However, not everyone agrees what should be highlighted in the curriculum. This brings into question the politicization of curriculum development. When an agreement about what to include in the curriculum is not reached, the dispute is resolved through the use of power. Those who hold that power can significantly alter the curriculum to reflect the values, knowledge and content they believe are important. When such power is exercised, certain groups, like the dominant French population in Quebec, are privileged. Many of the omissions and distortions tell us something about the kinds of values expressed by the dominant groups in society (Werner, 1991, p.106-107).

Society's Attitude

In the past, Francophones were not treated equally by the rest of Canada and suffered through discrimination due to their language and culture. In contrast, today they are no longer denied equality and the French language has received official

status in Canada. Francophones are represented in all aspects of federal and provincial parties.

Sadly, this progress has failed to instill a sense of belonging. Many French Quebecois still want to separate from Canada; 60% of them voted to do so in the last referendum in 1995. Government officials from the Parti Quebecois have made several comments that suggest some French Quebecois do not think highly of other cultural groups (Wright & Sears, 1997, p.149; Wilson, 1984, p.107; Uditsky, 2000, p. B3). As one of the original founding groups of the nation, the French feel they cannot equate themselves with 'les autres'. While a government's obligation is to teach patriotism, the grade 10 history "...portrays French Quebec as a victim of some heinous historical injustice" (Uditsky, 2000, p. B3). Because of this, we have an "us-versus-them" mentality in Quebec, where "them" represents the non-French (Uditsky, 2000, p. B3).

As a result, Francophones from Quebec are less supportive of multiculturalism and its policies than are those of British or other origins (Berry & Kalin, 1995, p. 301). For the most part, Francophones have rejected the multicultural policy, claiming it promotes two official languages as opposed to two nations, and thus reduces the French culture to one of many cultures in Canada. It fails to promote a French-Canadian worldview. Therefore in 1977, Quebec adopted its own version of a multicultural policy entitled "politique québécoise du développement culturel". It emphasized cultural diversity and the sharing of this through a common medium: the French language (McAndrew, 1991, p.133-137).

Although it has been a good starting point, it has not had much of an effect on the teaching of history. The curriculum is seriously lacking in "cultural belonging".

CHAPTER 4

The Current Grade 10 History Curriculum

“Our lives begin to end the day we become silent about things that matter”

-Martin Luther King Jr.

The Current Curriculum

The fight against racism entails the birth of a new democratic society which embraces pluralist and multicultural views while challenging Eurocentric ones. In order to fully understand and participate in society, students must have equal opportunity available to them (Campbell, 1996, p.73). This all begins at school.

The current grade 10 history curriculum is a synopsis of the time period between the “discovery” of the Americas by the Europeans in the 15th century until the present day. All events are recounted from a Western-European perspective, as one can clearly see. It is in no way equal to all races. What follows is the briefest summary of the entire grade 10 course, beginning with the government-created course outline.

Course Outline: The History of Quebec and Canada

MODULE 1: THE FRENCH EMPIRE IN NORTH AMERICA

UNIT 1.1: Exploration of the territory by the French

UNIT 1.2: The fur trade with its economic and cultural associations

MODULE 2: CANADIAN SOCIETY WITHIN THE FRENCH REGIME

UNIT 2.1: Colonizing the St-Lawrence area

UNIT 2.2: Society in New France

MODULE 3: THE CONQUEST AND BEGINNING OF THE BRITISH EMPIRE

UNIT 3.1: The Conquest, its causes and effects

UNIT 3.2: Consequences of American Revolution to the Province of Quebec

MODULE 4: THE BIRTH OF PARLIAMENT

UNIT 4.1: Lower Canada in evolution from 1791-1840

UNIT 4.2: Rebellions of 1837-1838 and union of Upper and Lower Canada

MODULE 5: QUEBEC AND CONFEDERATION

UNIT 5.1: Steps to Confederation

UNIT 5.2: Evolution of Quebec within a Canadian federation

MODULE 6: INDUSTRIAL DEVELOPMENT

UNIT 6.1: Effects of economic prosperity of 1896-1929 in Quebec and Canada

UNIT 6.2: Effects of the Depression in Quebec and Canada

MODULE 7: CONTEMPORARY QUEBEC, FROM 1939-PRESENT

UNIT 7.1: Quebec and World War II

UNIT 7.2: Opposition to tradition and changes during the Duplessis era

UNIT 7.3: The Quiet Revolution and the years that followed

Course Summary

The course summary that follows will be largely based on four commonly used French texts. These are Le Québec: héritages et projets, a comprehensive and popular text favored by many since it caters directly to the provincial exam. Mon histoire and Nouvelle histoire du Québec et du Canada are the two other texts consulted. One workbook was consulted: Découvrir L'Histoire du Québec et du Canada. – Cahier d'apprentissage 4e secondaire. It offers excellent preparation for the June provincial exam since many of the graphs, pictures and documents used in it reappear as is on the exam.

Within the course summary I have included parts written in *italics*. These represent the sections I have added to demonstrate what has been omitted from the curriculum. It is very interesting to see what students are not being told.

Module 1: The French Empire In North America

During the Renaissance period of the 15th and 16th centuries, several cultural, scientific and technological changes took place. Europeans, namely the French, English, Spanish and Portuguese undertook explorations to discover a new maritime route to the Orient in a quest for spices. Before the big explorations are mentioned, it is noted that the Vikings are said to have arrived around the year 990, leaving traces of their past in Anse-Aux-Meadows in Newfoundland. *No mention of the first European born in North America, Snorri, a Viking baby born in 1005.* Christopher Columbus discovered the Americas in 1492 during later exploratory voyages, and many other European explorers and their accomplishments are named.

Although there is evidence that Irish Monks were the first Europeans to arrive in the Americas around the 8th or 9th centuries, there is no mention of them. Also, there is no mention of the fact that Columbus and his crew tortured the Amerindians. He would force all natives to work in search of gold, chopping off their hands if they failed to fulfill their quotas. Men, women and children were chopped to death, roasted over slow-burning fires or hanged. Within two generations, the Caribbean native population had been completely decimated (Koning, 1991, p.22). And then there is the question of "other" non-European exploration. Europeans were not the only explorers to Canada, yet they are the only ones mentioned.

Jacques Cartier, an explorer from France, discovered Canada and the St-Lawrence valley and made contact with the Amerindians. During his three trips to Canada, he attempted to set up permanent colonies but failed. As a result, France saw no economic benefits in keeping Canada, so no further explorations were sent here.

When the French first arrived here, Amerindians populated the land for well over 35 000 years. Divided into two linguistic families, the Algonkians and the Iroquois lived on their respective territories. The Algonkians lived on the Canadian Shield, were nomadic hunters, lived in tee-pees and formed a patriarchal society. The Iroquois lived in the St-Lawrence valley, practiced a sedentary way of life, were hunters and agriculturists, lived in longhouses and formed a matriarchal society. *There is no mention of the multitude of other Amerindian families living in Canada. The course concentrates only on these two groups.*

By the beginning of the 17th century, France realized Canada's potential in terms of a source of fur, which was in great demand in Europe at the time. Realizing that enormous profits could be made, France once again tried to colonize Canada. First, the fur-trading companies were given the monopoly to hunt and trade fur in exchange for bringing over settlers from France to populate the new colony. Unwilling to share their fur trading profits with more people, the companies purposely did not succeed in bringing over many settlers. The economic doctrine at the time, mercantilism, stated that a colony's sole purpose of existence was to serve the mother empire, in this case, France.

Explorations continued into the heart of the continent to look for more fur-bearing animals. This led to the occupation by France of a vast territory extending from Hudson's Bay to the Gulf of Mexico. This also led to the French surrounding the English colonies in the South, resulting in conflict.

More contacts were made with the Amerindians and cultural exchanges took place. The French traded their metal tools, weapons such as guns, wool blankets and the like to the Amerindians in exchange for fur. The French also learned how to grow corn, to use a canoe and snowshoes, and to survive in the cold, harsh climate. Amerindians were coaxed into abandoning their religious beliefs and converting to Christianity. These changes were causing the acculturation of the Amerindians to the French way of life.

Module 2: Canadian Society Within the French Regime

At the beginning of the 17th century, the French established permanent colonies in North America. Quebec was founded by Champlain in 1608. *It is not mentioned that he married H  l  ne Boull   when he was over 50 and she only 11 years old (Van Peteghem, 2003, p. A15).* Lavolette founded Trois-Rivi  res in 1634 and Montreal was founded by Jacques Cartier in 1642. In 1663, the king of France Louis XIV established the Royal Government and took control of the colony. Members from France were sent over to govern in the name of France. Such was the case of Jean Talon, first intendant of New France. He set up measures to increase the population, namely by encouraging marriages and large families. He arranged to bring over from France several groups of immigrants, such as the "filles

du Roy", petty criminals, soldiers, poor families, and the like. He succeeded in doubling the colony's numbers in seven years. *There is no mention that the "filles du Roy" were mostly made up of poor, orphaned, young women. Although controversial, there are conflicting opinions that state the "filles du Roy" were actually women of ill-repute (London Public Library, March 5, 2004).*

The seigneurial system was set up along the St-Lawrence valley to facilitate occupation of the land. To ensure it functioned properly, both the seigneur and habitants were given rights and obligations to follow.

Louis XIV's Royal Government consisted of a Minister of Marine, a Governor, an Intendent, a Sovereign Council which included the Bishop and a few councilors, and Captains of the Militia. Each had specific roles.

The church was very influential during these years. Many missionaries arrived to convert the Amerindians. The first Bishop of New France was Monsignor de Laval. *No mention is made that the missionaries expropriated Native children and sent them to live with Catholic families, never to see their Amerindian families again. The children were better off, they thought, being taught civilized ways, as opposed to 'savage' ones.*

Life in the city was very hectic and concerned mostly commercial and economic activities. Citizens tried to emulate life in France, even dressing as they did in Europe. In the country, life was simpler and mainly agricultural. There were very distinct social classes in both areas. Their food, lodgings, leisure activities, social events, occupations and the like are described in great detail. *It is not*

mentioned that around 4000 black slaves also lived here from 1628-1824, in addition to several other ethnic groups.

Module 3: The Conquest and Beginning of the British Empire

Due to conflict in Europe between Great Britain and France, war broke out between New France and New England in 1754 in the Ohio Valley over control of the fur trade. New France was at a disadvantage numerically and lost all of her territory to the English. The Conquest of 1760 and the subsequent Royal Proclamation of 1763 marked the beginning of the British Empire. *Interestingly, it is not mentioned that France actually chose to give up the thin narrow strip of land on either side of the St-Lawrence River, known as New France, in exchange for keeping Guadeloupe. The sugar crops of the Caribbean were worth more financially to France than New France (Eccles, 2004; Miller, 2003; Seager, 2004).*

Historians who portrayed the Conquest of 1760 as a catastrophe committed a major "sin of anachronism". This catastrophe gave the French their 'raison d'être' – they could now push for the re-creation of New France in the 20th century by making Quebec an independent country (Delisle, 1998, p.228). The entire course focuses on this "loss" and how unfortunate it is for the French. This feeds nationalist anger towards the non-French (Uditsky, 2000, p. B3).

After the Conquest, new immigrants were only of British stock. The "Province of Quebec" was created and consisted of a thin valley along the St-Lawrence. According to the law of the Royal Proclamation, the French were excluded from administrative duties, were not permitted to have a Catholic Bishop and had to follow

the civil and criminal laws of the British Empire. The English wanted to assimilate the French.

The first British governors, Murray and Carleton, did not follow through with Britain's demand to assimilate the French. They feared the retaliation of the French majority which was at 95% compared to the English in Quebec at around 5%. They did not follow the rules set out in the Royal Proclamation and allowed the French to have a Catholic Bishop and to follow French laws.

After the Conquest, Britain imposed high taxes on her American colonies to help pay for the high cost of the war. Believing this to be highly unfair since they had no representatives in the London Parliament, the Americans responded with "No taxation without representation" and proceeded to boycott British products.

Fearing the French would side with the Americans in case of an armed conflict against Britain, the British Empire accorded to Quebec the Quebec Act in 1774. It enlarged the territory of Quebec to include the Ohio valley (which had been previously denied to the Americans), permitted the French to practice Catholicism and French civil laws and to participate in the government. *No mention is made of the hundreds of Blacks that were offered their freedom in exchange for their loyalty to fight against the Americans.*

In 1776, the Americans declared their independence from Britain and became the United States of America (USA) after seven years of war. In 1783, the Treaty of Versailles granted to the USA their 13 colonies and all the land to the West, as well as the Ohio valley. This meant Quebec lost an important territory rich

in fur. From 1776-1790, about 6000 Loyalists left the USA and emigrated to Quebec. As soon as they arrived, they demanded to have access to British laws.

Module 4: The Birth of Parliament

To satisfy the Loyalists' demands, Britain divided the Province of Quebec into two parts: Lower and Upper Canada. The Constitutional Act of 1791 thus allowed those in Lower Canada to practice French laws and those in Upper Canada to follow British laws. *There is no mention of the Upper Canada Act of 1793 against slavery.*

The fur trade was decreasing in importance and was gradually replaced by the timber trade. The changing economy involved the creation of banks, steam boats and the building of canals to facilitate maritime transport. Agriculture played an equally important role in the economy. Lower Canada was faced with an agricultural crisis around 1830.

Thanks to immigration and a high birth rate, from 1765 until 1841 Lower Canada's population grew from 70 000 to 655 400. Many poor, Irish Catholics immigrated here after 1812. *Many other ethnic groups also immigrated to Canada during these years to populate the Canadian West, but they are not mentioned.* This worried the French population. New social groups emerged. At the top of the social ladder were the British government administrators; then were the wealthy, mostly English businessmen; then the French professionals that were the spokesmen for the French majority; then the French seigneurs, the clergy, the small businessmen and finally the common people, made up of French habitants and newly-arrived English immigrants.

Shortly after the Constitutional Act of 1791, the French majority and English minority strongly disagreed on several issues. The English wanted to pass measures that would favor the business sector of Montreal, and the French wanted to please the French majority of the population by continuing to allow them certain freedoms. Often, the higher government officials would side with the English minority, causing several political crises in the Assembly. Similar disagreements occurred in the Assembly in Upper Canada, but these were not caused by ethnic clashes.

Finally, as a last resort, the French majority in Lower Canada, led by Louis-Joseph Papineau and the Parti Patriote, published in 1834, the "92 Resolutions" and sent it to Britain for a response. This document summarized their demands, some of which were: having responsible government, electing the members of the Legislative Council, controlling public expenditures of the Assembly, and so on. In 1837, Britain rejected all of the 92 Resolutions in a document entitled "The 10 Russell Resolutions". As a result, the Parti Patriote led the French speaking population to an armed conflict against the British authorities. They failed in their attempt to overthrow the government, and the leaders were exiled, jailed, or hung. *These rebellion patriote leaders are portrayed as martyrs and not as criminals. Today, the theme of the rebellion is still very much alive in the nationalist movement. Patriotes Day is celebrated on May 24 in Quebec, while the rest of Canada commemorates Queen Victoria (Banerjee, 2004, p.A6).*

In 1839, Lord Durham became the new governor. He produced the Durham Report, a document that evaluated the situation in Lower Canada. He

recommended in his report that Upper and Lower Canada unite and that responsible government be accorded to them. This was a ploy to make the French a minority in a large Canada.

In 1840, the Act of Union was passed; Upper and Lower Canada were united and distinguished only by Canada West and Canada East. In 1848, the reformists from both sides fought for and obtained responsible government. In 1854, a Free Trade agreement was signed with the United States.

Module 5: Quebec and Confederation

Several combined factors contributed to the formation of the Canadian federation. These were political instability of the past ten years, the threat of an American invasion, the need for a new trading partner since the end of the Free Trade agreement with the USA in 1864, and the need for capital to finance the construction of the railroad.

Those who rallied for Union were George Brown, Georges-Étienne Cartier and John A. Macdonald. Antoine-Aimé Dorion was reluctant to accept the project, since that would mean the French would become the minority in an English Canada and their needs would not be met. The leaders met several times to discuss their ideas; first in Charlottetown in September of 1864 and then in Quebec in October of 1864. Finally, at the last Conference held in London in 1866, it was accepted. British Parliament adopted the British North America Act on July 1, 1867.

In the new Canadian federation, powers were divided among the provincial and federal governments. The British Crown represented the highest level of power,

but never exercised that right. The real head of the government was the Prime Minister. Along with the House of Commons, whose deputies were elected by the population, was the Senate, whose members were nominated by the Cabinet. In Quebec, the population elected the deputies of the House of Commons at the federal level, and the members of the National Assembly at the provincial level.

For the next three decades or so after Confederation, Canada faced several problems. When the Western provinces were added on to Canada, the Métis uprisings and the French schooling issue in Manitoba caused serious divisions among French and English Canadians. Macdonald's centralizing policies created conflict for certain provinces that wanted more provincial autonomy. Such was the case in Quebec, where Honoré Mercier proclaimed that the French voices would never be heard in an English Canada. *It is stated that this is the beginning of French nationalism and from this point on, references are made throughout the remaining lessons to show how a French minority in an English Canada has no voice and will never be heard.*

In order to aid the sluggish economy due to an economic recession in the 1870s, Macdonald proposed his *National Policy*. Included in this policy were measures to increase tariffs at the borders (to protect Canadian products), to finish the construction of the railway and to increase the number of immigrants. *There is no mention of the thousands of Chinese who helped build the transcontinental railway.*

During these years the Quebec economy was also transformed. Agriculture was modernized and specialized with the advent of dairy farming. Railroads were

built to remote areas of the province. The first phase of industrialization (1850-1900) was marked by the development of these industries: clothing, food, leather and textiles. The capital necessary came from anglophones and the products served mainly a domestic market.

Massive immigration throughout this period diversified the population of Quebec, increasing the number of people in the cities. *Very little is said about these immigrants; neither their histories nor their origins are discussed*. Many French Quebecois emigrated from Quebec to the United States and to the western parts of Canada in order to compensate for the loss of available fertile land in rural areas. To counter this, the clergy and government tried to convince people to settle in remote agricultural areas.

Industrialization also caused urbanization to progress at lightning speed. Cities quickly became overcrowded and living conditions were filthy and strife with diseases. Working conditions were unsafe and unduly hard on women and children - hence the creation of the first workers' unions.

Module 6: Industrial Development

The beginning of the 20th century was marked by significant economic prosperity for Canada. Immigration continued to diversify and populate the western parts of Canada. This period was also marked by confrontations of the two competing nationalisms who disagreed on many important issues, namely, the Manitoba schools question (1897), the Boer War (1899-1902), the Naval Bill (1909-1911) and the Conscription Crisis of 1917. *These events are the only ones*

discussed from those decades as they represent conflict between the English and French. The dominant English would always prevail.

The First World War increased Canada's spending and economic production. Canada's economic and military contributions resulted in the acquisition of the Statute of Westminster in 1931, which allowed Canada to exercise political autonomy in external affairs. The only time the mother country would have to be consulted in matters relating to Canada would be if changes had to be made to the Canadian Constitution.

The industrial growth resulting from the First World War, also known as the second phase of industrialization, was primarily based on the exploitation of natural resources. The Americans provided the main source of capital to fund the industries which exported most of their products to foreign markets. Rapid industrialization prompted the majority of Quebecois to move to the cities by the 1920's. Conditions in Montreal and other cities improved as their infrastructures were revamped. Cities became more cosmopolitan where many immigrants settled after the War. Working conditions improved as unions gained more power and influence. In 1921, the "Confédération des travailleurs catholiques du Canada" (CTCC) was created.

Feminism also started to emerge as Marie-Gérin-Lajoie and Idola Saint-Jean fought for women's rights. Women obtained the right to vote in federal elections in 1917, but had to wait until 1940 to enjoy that right in Quebec. *Interestingly, Anglophone women began the feminist movement in Montreal. In 1893 they founded the Montreal chapter of the National Council of Women in Canada. There is no description of the members nor of the founders.*

Economic prosperity came to an abrupt halt on Thursday, October 24, 1929 – the day of the stock market crash and the beginning of the Great Depression. All Canadian and Quebec industries were affected and many declared bankruptcy. Unemployment rates skyrocketed and those who still held a job found their salaries had been whittled down to a fraction of what they used to be. The governments implemented several measures to aid the population in coping with the crises, such as direct aid in the form of coupons to use in exchange for necessary items; public works projects to employ the unemployed; soup kitchens; and the colonizing of new territories such as Abitibi, Gaspésie and Côte-Nord.

Although the Depression was caused by many factors acting together, the population accused the capitalist system of having failed them. In Quebec especially, this prompted a wave of nationalism which pointed an accusing finger at industrial development and large businesses not controlled by the French majority. The solution, they believed, was a more socialist, perhaps even a communist, government. The Catholic Church proposed a return to traditional rural values and the colonization of new lands in order to get out of the cities. Duplessis came to power in Quebec in light of these new demands of the population.

The federal government adopted programs to facilitate its control over the economy and society. The Bank of Canada was created in 1934, unemployment-insurance was created in 1940, and so on. On so doing, the federal government had to encroach on the provincial governments' jurisdiction in matters relating to social services. This created tension between both levels of government.

Module 7: Contemporary Quebec, from 1939-Present

World War II erupted in 1939-1945 and the Depression was over. Production and industries prospered to fulfill military needs. Both men and women participated in the war effort as many men went off to war while the women replaced them in their factory jobs. Some women even joined the army. *With the meager coverage accorded to WWII, it is no surprise that the Vietnam War, Korean War, Cold War and other such global incidents are not mentioned.*

W.L.Mackenzie King became Canada's Prime Minister in 1939. Part of his election campaign was a promise to not impose conscription. However, a few years later, when volunteers began to dwindle, he held a plebiscite to ask the population if they would free him of that promise. The majority of Canadians and Anglophones did not mind if he imposed conscription, given the circumstances. The Francophones and Quebecois, however, were enraged. A new political party, the Bloc Populaire, was formed in Quebec to support the current nationalist views of provincial autonomy. *As a result of this interpretation of WWII, the two World Wars are perceived as giant conscription crises (Sevunts, 2003, p. A2).*

From 1939-1944, Adélard Godbout was in power in Quebec. His government brought about the women's vote, laws for compulsory education, union laws, start-up of Hydro-Quebec (a former US electric company), and the nationalization of electricity in the Montreal region.

Following the economic growth brought on by the War, industry continued to prosper from 1939-1960 in Quebec and all of North America. Mining and hydro-electricity were key elements of economic growth in certain areas such as Bas-Saint-

Laurent and Gaspésie. Continuous waves of arriving immigrants were also changing the face of Montreal. *Again they are briefly mentioned, without a past or a history.* They chose English as their second language, as this was the language of business and opportunity.

Many anti-union rallies shook up the province as did strikes, layoffs and the use of scabs by the Duplessis government. At the same time, farmers enjoyed a higher standard of living thanks to the electrification of the rural areas and the development of cooperatives. Media played an important role in Americanizing society and in encouraging a modern, consumer lifestyle.

The Catholic Church was vehemently opposed to this modernization and emphasized traditional values such as farming, large families and a rural lifestyle. The current Duplessis government also favored this traditional and structural life and sought to financially reward those who elected him to power. He led the province from 1936-1939, and again from 1944-1959, when he died. *The "Duplessis Orphans" are not mentioned. These children, born either poor or out of wedlock, were placed in psychiatric institutions and falsely labeled as mentally challenged. Run by Catholic nuns, government funding for children in such institutions was much higher than for the average orphan. In addition, during those years the federal government would grant additional funding to provincial hospitals, like psychiatric institutions, but not to educational institutions. Subjected to sexual, mental and physical abuse, today these adults have won a class-action suit and are trying to reclaim their lost childhoods.*

Duplessis believed the government should intervene as little as possible in the economy. Against unions, he branded them “communist” organizations. He fought for provincial autonomy and opposed federal government intervention in provincial affairs. He refused federal grants for universities and the building of the Trans-Canada Highway, and as a result, implemented provincial income taxes for companies in 1947 and for individuals in 1954. He was also the one who adopted the fleur-de lis as Quebec’s national flag in 1948. *The Canadian flag’s creation on February 15, 1965 is not indicated at any time in the text.*

In the 1960’s, sweeping changes rocked the province. The “Quiet Revolution” was the result of economic and social changes that drastically changed Quebec society. Premier Jean Lesage believed in nationalization and created several government-owned agencies to control such things as electricity, mining, steel, petroleum, businesses and investments. The government now controlled education and hospitals and these services were now free for the population. Unions were permitted to exist and a Quebec pension plan was created. This new independence from the church and traditional values gave rise to a neonationalism which led to several political parties pushing for Quebec independence.

In 1966, Daniel Johnson came to power with his “Union Nationale” party. He continued the reforms initiated by Lesage’s government and added some of his own, such as the creation of CEGEPs, adoption of new social programs, demanding more power from the federal government and the of strengthening of ties with France and other Francophone nations. Radical groups such as the FLQ also formed during these years. The Parti Québécois was founded in 1968 under the leadership of

leadership of René Lévesque. It merged together all the political parties previously formed that wanted Quebec's independence.

In October 1970, the FLQ kidnapped British diplomat James Cross and Quebec's Minister of Labour, Pierre Laporte, who was later found dead. Trudeau's federal government applied the War Measures Act to incarcerate around 500 people. *There is a two-line mention of the multiple mailbox bombings in one text, but none of the murder of 7 victims, none of the terror wreaked in Quebec society, and none of the continued threats the FLQ has made since then.*

Many saw Trudeau's intervention in the October Crisis as an attempt to crush Quebec's independent movement. *The reader should know that it was actually the Premier of Quebec, Robert Bourassa, and the mayor of Montreal, Jean Drapeau, who asked the federal government to help them with the FLQ.*

The Bourassa government passed Law 22, which made French the official language in Quebec. In 1976, the Parti Québécois came to power again and proceeded to pass the Charter of the French language in 1977. This law obliged all immigrants to attend French schools, and also stated among other things, that all businesses must post signs in French only. *The Supreme Court of Canada has since declared this law unconstitutional and now permits any other language on its signs so long as it is half the size of the French words.*

In 1980, Quebec's first Referendum divided the province with a 60-40 rejection. In 1982, the federal government adopted the Constitutional Act where it amended certain parts of our Constitution, repatriated it from Britain, and added a Charter of Rights and Freedoms. All provinces except Quebec agreed to these

changes – Quebec refused to sign. *The prevailing French text clearly states that Quebec was “left out” of the signing of this constitution by the federal government and the nine “Anglophone” provinces. Quebec was “excluded” from the Constitution, despite the fact that it was part of Canada since 1867 (Cardin, 1994, p.443). Actually, Quebec refused to sign it because it feared the Charter of Rights and Freedoms would present a problem to Quebec’s French-only laws. And rightly so, as the Supreme Court has since stated it is unconstitutional. There is no mention of this in the prevailing French texts.*

The language laws, notably the infamous Bill 101, are a hot topic of Module seven. However, in 1988 (*when the Supreme Court declared Bill 101 unconstitutional*), Bill 178 was introduced, thus allowing English signs inside any business so long as French predominated. Quebec used the notwithstanding clause of the Canadian Constitution to enforce this newest sign legislation. In 1993, Bill 86 permitted the use of English and other languages on outdoor signs so long as the French wording dominated again. *The current text laments this new law and states that it is a step backwards for Quebec to have to now post bilingual signs. It is interesting that the REASONS Bills 178 and 86 were introduced are not listed in the text. Bill 178 was introduced as the result of the Supreme Court of Canada declaring Bill 101 unconstitutional; Bill 86 was introduced after a United Nations Human Rights Committee declared Bill 178 to be against the international rights of the person.*

In 1995, a second referendum on sovereignty was held while Jacques Parizeau and the Parti Québécois were in power. The NO side won by barely 1%. *It is not surprising that no mention is made of the scandalous omission of hundreds of*

thousands of ballots in predominantly NO (or Anglophone) ridings. The ballots were rejected by election officials for such offenses as marking the ballot with a tick mark instead of an "x".

Disgraced with his loss (*and embarrassed that he blamed the ethnic vote and money for it*), Mr. Parizeau quit politics and was succeeded by Lucien Bouchard. His legacy will forever be the achievement of zero deficit in 1999 and the constant push for Quebec sovereignty.

It is here that many texts end their version of the history of Quebec. *Sadly, most of the last chapter in the text is devoted to political parties and language laws. The last chapter could be a perfect opportunity to include the histories of the "other" people that make up Quebec society. Instead, the dominant culture focuses on political and nationalist issues.*

CHAPTER 5

The Revised Curriculum

“If the culture of the teacher is to become part of the consciousness of the child, then the culture of the child must first be in the consciousness of the teacher.”

-Basil Bernstein, 1969

The New Curriculum

A recent article by Harris (1999) supports the notion that multicultural education should be included throughout the curriculum and not simply “added on”, as is the case with Black History Month in February. Events that normally occur during that month to celebrate Black cultural heritage should be evenly spread out throughout the year, not lumped into one month’s time.

The content of any curriculum is very important. Most educational institutions correctly assume that teachers will follow the guidelines and texts of the provided curriculum. However, the majority of teachers lack the time or confidence to rewrite an entire curriculum for each of their subjects that they teach; hence a reliance on the curriculum provided. Due to this heavy reliance on the curriculum, its content is of utmost importance (Campbell, 1996, p.280).

In my reformulated outline, I have the same intentions in mind. I did not want to add the multicultural content at the end of the course. My aim is to incorporate minority histories and experiences within the French and English ones. I want to

show students that there were other peoples that contributed to the formation of Quebec society as we know it today, and that they didn't arrive only in the 1900's.

A revised history curriculum that recognizes and respects differences and cultural diversity will be presented as an alternative to the one currently being used. I will rewrite in part the "missing pages" of the history curriculum that should have never been omitted in the first place. Several minority groups will be included in this addition to the history curriculum; however, due to the great diversity in cultures, only a brief synopsis of these will be provided for in this paper. I intend to demonstrate which issues are important and should be part of the required curriculum - not to actually compose a historical text. That would best be left to the experts.

The main issues that I will cover for each group will be their emigration from their mother country, their entry and acceptance into Canadian/Quebec society, their integration/assimilation, and other aspects of their social lives such as work, education, economic status and so on. In short, I will do for the minorities the same that the current curriculum does for the French Quebec culture - validate their past and their experiences here.

Below is my new outline, which clearly intersperses minority, French and English cultures into a more accurate version of the history of Quebec and Canada. The units I have added are in Italics.

The Real History of Quebec and Canada

MODULE 1: THE FRENCH EMPIRE IN NORTH AMERICA

UNIT 1.1: Exploration of the territory by the French

UNIT 1.2: The fur trade with its economic and cultural associations

UNIT 1.3: Early Dutch, Portuguese and German settlers (1660-1760)

UNIT 1.4: First Allophone settlers – Mathiew Da Costa, Yannis Focas and other groups

MODULE 2: CANDIAN SOCIETY WITHIN THE FRENCH REGIME

UNIT 2.1: Colonizing the St-Lawrence area *by all immigrants*

UNIT 2.2: Society in New France, *composed of French, English, Italian, Jewish and others*

UNIT 2.3: *Slavery 1628-1834*

MODULE 3: THE CONQUEST AND BEGINNING OF THE BRITISH EMPIRE

UNIT 3.1: The Conquest, its causes and effects

UNIT 3.2: Consequences of American Revolution to the Province of Quebec

UNIT 3.3: Freed Blacks and other ethnic groups enter Canada - 1783

MODULE 4: THE BIRTH OF PARLIAMENT

UNIT 4.1: Lower-Canada in evolution from 1791-1840

UNIT 4.2: Rebellions of 1837-1838 and union of Upper and Lower Canada

UNIT 4.3: Gold Rush attracts Chinese and Jewish settlers in 1850+

UNIT 4.4: Other immigrant arrivals

MODULE 5: QUEBEC AND CONFEDERATION

UNIT 5.1: Steps to Confederation

UNIT 5.2: Head tax on Asians and other exclusionary immigration laws

UNIT 5.3: Evolution of Quebec within a Canadian federation

MODULE 6: INDUSTRIAL DEVELOPMENT

UNIT 6.1: Effects of economic prosperity of 1896-1929 in Quebec and Canada

UNIT 6.2: Immigration restrictions for Blacks (Law of 1910) and others

UNIT 6.3: World War I and massive immigration waves

UNIT 6.4: Effects of the Depression in Quebec and Canada

MODULE 7: CONTEMPORARY QUEBEC, FROM 1939-PRESENT

UNIT 7.1: Quebec and World War II, *massive waves of immigrants*

UNIT 7.2: Japanese and Italian detention camps in World War II

UNIT 7.3: Opposition to tradition and changes during the Duplessis era

UNIT 7.3: The Quiet Revolution and the years that followed

UNIT 7.4: Quebec's newest immigrants; Arabs, Haitians, etc. (1950-2004)

Although special units added are in Italics, this does not mean that the existing units of the curriculum should remain as is. Minority histories should be

interspersed throughout the entire course and not only in the sections I added in.

For example, when addressing the Conquest, or World War I, contributions made by all peoples – minority, French and English alike – should be mentioned.

CHAPTER 6

The Real History of Quebec and Canada

“Every individual is equal before and under the laws and has the right to equal protection and equal benefit of the law without discrimination based on race, national or ethnic origin, color, religion, sex, age or mental or physical disability.”

***-Section 15 of the Canadian Charter of Human Rights and
Freedoms in the Constitution Act of 1982 (O'Reilly 1991, p.118)***

In this chapter I intend to briefly write out the histories of those cultures which are missing from the current history curriculum. As stated earlier, I do not intend to compose a detailed historical analysis of every minority culture in Quebec. I simply want to give other cultures the chance to learn about themselves within the history of Quebec and Canada.

It would be impossible to recount in detail the histories of all the cultures in Quebec. I looked at the hundreds of ethnicities of the students attending schools in Quebec and decided to include in this paper the histories of some of the most numerous.

According to Statistics Canada (1996, p.2), the ten most populous ethnic communities attending our schools are (in decreasing order): Italian, Spanish,

Jewish, Arab, Haitian, Greek, Chinese, Portuguese, Vietnamese and German. The 2001 Census (Statscan, 2001) reports the following ethnicities in Canada, in descending order: Canadian, French, Irish, Italian, English, Scottish, North American Indian, Quebecois, German, Jewish, Haitian, Chinese, Greek, Lebanese and Portuguese among the top 15.

What follows is a brief summary of the histories of some of these peoples within Canada. Time and space constraints do not allow for more groups to be analyzed in this paper.

The Italians

Early accounts of Italians in Canada include the exploits of Giovanni Caboto (John Cabot) in 1497 and Giovanni Da Verrazano in 1524. Yet what is not commonly known is that in the late 17th century, Italians served in the army of New France and received land in exchange. There have been Italian settlers here almost as long as the French.

Italians who served in the War of 1812 also received land for their service. By the middle of the 19th century, immigrants from Northern Italy came to Canada and worked as craftsmen, artists, musicians and teachers. In the 1880's, Italian street musicians entertained Canadians. From the 1880's onwards, massive immigration waves marked Italian immigration figures. Around 60 000 rural emigrants arrived in Canada and worked in coal mines or on the transcontinental railway (Morton & Fogliato, 2001).

As of 1904, there were already up to eight thousand Italians living in Montreal. That year, 3000 more arrived. Many were unemployed until construction began on the Grand Trunk Pacific, the Canadian Northern and the National Transcontinental railways (Knowles, 1992, p.73). Between 1900 and the start of WWI in 1914, nearly 120 000 Italians entered Canada, mostly from the United States (Morton & Fogliato, 2001).

Many immigrants worked in industries because settling on the land and taking up farming was expensive. Few immigrants had the necessary capital to set this up right away (Knowles, 1992, p.73).

During WWII, when immigration was halted for all refugees, Italians were the victims of discrimination and violence due to Italy's allegiance with Germany. Hundreds of Italians were even interned at Camp Petawawa in Ontario. This caused many Italians to anglicize their names in an effort to avert further discrimination (Morton & Fogliato, 2001).

In the 1950's, Canada wanted to limit the sponsorship movement whereby recently arrived immigrants bring over their unskilled family members to live in Canada. This was a serious problem in 1959, when large numbers of unskilled Italians came here from southern Italy, sponsored by their families. In fact, Italian immigration had reached 27 000 in 1958 and 25 600 in 1959. It was proposed but not accepted by Cabinet to curb sponsorship. By 1960, Italian immigration had surpassed British immigration for the third year in a row (Knowles 1992, p.136; Morton & Fogliato, 2001).

On January 19, 1962, Canada abolished its discriminatory immigration policy. Any immigrant, regardless of race, wishing to enter Canada would be allowed provided they found a job (Knowles, 1992, p.143). In 1966, 87% of immigrants originated from Europe (Knowles, 1992, p.161).

Today, "Little Italys" have flourished in the Canadian tapestry. They include Italian restaurants, shops, churches, schools, clubs and associations. The single unifying force in this resonant community, aside from the Catholic Church, is their extended family. Enormous emphasis is placed on the importance of family and respect of that institution has resulted in the creation of a strong, value-driven community (Morton & Fogliato, 2001).

The Jewish Population

The first account of a Jewish settler in Canada is that of a sailor who arrived in 1738 by the name of Jacques La Forge. It was later discovered that he was in fact a 19-year-old female of Jewish heritage, Esther Brandeau, who had wanted to participate in expeditions of that sort. Refusing to convert to Catholicism, she was shipped back to France (Knowles, 1992, p.14).

The first permanent settlers arrived in the 1750's and had to convert to Catholicism in order to be allowed to stay in the French-ruled colony. When the Battle of the Plains of Abraham took place, a man named Alexander Shomberg led one of the British brigades that fought and conquered the French. His identity was kept secret because non-Christians were not allowed to serve in the army (Paperny, 2001).

Many Jewish settlers arrived here from the United States in the 1760's, choosing Montreal for their home. The first Jewish Synagogue, Shearith Israel, was established in Montreal in 1768. More settlers arrived in the next century and by 1831 there were 137 Jews living in Upper and Lower Canada (Paperny, 2001). They came seeking better fortunes; they were farmers, fur traders, merchants and gold miners.

When Czar Alexander II of Russia was assassinated, the Jews left in large numbers to neighboring Austria. The Canadian West soon received news of this exodus and Canada's first high commissioner to Great Britain, Alexander Galt, proposed allowing the Jewish people to populate the Canadian Prairies. In April of 1882, 240 Jewish refugees arrived in Canada's Northwest. In 1884, Russian Jews founded New Jerusalem in present-day Saskatchewan (Knowles, 1992, p.52).

In the 1920's, 200 Jewish orphans were brought over to Canada for a chance at a better life, thanks to the efforts of Ottawa merchant A.J.Freiman and his wife Lillian. In total, around 48 500 Jewish people arrived in Canada between 1920 and 1930 (Knowles, 1992, p.106).

During the ravages on WWII, many Jewish refugees trying to escape Nazi persecution attempted unsuccessfully to gain entry into Canada. Due to new legislation erected during the Depression, namely the Order-in-Council - P.C. 695 of March 1931, to deter any unwanted, unemployed immigrants, as well as existing laws, such as the Continuous Journey Regulation - P.C. 23 of January 1919 and the Contract Labour regulation - P.C. 23 of January 1914, many Jews were refused entry (Knowles, 1992, p.109-110).

The SS St-Louis was an unfortunate victim of Canada's tougher immigration laws. The ship left Europe with 236 Jewish refugees and attempted without success to dock in Cuba, then the United States. When Canada also refused her in 1939, the ship returned to Europe where its passengers would face certain death (Knowles, 1992, p.110; Paperny, 2001).

Anti-Semitism was quite widespread in Canada in the late 1930's. French-Canadian nationalism and Roman Catholicism had started to become popular again, and the Jewish people were neither. French newspapers such as *Le Devoir* and *L'Action* warned against accepting Jewish refugees, as did French Canadian MP's and the St-Jean Baptiste Society (Knowles, 1992, p.110). In a time where the Jewish people needed a place of refuge the most, when thousands were being massacred during WWII, Canada accepted only 500 Jewish refugees from 1939-1945. Those already in Canada faced Anti-Semitism; Jewish people were limited in their rights to attend universities and other professional schools (Paperny, 2001). After the war, Canada opened its doors to the massive influx of refugees victimized by its horror.

The past few decades have demonstrated a better understanding and acceptance of the Jewish people in Canada. Their communities have flourished and the driving force behind them remains their strong religious affiliations. It has served as the cohesiveness protecting their culture from persecution.

Today, many are prominent and successful businesspeople that contribute to society's political and cultural milieus. There are also several day schools that operate through partial funding by the Quebec government.

The Arabs

Very few Arabs were living in Canada at the end of the 19th century. In 1882, the first one arrived, followed by four more in 1883. By 1890, the number had climbed to 50, and by 1901, they numbered 2000. They mostly came from Syria (today's Lebanon) and were trying to escape poverty and the Ottoman Turkish regime. Many were peddlers who were supplied by some Syrians that had managed to open wholesale stores in Quebec. It was the peddlers who carried dry goods in villages throughout Quebec (Harvey, 2001).

By 1911, there were 7000 Arabs in Canada. However, during the 40 years that followed, very few arrived due to Canada's restriction of Asian immigrants. Arab growth depended on natural increase during those years. Canada's immigration policy was changed in 1908 to exclude what were considered to be the less desirable ethnic groups such as the Arabs. Immigrants were expected to have \$200.00 to be allowed into Canada – an amount quite difficult to obtain if one is leaving a destitute country – therefore few came to Canada until after WWII. Those already here were forbidden to sponsor family members from joining them. From 1946 to the 1990's, over 200 000 Arabs settled in Canada. Lebanese made up 49% of the new arrivals, while Egyptians, Moroccans, Syrians, Somalians, Algerians, and still others from Kuwait, Tunisia, Jordan, Saudi Arabia, Sudan and the United Arab Emirates made up the rest (Harvey, 2001).

Once here, the problems they faced were many. First, they had to contend with learning a foreign language. While braving the cold winters and yearning for their homeland, they suffered through stereotypes and discrimination. For instance,

J.S.Woodsworth stated in 1909 that Syrian immigrants were thought to be sick and diseased and posed a threat to Canadians. He went on to claim that "...they lie most naturally and by preference, and only tell the truth when it will serve their purpose best " (Harvey, 2001).

The first Arab language newspaper *Al-Shehab* was founded in Montreal in 1908 by a 24-year-old Syrian who had arrived here in 1902. The Arabs have founded language schools, churches and religious organizations such as the Antiochian Orthodox Church, the Melkite Church and the Maronite Church. This is a people who adhere to strong family ties (Harvey, 2001).

The Haitians

The Haitians were not a very numerous ethnic group until recently. In the 1950's, they numbered only in the forties. Those who were here came mostly to pursue their studies and then they returned to their homeland (Ferrand, 2001).

During the dictatorship of Francois Duvalier of the 1960's, immigration figures increased sharply as Haitians fled the bloody regime. Of those immigrants, almost none are from the working class – they were mostly academics and professionals. Haitian laws forbade people from leaving Haiti, so professionals arriving in Canada were forced to leave with false documents and no legal proof of identity, and thus were declared political refugees. However, the job market was expanding and Quebec welcomed the flux of a trained workforce which was, for the most part, better educated than the average Quebecois. There are an estimated 1 million people of

Haitian origin in Canada. Of all immigrants from Haiti, 95% of them chose to come to Quebec, both for its language and religion (Ferrand, 2001).

By 1974, 20 000 immigrants had landed in Canada as a result of the Duvalier regime. They were of mixed social classes and many were unskilled and poor. These immigrants were not so well received by their hosts, who perceived them as threats to their jobs, especially in the taxi business, where many Haitians clustered. As tensions mounted, Haitians encountered racism and discrimination as they tried to fit into Quebec society. They were frequently denied apartments for rent and were victims of documented police brutality. They encountered discrimination in every aspect of their lives but managed to adapt thanks to the help of its community center (the Haitian Christian Community Center founded in 1972 by Karl Lévêque) and its churches (Ferrand, 2001).

Other Blacks from the Caribbean and Africa

The history of Blacks in Canada has been studied and compiled by many scholars. I do not intend to rehash their work, which is sometimes added on to the history curriculums at the teachers' discretion during Black History Month in February. There are teaching resources available with the complete history of the Black experience in Canada.

The texts that are currently in use in our schools have negative stereotypes about minorities in them and they often omit important contributions by them, thus presenting a distorted view of history. Common myths still prevalent are that Africa is a land of jungles, wild animals and savages. Texts still perceive the "Pigmies" or

"Bushmen" of Africa as primitive peoples, yet fail to point out they exemplify survival in an inhospitable environment and are very developed spiritually. The average student therefore assumes the majority of Africans live in emotionally and physically inferior circumstances and are therefore inferior. Not only does this promote the scorn of Africa, it also feeds White supremacist ideology that Africans are inferior to Whites (Bennett, 1986, p.160-164).

Here are some interesting facts about Africa, according to Bennett (1986, p.162), that not many people know. First, she states that ancient Africans had contact with Greeks, Romans, Chinese, Arabs and Indians and that according to early Muslim writers, African civilization was as advanced as the Europeans'. Also interesting is the statement that ancient Egyptians were *Black*. Bennett postulates that Africans developed elaborate social and political systems, complex religions, advanced music and art. In addition, all ethnic groups in Africa practiced slavery – however, the slaves had rights, a stable family life and social mobility was possible.

Africa in the late 15th century was similar to Europe, but negative myths about Africa were flourishing in Europe – myths about cannibalism, primitive tribes, savages, and the like. Why these myths developed is unclear, but Bennett (1986, p.163) proposes several reasons. Firstly, competition among European explorers enticed them to keep their travels secret. They were unwilling to divulge all the details of their trips to distant lands, like Africa. Second, dishonest writers may have simply made up stories about Africa in the name of profit. Third, in order to justify the slave trade to enlightened minds; these people had to be convinced that converting the "savages" to Christianity would actually benefit them. Lastly, the drive

for colonialism and the desire to control new colonies may have been a factor in the creation of myths about Africa.

The Chinese

Among the early claims of the first Chinese to arrive in Canada are those of Buddhist monks that drifted from China and landed on our West Coast in the 5th or 6th century. Other claims state that the Chinese had a settlement in Vancouver in the year 499 (Samuda, 1984, p.23-24). There is little evidence of what happened to these peoples after they arrived.

Another early claim is more substantiated. There were approximately 50 Chinese artisans and craftsmen in 1788 who joined a Britain named John Meares to Nootka Sound on Vancouver Island. They were there to help arrange the fur trade of sea otter pelts. When the Spanish claimed the land, the Britains left but the Chinese remained on Vancouver Island and lived with the Amerindians. They intermarried with the Native women and had families. Eventually, Amerindian culture and language prevailed and all trace of Chinese origin was lost (Chan, 1992, p.663).

The first known Chinese immigrants, Chang Tsoo and Ah Hong, arrived in Canada in 1858 at the beginning of the Fraser River gold rush in British Columbia (Knowles, 1986, p.48; Chan, 1992, p.663). As more Chinese made their way into British Columbia, the first Chinese merchants started to set up shop as early as 1858 to cater to their community. This effectively became Canada's first Chinatown (Chan, 1992, p.663).

The Opium War, which started in 1839 between Britain and China, forced many peasants to flee their lands in the South of China. This created a series of events which caused unemployment in many sectors. The Taiping Rebellion of 1851 caused over 20 million deaths and unemployment rates topped those of the Opium War. These were the main reasons many fled their homelands. Desperate for work, poor and hungry, when they heard that gold was being found in North America, many left and didn't look back (Chan, 1992, p.663-665).

When the Canadian government needed cheap labor to complete the building of the Canadian Pacific Railway (CPR), the Chinese responded in droves. From 1881-1884, nearly 15 701 Chinese males came to work on the CPR in British Columbia (Knowles, 1992, p.48). Many ended up dying of disease and injury by the time the work had been completed (Chan, 1992, p.666; Lock, 2001). Interestingly, in a famous photo taken of those who built the transcontinental railway, none of the Chinese workers involved were recognized (Bennett, 1986, p.179). That photo is shown in the current grade 10 history texts without one Chinese face in it. Students have no way of knowing that thousands of Chinese men helped build it.

After the CPR was completed, there was no longer a need for cheap labor in Canada, so in 1885 an Act was passed by Parliament to limit Chinese immigration. They levied a \$50.00 head tax on all Chinese immigrants (Knowles, 1992, p.48; Lock, 2001). Prime Minister John A. Macdonald claimed Canada had no further use of the Chinese. As he compared them to Canadians, he stated that "...the two races cannot combine and that no great middle race can arise from the mixture of the Mongolian and the Arian" (Roy, 1984, p.30-31). The head tax was subsequently

raised to \$100.00 and finally to \$500.00 in 1903. This effectively restricted immigration from China until 1923, when a new Chinese Immigration Act virtually halted all Chinese immigration. This despite the fact that Ottawa collected \$4 381 550 in head taxes from Chinese immigrants from 1885-1908 (Chan, 1992, p.667).

The Chinese Immigration Act prevented anyone except diplomats, students and merchants with \$2 500.00 to invest, from entering Canada. The Chinese refer to the day the Act was passed as Humiliation Day. From 1923-1946, only about 25 Chinese entered Canada (Knowles, 1992, p.100; Chan, 1992, p.667).

Whereas Canada's Chinese population in 1931 had reached 46 519, it was at a low of 32 528 by 1951. In the 1950's, there was an unprecedented, large-scale Chinese immigration aided by a Hong-Kong based industry that created false ID's. In the 1970's, Chinese immigration continued to increase and from 1978-1986, Asians made up 40% of all immigrants arriving to Canada (Knowles, 1992, p.177; Chan, 1992, p.667).

Today the Chinese make up a vibrant and powerful people in our community. With their language schools, community centers, newspapers, radio stations, and Chinatowns scattered across Canada, they are a vital part of the Canadian existence.

The Greeks

Yannis Focas, known at the time as Juan De Fuca, was the first known Greek to arrive in Canada. He was a sailor for Spain, born in Cephalonia, Greece, and he

landed here with a Spanish fleet at the end of the 16th century. His name was given to the Gulf between Vancouver and Washington State at the Pacific Ocean (Konstantinides, 1998; Ministère des Communautés Culturelles du Québec, 1992-1993, p.1; Chimbos, 1980, p.22; Stavrides, 2002; SAE Americas, 2002, p.6-7).

Other accounts of early Greeks in Canada include those who arrived around 1821-1827, while the revolution against the Turks was going on. They came from the areas of Greece which were the most unproductive agriculturally, such as Peloponnesus, in the provinces of Arcadia and Laconia. Two particular immigrants named Panayiotis Nonis and Theodore Lecas, from the island of Crete, arrived in Montreal in 1843 (Chimbos, 1980, p.22).

Permanent Greek settlement occurred around 1850 when a group of Greek sailors jumped ship and settled in Quebec City. They ended up marrying French-Canadian girls and eventually all traces of their culture had been lost, until 1908. It was then that Bill Dranidiotis and Nicholas Tagaras met a 70-year-old man named Eustrat Thaquene, who claimed his father had been a Greek seaman (Chimbos, 1980, p.23).

Notable Greek pioneers include George Kapiotis, from the island of Euboea, who served in the British army and later struck it rich by finding gold in B.C. He married an Amerindian girl and died at the age of 93. The first known Greek physician to come to Canada in 1864 was Dr. Petros Constantinides. His family still lives in the Toronto area. John Yannaris from the island of Syros, arrived in Vancouver in 1878 and started a small salmon fishing business (Chimbos, 1980, p.23).

One main reason they fled their homeland was to avoid the horrors of the Greco-Turkish War, in which the Ottomans prevailed. The widespread poverty, political instability, Turkish threat and tax increases made it very difficult for many to remain in Greece. They chose to immigrate to Canada, which needed cheap human labor, instead of heeding to Turkish demands to serve in the army (Stavrides, 2002; Konstantinides, 1998).

By 1900, there were only 200 people of Greek origin in Canada. It was around those years that the economic possibilities of North America were becoming well known, and many Greeks began to arrive in Canada; by 1907, 2540 Greeks had immigrated to Canada (Chimbos, 1980, p.24).

A typical first Greek immigrant was a single male looking for work. Once he secured a job, he returned to Greece to find a bride, usually arranged by their families, and brought her back to Canada with him (Stavrides, 2002). By 1912, there were 5740 Greeks in Canada (Konstantinides, 1998).

Greek communities formed in parts of cities where the rent was cheaper and many families often shared one roof until they could afford to live on their own. Immigrants were mostly labourers, factory workers or waiters. Uneducated, unskilled and incapable of speaking neither English nor French, their options were minimal. Some established their own businesses, usually in wholesale groceries, and the retail and travel industries. They adapted well to their new country, learned English, and adopted Canadian culture (Stavrides, 2002).

What unified the Greeks and enabled them to retain strong cultural ties were the community centers and its churches. The first community organization was the

Greek Orthodox community of Montreal instituted in 1906-1907. The first Greek Orthodox Church in Montreal was "Evangelismos" established in 1910. The first Greek elementary day school was Plato, founded in 1910. It was followed by Socrates in 1925 (Bombas, 1985, p.1-3). The Greek communities surrounding them ensured the preservation and maintenance of the Greek language and culture, and helped immigrants surmount the difficulties and discrimination they faced (Konstantinides 1998; SAE Americas, 2002, p.6-7).

During WWI, Canadians became wary of Greeks because they were "foreigners" that spoke neither of the official languages and because King Constantine of Greece was sympathetic to Germany. Many Greeks had been born in Turkish territory; despite their loyalty to Canada, they were distrusted and discriminated against since Canada was at war with Turkey. Many Greeks were attacked and their businesses vandalized. Despite this, 20 Montreal Greek men joined the army; three were killed, and seven were wounded (Stavrides, 2002).

In the first half of the 20th century, Canada was looking to populate the Western provinces with farmers. Greeks had farmed in their homeland; it was difficult, unrewarding work not respected by Greek society. The life they rejected in Greece would not be the one they would chose for Canada. They wanted to live and work in the cities. As a result, they were undesirable for the Canadian government.

Immigration figures rose slightly in the 1920's and 1930's. However, from then on, and throughout the duration of the Depression, Canada closed its doors to all immigrants until after WWII in 1945, when Canada became a place of hope and

promise to the world's refugees. The ravages of the War coupled with Greece's own Civil War from 1946-1949 resulted in over 100 000 Greeks arriving in Canada. These new immigrants were unskilled, poor and spoke only Greek . They fervently clung to their heritage and roots (Stavrides, 2002).

Women were also admitted to Canada through the domestic recruitment program; many were hired by their Greek compatriots ("Nannies – Short-cut to Citizenship", 1993, p.25). Many of these women who arrived here then proceeded to sponsor other family members, who then sponsored others, and so on. The role that women played in the immigration process is just as substantial as their male counterparts who emigrated to find work here and bring over their families.

Presently, immigration figures from Greece are at a minimum. Greece's economy has stabilized, and there have been decades of political stability. The immigrants of the 1960's have become prominent business and community leaders, respected by Greeks and Canadians alike.

One such success story is Xenophon Scoufaras. He arrived here in 1961 with his family at the age of 13. They came with nothing but the clothes on their back; everything they owned had been left behind in Chios, Greece. Struggling to learn English and French, Xenophon became the first member of his family to graduate from high school. He pursued his studies and also graduated from Concordia University. He worked as a bank manager for several years until he met my mother, Evaggelia (Angie) Christakis. She had arrived in Canada at the age of 2, when her father sponsored the family to Canada. Her father was seeing her for the first time. Despite having been awarded several scholarships upon her high school

graduation, her parents insisted she find a good Greek boy to marry. It was soon after that she met and married Xenophon. Together they opened a successful business in computers in 1988 and have enjoyed enormous happiness and success ever since. Some of Scoufaras' other achievements include co-creating a stamp to commemorate the first Greek philanthropic organization in Canada – the American Hellenic Educational Progressive Association (Ahepa) – which he was Canadian president of for two years. The stamp was issued by Canada Post in 2003. He has met world leaders and traveled across the globe in his quest to promote the Greek cause. In the summer of 2004, he and his wife volunteered at the Summer Olympics held in Athens, Greece. Xenophon and Angie have two children – myself, and my brother Jason, also a Concordia Graduate.

The multitude of Greek day schools, newspapers such as the *Hellenic Tribune*, *Bima*, *Greek Canadian Weekly* and *Greek Canadian Press* demonstrate the vibrancy of the community. Major cultural events such as Greek holidays, festivals and parades are celebrated at the hundreds of Greek Orthodox Churches and Community Centers across Canada (Stavrides, 2002).

Some prominent Greeks in Canada include Members of Canada's Parliament John Cannis, Jim Cariannis and Eleni Bakopanos.

CHAPTER 7

In Conclusion

"In the morning I go to the Korean 'dépanneur' to buy 'Le Devoir' and 'The Gazette'. Then I go to get my fresh chala at the European Kosher Bakery and say 'bonjour' to my Greek neighbour. This may not be your Canada, but it is my neighbourhood. And my neighbourhood is my country."

-David Hamel, author, 1996

While we wait for our government to become more aware of this nation's desire to learn about all cultures, teachers must take matters into their own hands. They can create their own materials through the use of other reading materials, TV programs [such as the Scattering of Seeds series used in the previous chapter to research the histories of cultural groups], video recordings, and student-based research (Campbell, 1996, p.297-298). In the classes that I teach, I have the students prepare a report on the history of their ancestors into Canada. I then compile the information and add it on to the history curriculum we are currently studying and make it a point to touch upon each and every one of the ethnicities present in the class.

It is often difficult to find documented histories of some cultures. It should therefore be commonplace to incorporate the oral histories of ethnic and minority

cultures into the curriculum to supplement current texts. Oral histories represent the voices of those that lived and died without leaving behind a written record of their history. This was partly due to illiteracy, and partly to a lack of means to preserve data in archives (Case & Clark, 1997, p.212-218). The elders in Amerindian society have proven to be an invaluable resource to their communities' histories.

Our cultural communities have helped build modern-day Quebec. All their contributions and histories need to be heard. The history and structure of our society would not have been possible had it not been for the unique contribution of each culture to Quebec (Advisory Board on English Education, 1999, p.3). Where are the heroes and heroines of the non-dominant class? How can minority students be expected to succeed on equal terms with the dominant class when they cannot identify with what they are learning?

Although limited to the grade 10 history curriculum, the proposed changes suggested in this paper are important and can be applied in various ways to other parts of the curriculum. For instance, in English class, students could read *Zorba the Greek*.

The challenge is to not only change the history curriculum, but to change the entire curriculum to reflect all cultures' voices and values. This involves the collaboration of the Ministry of Education, the Minister of Culture and Communication, the School Boards, Universities, Governing Boards, Teacher Associations, Community Organizations, the media, and so forth.

This paper is intended to serve as a guide for creating a more inclusive curriculum for all cultures. If minority students are going to succeed on equal terms

with the French majority, the curriculum must be amended to include the values, standards, concepts, histories and experiences of these minorities. All students will benefit from this; the French majority will come to recognize the contributions of all cultures to our society, and the minorities will finally have their pasts validated.

LIST OF REFERENCES

- Advisory Board on English Education. (1999, December). *Culture and English schools in play*. Report to the Minister of Education, Gouvernement du Quebec.
- Abu-Laban, B. (1980). *An olive branch on the family tree; the Arabs in Canada*. Toronto: McClelland and Stewart.
- Arruda, T. F. (1997). In their own voices and in their own times: exploring social history through oral narrative. In R. Case & P. Clark (Eds.), *The Canadian anthology of social studies*, (pp. 213-218). Vancouver: Pacific Educational Press.
- Ayed, N. (2000, June 20). Immigrant youth in school; tough time blending in. In *The Montreal Gazette*, p. A11.
- Burgess, S. (2002, September 13). Quebec's English teachers learn to improvise: lack of textbooks leads to creation of resource foundation. *The Ottawa citizen*. Retrieved February 6, 2004, from <http://asu.edu/educ/epsil/LPRU/newsarchive/Art1252.txt>.
- Banks, C. A. (1986). The intergroup education movement. In J. A. Banks (Ed.), *Multicultural education, transformative knowledge and action: historical and contemporary perspectives*, (pp. 251-277). Teacher's College, Columbia University.
- Banks, J. A. (1989). Multicultural education: characteristics and goals. In J. A. Banks & C. A. McGee (Eds.), *Multicultural education: issues and perspectives*, (pp. 54-79). Newton, MA: Allyn and Bacon.
- Banks, J. A. (1998). The lives and values of researchers: implications for educating citizens in a multicultural society. *Educational Researcher*, 27(7), 4-17.
- Banks, J. A. (1999). *An introduction to multicultural education*. Massachusetts: Allyn and Bacon. (Original work published 1994.)
- Bauch, H. (1992). That whole humiliation thing. In W. Dodge (Ed.), *Boundaries of identity; a Quebec reader*, (pp. 194-197). Ontario: Lester Publishing Limited.
- Bellamy, L. A. (1994). Capital, habitus, field, and practice: an introduction to the work of Pierre Bourdieu. In L. Erwin & D. MacLennan (Eds.), *Sociology of education in Canada*, (pp. 120-135). Toronto: Copp Clark Longman Ltd.

- Bennett, C. I. (1986). *Comprehensive multicultural education – theory and practice*. Massachusetts: Allyn and Bacon.
- Berry, J.W., & Kalin, R. (1995). Multicultural and ethnic attitudes in Canada – an overview of the 1991 national survey. *Canadian Journal of Behavioural Science*, 27(3), 301-320.
- Bombas, L. C. (1985). *Greek day education in and around Montreal: the case for a Greek trilingual high school*. Montreal: Hellenic Psychological and Pedagogical Institute of Montreal.
- Brown, R. C., & Cook, R. (1976). *Canada 1896-1921 – a nation transformed*. Toronto: McClelland and Stewart Limited.
- Bruner, J. (1997). *The culture of education*. Massachusetts: Harvard University Press.
- Bumsted, J.M. (1992). *The peoples of Canada – a pre-confederation history*. Toronto: Oxford University Press.
- Campbell, D. E. (1996). *Choosing democracy – a practical guide to multicultural education*. New Jersey: Prentice-Hall.
- Capella, N., Noya, G.R., Geismar, K., & Nicoleau, G. (Eds.). (1995). *Shifting histories: transforming education for social change*. Massachusetts: Harvard Educational Review.
- Cardin, J-F., Bédard, R., & Fortin, R. (1994). *Le Québec: héritages et projets*. Laval, Quebec: Éditions HRW.
- Case, R. (1997). Global education: it's largely a matter of perspective. In R. Case & P. Clark (Eds.), *The Canadian anthology of social studies: issues and strategies for teachers*, (pp. 81-83). Vancouver: Pacific Educational Press.
- Case, R. & Clark, P. (Eds.). (1997). *The Canadian anthology of social studies: issues and strategies for teachers*. Vancouver: Pacific Educational Press.
- Center for Educational Research and Innovation. (1986). *The education of minority groups*. England: Gower Publishing.
- Chan, A.B. (1992). Chinese puzzle. In J.M. Bumsted (Ed.), *The peoples of Canada: a pre-confederation history*, (pp. 662-667). Toronto: Oxford University Press.

- Charbonneau, F., Marchand, J., & Sansregrets, J.-P. (1986). *Mon histoire*. Montreal, Quebec: Guérin.
- Charpentier, L., Durocher, R., Laville, C., & Linteau, P.-A. (1990). *Nouvelle histoire du Québec et du Canada*. Montreal, Quebec: Centre Éducatif et Culturel Inc.
- Charpentier, L. & Monette, D. (1999). *Découvrir l'histoire du Québec et du Canada – cahier d'apprentissage 4e secondaire, corrigé*. Montreal, Quebec: Les Éditions CEC Inc.
- Chimbos, P. (1980). *The Canadian odyssey: the Greek experience in Canada*. Toronto: McClelland & Stewart.
- Conseil Scolaire de l'île de Montréal. (1995). *160 languages spoken at school*. Government of Quebec.
- Cordeiro, P. A. & Carspecken, P. F. (1993). How a minority of the minority succeed: a case study of twenty Hispanic achievers. *Qualitative Studies in Education*, 6(4), 277-290.
- Crago, M.B., Annahatak, B., & Ningiuruvik, L. (1993). Changing patterns of language socialization in Inuit homes. *Anthropology and Education Quarterly*, 24(3), 205-223.
- Darlington, G. (1996). Culture: a theoretical review. In P. Joint & M. Warner (Eds.), *Managing across cultures: issues and perspectives*, (pp. 33-55). International Thomson Business Press.
- Dei, G. (1996). Black/African-Canadian students' perceptions on school racism. In Alladin, I. (Ed.), *Racism in Canadian schools*, (pp. 42-61). Toronto: Harcourt-Brace.
- Dejean, P. (1980). *The Haitians in Quebec: a sociological profile*. Ottawa: Tecumseh Press.
- Delisle, E. (1998). *Myths, memory and lies – Quebec's intelligentsia and the fascist temptation 1939-1960*. Montreal: Robert Davies Multimedia Publishing.
- Delpit, L. (1995). *Other people's children – cultural conflict in the classroom*. New York: The New Press.
- Department of Canadian Heritage, Multiculturalism Program. (1999). *Teacher's guide; the international day for the elimination of racial discrimination*. Canada.

- Diaz, C. F., Massialas, B.G., & Xanthopoulos, J.A. (1999). *Global perspectives for educators*. Massachusetts: Allyn & Bacon.
- Dyson, A.-H. (1997). *What difference does difference make? USA*: National Council of Teachers of English.
- Eccles, W.J. Seven years' war. In *The Canadian encyclopedia*. Retrieved January 2, 2004 from <http://www.thecanadianencyclopedia.com/index.cfm?PgNm=TCE&Params=A1ARTA0007300>.
- Entwistle, H. (1970). *Child-centered education*. London: Methuen & Co. Ltd.
- Fennes, H., & Hapgood, K. (1997). *Intercultural learning in the classroom*. London & Washington: Cassels Council of Europe Series.
- Ferrand, C. (2001). The Haitian heart of love. In *A scattering of seeds: the creation of Canada*. [Electronic version of televised documentary]. Retrieved October 25, 2003 from <http://www.whitepinepictures.com/seeds/ii/23/history2.html>.
- Flores, B., Tefft Cousin, P., & Diaz, E. (1991, September). Transforming deficit myths about learning, language and culture. *Language Arts*, 68, 369-379.
- Fogliato, P. & Morton, D. (2001). Sons and daughters: the Italians of Schreiber. In *A scattering of seeds: the creation of Canada*. [Electronic version of televised documentary]. Retrieved August 27, 2003 from <http://www.whitepinepictures.com/seeds/i/history1.html>.
- Fowler, R. (1995, Winter). Teaching national consciousness in Canada: the role of mythology and history. *Canadian Social Studies*, 29(2), 21-22.
- Gamble, David. (1999, June 29). Canadians are not being taught their history: PM. In *The Montreal Gazette*, p. A6.
- Geertz, Clifford. (1973). *The interpretation of cultures: selected essays*. New York : Basic Books.
- Gouvernement du Québec, Ministère de l'Éducation. (1998-1999, Winter). *Schoolscapes: the education reform newsletter*, 1(1).
- Gouvernement du Québec, Ministère de l'Éducation. (2002, December). *Schoolscapes: a magazine about preschool, elementary and secondary education*, 3(1).

- Gouvernement du Québec, Ministère de l'Éducation. (2003, April). *Schoolscapes: working together to instruct, socialize and provide qualification*, 3(4).
- Ghosh, R. & Ray, D. (1991). *Social change and education in Canada*. Canada: Harcourt Brace Jovanovich. (Original work published 1987.)
- Ghosh, R. & Tarrow, N. (1993). Multiculturalism and teacher education: views from Canada and the USA. *Comparative Education*, 29(1), pp. 81-92.
- Goodman, J. (1992). *Elementary schooling for critical democracy*. Albany: State University of New York Press.
- Gravel, A., Lamarche, A.P., & Robillard, C. (1994). *Une réalité à construire*. Laval, Quebec: Éditions Beauchemin.
- Greene, M. (1993, January-February) The passions of pluralism: multiculturalism and the expanding community. In *Educational Researcher*, 22(1), pp.13-18.
- Gutek, G. L. (1993). *American education in a global society*. New York: Longman Publishing Group.
- Harris, J. (1999, March 2). Mere labels are not enough. In *The Montreal Gazette*.
- Harvey, M.-C. (2001). Opening night. In *A Scattering of Seeds: the creation of Canada*. [Electronic version of televised documentary]. Retrieved March 28, 2002, from <http://www.whitepinepictures.com/seeds/ii/26/history2.html>.
- Harris, M. (1974, Winter). Why a perfect knowledge of all the rules one must know to act like a native cannot lead to the knowledge of how natives act. *Journal of Anthropological Research*, 30(4), pp. 31-36.
- Haw, F.K. (1991). Interactions of gender and race – a problem for teachers? A review of the emerging literature. *Educational Researcher*, 33(1), pp. 12-21.
- Henry III, W.A. (2000). Beyond the melting pot. *Time*, 135(15), 38-41.
- Herbst, J. (1996). *The once and future school*. New York: Routledge.
- Hooks, B. (1992). *Black looks: race and representation*. Boston: South End Press.

- Howard, G. R. (1999). *We can't teach what we don't know – white teachers, multiracial schools*. New York: Teacher's College Press.
- Igoa, C. (1995). *The inner world of the immigrant child*. New York: St-Martin's Press.
- Jorgensen, C. M. (1998). *Restructuring high schools for all students*. Maryland: Paul H. Brookes Publishing Co.
- Klein, G. (1993). *Education towards race equality*. London: Cassell.
- Knowles, V. (1992). *Strangers at our gates – Canadian immigration and immigration policy 1540-1990*. Toronto: Dundurn Press.
- Koning, H. (1991, 28 July). Scourge of America. *The Manchester Guardian Weekly*, 22-24.
- Konstantinides, S. & Chimbos, P. (1998, June). Greek-speaking education in Canada. In M. Damanakis & K.T. Michelaka (Eds), *Greek-speaking education in foreign countries*. [Minutes of the Pan-Hellenic Conference] Rethymno, Greece: University of Crete.
- Leinhart, G., Beck, I.L., & Stainton, C. (Eds.). (1994). *Teaching and learning in history*. New Jersey: Lawrence Erlbaum Associates.
- Lock, K. (2001). The road chosen: the story of Lem Wong. In *A scattering of seeds: the creation of Canada*. [Electronic version of televised documentary]. Retrieved January 2, 2002, from <http://www.whitepinepictures.com/seeds/i/3/history1.html>.
- London Public Library. *Good-time girls*. Retrieved February 25, 2004 from <http://www.civilization.ca/vmnf/popul/filles/21-en.htm>
- Martineau, R. (1990, January-February). Enseigner l'histoire en classe multi-ethnique. *Traces*, 28(1), 25-29.
- Matute-Bianchi, M.E. (1991). Situational ethnicity and patterns of school performance among immigrant and non-immigrant Mexican-descent students. In M.A. Gibson & J.U.Ogbu (Eds.), *Minority status and schooling* (pp. 205-217). New York: Garland Publishing.
- McAndrew, M. (1991). Ethnicity and multicultural education in Canada. In R. Ghosh & D.Ray (Eds.), *Social change and education in Canada* (pp. 129-138). Canada: Harcourt Brace Jovanovich. (Original work published 1987.)

- McCarthy, C. (1993). After the canon – knowledge and ideological representation in the multicultural discourse on curriculum reform. In C. McCarthy & W. Crichlow (Eds.), *Race identity and representation in education* (pp. 290-301). New York: Routledge.
- McCarthy, C. & Crichlow, W. (Eds.). (1993). *Race identity and representation in education*. New York: Routledge.
- Miller, M.E. (2003). Society for the history of discoveries [Review of the book *A taste for empire and glory; studies in British overseas expansion, 1600-1800*]. Retrieved April 9, 2004, from http://www.sohistdisc.org/2003_book_reviews/lawson.htm.
- Ministère des Communautés Culturelles de l'Immigration. (1992-1993). *Rapport annuel 1992-1993*. Les Publications du Québec.
- "Nannies – Short-cut to citizenship". (1993). *Canada and the World*, 58(7), 25-29.
- Ng, R. (1993). Racism, sexism and nation building in Canada. In C. McCarthy & W. Crichlow (Eds.), *Race identity and representation in education* (pp. 54-60). New York: Routledge.
- Ogbu, J.U. (1991). Immigrant and involuntary minorities in comparative perspective. In M.A. Gibson & J.U. Ogbu (Eds.), *Minority status and schooling* (pp. 3-33). New York: Garland Publishing.
- Osborne, K. (1997). The teaching of history and democratic citizenship. In R. Case & P. Clark (Eds.), *The Canadian anthology of social studies – issues and strategies for teachers* (pp. 32-35). Vancouver: Pacific Educational Press.
- Pang, V. O., & Cheng, L.-R. L. (1998). *Struggling to be heard – the unmet needs of Asian Pacific American children*. New York: State University of New York Press.
- Paperny, D. (2001). Something from nothing : the Shumiatcher saga. In *A scattering of seeds: the creation of Canada*. [Electronic version of televised documentary]. Retrieved from <http://www.whitepinepictures.com/seeds/i/history2.html>.
- Pinar, W. F. (1993). Notes on understanding curriculum as a racial text. In C. McCarthy & W. Crichlow (Eds.), *Race, identity and representation in education* (pp. 61-131). New York: Routledge.

- Protestant School Board of Greater Montreal (PSBGM). (1995, January). *Preparing teachers for culturally diverse classrooms*. Multiracial Education Division.
- Protestant School Board of Greater Montreal (PSBGM). (1992, February). *Racial incidents policy*. Multiracial Education Services.
- Quebec Act (2004). In *The free dictionary*. [Electronic encyclopedia] Retrieved April 2, 2004, from <http://www.encyclopedia.thefreedictionary.com/Quebec%20Act>.
- Roy, P. E. (1984). A choice between evils: the Chinese and the construction of the Canadian Pacific Railway in British Columbia. In *CPR West: the iron road and the making of a nation* (pp. 30-31). Vancouver and Toronto: Douglas and McIntyre.
- Sae Americas. (2002, Fall). Country profile: Canada's Hellenes. *Council of Hellenes abroad (SAE)*, 6-7. Retrieved March 24, 2004, from http://www.saeamericas.org/en/newsletter/2002/sae_newsletter_2002_fall_06-07.pdf.
- Samuda, R. J., Berry, J.W., & Laferrière, M. (1984). *Multiculturalism in Canada – social and educational perspectives*. Toronto & Boston: Allyn and Bacon.
- Schneider, B. & Lee, Y. (1990). A model for academic success: the school and home environment of East Asian students. *Anthropology and Education Quarterly*, 21, 358-377.
- Seager, N. (2004). Seven years' war 1756-1763. *The literary encyclopedia*, [Electronic version]. Retrieved March 2, 2004 from <http://www.litencyc.com/php/stopics.php?rec=true&UID=1007>.
- Seidman, K. (2001, February 6). Slavery ignorance in Quebec – black presence here isn't mentioned in school textbooks, historian complains. In *The Montreal Gazette*, p. A4.
- Seller, M., & Weiss, L. (Eds.). (1997). *Beyond black and white – new faces and voices in US schools*. New York: State University of New York Press.
- Sevunts, L. (2003, November 5). St.Lambert CIBC bars poppy sales – our society doesn't want to remember past, former South Shore history teacher says. In *The Montreal Gazette*, pp. A1-A2.

- Shor, I. (1993). Education is politics – Paulo Freire's critical pedagogy. In P. MacLaren & P. Leonard (Eds.). *Paulo Freire: a critical encounter* (pp. 25-35). New York: Routledge.
- Sidhartha, B. (2004, May 24). Patriotes Day picks up momentum. In *The Montreal Gazette*, p. A6.
- Silver, H. (1983). *Education as history*. New York: Methuen & Co.
- Sleeter, C. E. (1993). How white teachers construct race. In C. McCarthy & W. Crichtlow (Eds.). *Race, identity and representation in education* (pp. 156-165). New York: Routledge.
- Smith, W. J. & Donahue, H. M. (1999). *The historical roots of Quebec education*. Montreal, Quebec: Office of Research on Educational Policy, McGill University.
- Statistics Canada. (1999, Mai). La Sclolarité de la population adulte des principales communautés culturelles en 1996. *Recensements du Canada 1991 et 1996*, 11.
- Statistics Canada. (2001). *2001 Census*. [Electronic version] Retrieved September 12, 2002 from <http://www.statcan.ca/english/pgdb/demo28f.htm>.
- Stavrides, S. (2002). Century man: the Father Salamis story. In *A scattering of seeds: the creation of Canada*. [Electronic version of televised documentary]. Retrieved March 4, 2003 from <http://www.whitepinepictures.com/seeds/ii/31/history2.html>
- Swiniarski, L.B., Breitborde, M.-L., & Murphy, J.-A. (1999). *Educating the global village – including the young child in the world*. New Jersey: Prentice-Hall.
- Torres, C. A. (1998). *Democracy, education, and multiculturalism: dilemmas of citizenship in a global world*. Boston: Rowman & Littlefield Publishers, Inc.
- Trueba, H. T. (1989). *Raising silent voices: educating the linguistic minorities for the 21st century*. Boston: Heinle/Wadsworth.
- Trueba, H.T., Rodriguez, C., Zou, Y., & Cintron, J. (1993). *Healing multicultural America*. Washington, D.C.: Falmer Press.
- Uditsky, B. (2000, October 10). A nationalist soapbox; Quebec's secondary four us-vs.-them history course is heavily biased. In *The Montreal Gazette*, p. B3.

- Van Praet. (1999, June 29). Profs get their say. In *The Montreal Gazette*, p. A6.
- Van Peteghem. (2003, June 22). The dirt on Canadian heroes. In *The Montreal Gazette*, p. A15.
- Wilson, D. J. (1984). Multicultural programs in Canadian education. In R.J. Samuda, J.W. Berry, & M. Laferrière (Eds.), *Multiculturalism in Canada – social and educational perspectives* (pp. 61-112). USA: Allyn & Bacon.
- Webster, Y. O. (1997). *Against the multicultural agenda*. Connecticut: Praeger Publishers.
- Werner, W. (1991). Curriculum and uncertainty. In R. Ghosh & D. Ray (Eds.), *Social change and education in Canada* (pp. 106-110). Canada: Harcourt Brace Jovanovich. (Original work published 1987.)
- Wright, I. & Sears, A. (Eds.). (1997). *Trends and issues in Canadian social studies*. Vancouver: Pacific Educational Press.