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NATIONALISM, MULTICULTURALISM
AND
THE HISTORY CURRICULUM

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ABSTRACT

The theme of nationalism in the curriculum is one of considerable importance when one considers the recurring debates on the subject by both educators and politicians. The word has different meanings for different people. However, amidst the sometimes confusing and conflicting dialogue common ideas emerge, e. g. , the importance of having a national identity and of the idea of loyalty to one's nation. Many view the history curriculum as an ideal instrument through which nationalism could be instilled in youth.

This project attempts to examine the role of nationalism in two history curricula; one for the Province of Ontario, Canada, and the other for the nation of Trinidad and Tobago in the Caribbean. It focuses primarily on the theme of multiculturalism as an expression of nationalism in the Ontario curriculum and some comparison is made with the Trinidad and Tobago experience. Pertinent to the discussion is the role of history as a unique discipline in the curriculum and the problems that exist for history in trying to accommodate the theme of nationalism as perceived by curriculum planners.

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CHAPTER I

NATIONALISM IN THE HISTORY CURRICULUM

The relationship between national consciousness or nationalism and the school curriculum has become a matter of keen concern in many areas in the world. Knowledge of national history and beliefs is a curriculum objective in almost every country. However, nationalism can be viewed from two main angles. It can be seen as a malevolent force leading to fratricidal divisions among mankind or it can be viewed as a benevolent influence bringing different people together with a sense of common purpose. Pride in national identity, loyalty to one's nation, and knowledge of one's cultural traditions have been highly regarded by citizens in most countries. Viewed from this perspective, nationalism could be a unifying force, a cement that holds a country together, and a moral imperative that gives purpose and form to national existence.

Teaching nationalist ideals and instilling the virtues of patriotism and pride in one's country are desirable aims for most curriculum planners. Nationalism can help give to students a sense of national and self-identity, a sense of belonging to a group with a

unique experience and a willingness to pursue common goals for the group or national good. Educators hope that the inclusion of nationalism in the curriculum can help to ensure that the youth will gain a proper understanding of their own culture so that they will develop a responsible and more effective orientation toward their own cultural environment.

However, there are problems, among which are the fear of having the wrong interpretation of nationalism become the over-riding one and also the danger of building the curriculum on too narrow a base with over emphasis on national studies. Yet the cry for national studies to promote national consciousness and pride is persistent and prolonged.

In Canada there was a loud demand as early as the 1940's for the teaching of national studies in the schools and particularly for compulsory courses in Canadian history at the secondary school level. Nationalism in this context was accepted as a benevolent influence bringing people together. In the mid 1960's A. B. Hodgetts, a history teacher in one of Canada's private schools, spoke out strongly about the inadequacy of Canadian Studies Programmes in schools in his publication of What Culture? What Heritage?

A number of factors have contributed to this growing concern for national studies in curriculum planning. A number of countries, threatened by the imperialist tendencies of bigger and more powerful

nations have been driven to pursue rigorous programmes of national awareness and consciousness for their youth. In Canada, no doubt, one cause of concern for national studies has been the growing awareness of Canadian dependence on the United States of America, or rather the United States' domination of Canada in political, economic and even cultural matters. As G. Milburn and J. Herbert state,

it is not only the control of defense policies or the ownership of national resources that are in the hands of others; far more important, although more subtle is the Canadian dependency in attitudes and matters of taste.¹

As objectionable as this situation is, it has had the effect of causing a greater appreciation of the uniqueness of the Canadian experience and a desire to identify and preserve that unique experience. The same can be said for many countries including Third World and Caribbean countries, whose political struggles against European imperialism tend to foster a spirit of nationalism that finds its way into the educational system and school curricula.

Internal conflict can also be cited as another factor that prompts emphasis on nationalism in the curriculum. Within Canada, this tendency can be seen in the desire to preserve the unity

¹G. Milburn and J. Herbert in National Consciousness and the Curriculum: The Canadian Case, "Is Canadian Nationalism out of step?", p. 3. An Information publication of the Department of Curriculum, O.I.S.E., 1974.

of the country, threatened by the separatist policies of some provinces, particularly Quebec. Some see the forces of regionalism as detrimental to unity and call upon school and curriculum planners to right the wrong. This was one of Hodgetts' criticisms of the school curricula:

The schools of Canada are not combatting the forces of regionalism; they are not doing the job that society has every right to expect of them.²

The complaint here is that national interests are neglected; students are not properly prepared to play an effective role as citizens of Canada; they find very little to identify with in the Canadian past or have no source of inspiration for their cultural heritage. In fact, they were described as future citizens without deep roots.³ Hence, the continued call for a programme of national studies in the school curricula that would help develop in the youth a true Canadian identity.

The call became even more persistent by the early 1970's when another area of concern was highlighted. Not only were national studies programmes emphasizing the bi-cultural aspect of Canadian life and heritage (French and English) insisted upon,

²A. B. Hodgetts, What Culture? What Heritage? The Ontario Institute for Studies in Education: Curriculum Series/5, 1968, p. 84.

³Ibid. , p. 84.

but the growing awareness of the changing composition of the Canadian population (dependent to a large extent on immigration for its growth) became an area of concern. The Canadian experience had to be sought in what was now termed a multicultural setting.

In October 1971 Prime Minister Pierre Trudeau proclaimed a national multicultural policy:

A policy of multiculturalism within a bilingual framework commands itself to the government as the most suitable means of sharing the cultural freedom of Canadians.⁴

This thrust by the Federal Government found a ready response in some provinces. Thus the emphasis on nationalism in the curriculum--an emphasis that has been developing over the last decade--seems to have shifted somewhat to incorporate the politically declared concept of multiculturalism. Indeed it is hoped by curriculum planners that national consciousness, pride in one's identity and nation and the "unique Canadian experience", would be forthcoming from such a policy.

Canada is by no means the only country with this problem. Similar tendencies can be observed in many other countries where the school system and curricula are increasingly called upon to

⁴Multiculturalism in a Permanent Government Policy: Pamphlet published by Minister Responsible for Multiculturalism, Ottawa-Hull, 1976.

adapt to national concerns in the interest of nationalism.

This paper seeks to examine the themes of nationalism and multiculturalism in the school curricula, particularly in the history curricula. It will focus on the Province of Ontario's Ministry of Education Guidelines for the Intermediate level. Some comparison will be made with a history curriculum in the Caribbean and with the theme of National Studies. The paper will also look at the place of history as a distinct discipline in the curriculum and that of social science and social studies. The paper is exploratory and hopes to provide some insight into the recent problems faced in history curricula in schools.

CHAPTER II

NATIONAL STUDIES AND THE HISTORY CURRICULUM: THE CANADIAN EXPERIENCE

George Tomkins cites Melville Watkins and others who deplore the absence of national standards and a national curriculum in Canadian education and who "yearn for a national history that will create national myths".⁵ Tomkins feels that there has been a national view of Canadian history but it has failed. He feels that Hodgetts' report has adequately shown this failure by revealing the generalized history taught from one-dimensional textbooks to students isolated in their classrooms and restricted by barriers of separate provincial schools. Such history failed to capture students' imagination or to give a sense of national consciousness. Through a sterile nation-building approach both teachers and students were unable to confront the diversity of the Canadian mosaic.⁶ It seems to be the opinion of many, not only educationalists but

⁵G. Tomkins, "National Consciousness, the Curriculum and Canadian Studies" in G. Milburn and J. Herbert, eds., National Consciousness in the Curriculum: The Canadian Case, p. 17.

⁶ibid.

politicians also, that the school must be capable of playing a vital role in socializing the young to a positive view of society and to a strong concern for its survival.⁷

Peter Regenstrief in his article "Some Social and Political Obstacles to Canadian National Consciousness", has indicated some of the difficulties Canada faces in developing a national identity. He feels that Canadian schools have served not as agencies of social integration but rather as institutions that reinforce cleavages within the Canadian polity.⁸ He calls for formal instruction in schools that would assist students to be aware of the political processes that control their community and the part they can play in them.

He sees as desirable, studies that would emphasize the social foundations of political behaviour and the cultural forces that shape social roles.⁹ Regenstrief gets support from other political scientists who see the curriculum both hidden and explicit as a vital determinant of students' political orientations. Thus the curriculum could help in developing national consciousness. Some,

⁷The Canadian Studies Foundation established in 1970 made important steps towards improving the quality of Canadian studies in elementary and secondary school levels.

⁸National Consciousness and the Curriculum: The Canadian Case, p. 58.

⁹Ibid., p. 58.

such as M. A. Levin, J. A. Eisenberg, and F. Simon, have even suggested models to achieve these ends. They tend to reject exclusive reliance on the substantive and methodological approaches of a particular discipline such as history and they emphasize rather that students develop and apply strategic reasoning skills in expressing and defending their positions in regard to persisting societal dilemmas.¹⁰

Whatever the plan, whatever the model, it is evident that the call for national consciousness has been a pressing issue over the last few years. It has come from different sources: politicians, political scientists, educators, and social scientists. Many have differed on approach, emphasis, or methods, but there is consensus that the primary responsibility for this task lies in the educational institutions--the schools in particular. Thus the school curriculum has become the chief area of concern, and provincial governments have been particularly interested in establishing uniformity in curricula and in determining curriculum content. The Canadian Studies Foundation and the New Civic Study Group, both formed in 1970, attest to this fact.

The history courses in particular have become the target of

¹⁰Ibid., p. 68.

this assault. Ministries of Education have been attempting to revise or restructure history courses in an effort to accommodate the new emphasis on national consciousness. History courses have become tailored to suit the differing needs of students and communities in which schools are situated. Thus there is a preoccupation with knowledge and a sense of the community, the individual and national identity.

This preoccupation is evident in the history curriculum guidelines of the Ministry of Education of the Province of Ontario for the Intermediate Level. Programme topics for Grades seven and eight include "The Story of Canada and Canadians", and for Grades nine and ten "Contemporary Canadian and World Concerns" and "Canada's Multicultural Heritage".

The introduction to the guidelines expresses the rationale:

Concern for a sense of identity and of community seems to be a salient characteristic of contemporary Canadian society. . . . Through a study of the events that have shaped our historical past, of the roots of our Canadian heritage, of the Canadian political and legal systems, of issues and events relevant to Canadians as citizens of Canada and of the world, and of the contributions of different groups to our society. The student is given an opportunity to become more knowledgeable about Canada's past and present and to acquire a better understanding of Canadian identity and the governmental process in our democratic

society. It follows that the student will acquire a greater sense of pride in Canada and a feeling of personal responsibility for the strength and survival of our democratic system.¹¹

The stated aims of the programme include the following:

To develop an understanding of the roots of Canada's cultural heritage;

To develop an understanding of civic responsibility;

To develop an understanding of the Canadian identity and societal goals.¹²

To achieve these aims, the core content area focuses on Canada's original people, life in New France and Upper Canada, the nineteenth-century Rebellions, Confederation, for Grades seven and eight. For Grades nine and ten, the programme focuses on government and law in Canada with emphasis on authority, political structure, the role and function of the legislature, freedom and the rights of individuals. Finally, the programme on Canada's multicultural heritage focuses on an understanding and appreciation of the contributions of various cultural groups to the Canadian heritage.

The two major obstacles that stand out are (1) the developing of a broad understanding of personal identity through an awareness

¹¹Ministry of Education for Province of Ontario Guidelines for History, Intermediate Division, 1977, p. 3.

¹²Ibid., p. 6.

of the community's national roots, and (2) the development of a Canadian identity. The stated aims are both admirable and desirable areas of concern. However, one questions whether the entire history curriculum should be so structured. A sense of national identity and national consciousness should be instilled in the youth, but to devote the entire history programme at this level to these aims must certainly give a false view of what history is.

Students must be aware of their national roots, and the history of the nation must be highlighted, but certainly there is scope for a much broader base for history at this level. Study of the local communities and the problems that these face can contribute to national unity and a sense of identity for students, but one must question whether history is the vehicle through which this can be accomplished. History must be much more than exercises in civics and citizenship. Certainly the history curriculum should be relevant to the student and should make major contributions to national awareness and consciousness. Certainly the history of one's nation should be known and understood, but it does seem that total reliance on the history curriculum as demonstrated by the Ontario Guidelines indicates a narrow base for history for students who are being introduced to the discipline for the first time. History involves the study of events of the past of everyone, not just that of one or two cultures. There is the danger that history could become merely or mainly

political too and that history as a discipline with its own integrity could be lost.

CHAPTER III
MULTICULTURALISM AND THE HISTORY CURRICULUM

The policy of teaching multiculturalism through the curriculum presents a number of problems. The first difficulty facing the implementation of such a programme is one of definition--not merely of the word but the meaning of the term within the context of the thrust for national identity and awareness. Educators have been calling for a history of Canada that had "contemporary meaning",¹³ that is, that was realistic and had relevance to the events of the present. Canadian studies (including history) as taught in many schools up to the 1960's were considered bland, unrealistic, dry-as-dust chronology void of controversy.¹⁴ It was felt that the history taught gave students a warped view of Canadian history and it did not help to create the Canadian identity. By 1971 the federal government's response to this call for change included a clearly articulated policy of multiculturalism.

What was meant by multiculturalism? Everyone has his own

¹³Hodgetts, What Culture? What Heritage?, p. 115.

¹⁴Ibid., p. 115.

view. To some it could be seen as a political policy to be carried out in some form in the schools, to others, a recognition of political realities. It could be viewed as the legitimate self-expression of ethnic awakening or, for that matter, a mask or even surrogate for Canadian identity. To some it seems synonymous with cultural pluralism. Joseph P. Guay, Minister of State for Multiculturalism, expressed it as a policy where "no culture shall take precedence over any other culture". For Guay, "cultural pluralism is the very essence of Canadian identity".¹⁵

Like other proponents of multiculturalism in the curriculum, Guay maintains the view that for the concept to have meaning on a personal level there must be confidence in one's own individual identity and history. From such confidence there should grow respect for others and a readiness to share ideas and values with others.¹⁶ It is hoped, therefore, that the history curriculum should share a major part of this task.

However, it is evident that many teachers whose task it is to implement the policy are still battling over what exactly the term means and implies. Mary Ashworth in 1975 indicated that Canadian

¹⁵Preface to report on the Conference on Multiculturalism in Education, April 20-23, 1977 at Toronto.

¹⁶Ibid.

teachers defined multiculturalism (as it pertained to education) in many different ways. As a result there is much confusion and disagreement among educators and hence delay over adoption and implementation of policies which might improve the quality of education and achieve the goals of the federal government's policy of multiculturalism.¹⁷ She concluded that most of the activity with regard to multiculturalism was the result of pressure efforts by small interest groups both inside and outside the educational system.¹⁸

Is multiculturalism synonymous with national identity? Is its emphasis in the curriculum expected to produce a sense of national awareness and consciousness? The Ontario Ministry of Education guidelines seem to imply both. Political realities have caused politicians to recognize the fact that the Canadian identity could no longer be viewed merely in bi-cultural and bilingual terms but that Canada is a nation of many peoples, many cultures. It was evident that immigrants were resisting pressures to conform to the dominant English model and were maintaining their own identity. Thus it seems that the call for a history curriculum that would help promote

¹⁷M. Ashworth, "Education of New Canadian Children" in Education Canada, 15 (1975), 4-9.

¹⁸Ibid.

national unity and national identity becomes a call for multiculturalism. It becomes the history teacher's task of defining the term, then implementing it.

How can the history teacher teach multiculturalism in the context of history? The Ontario guidelines explore this dilemma. The programme focuses mainly on a Canadian history that emphasizes the French and British contributions. Even in the programme that focuses mainly on multiculturalism, the bias is in favour of the contribution of these two groups.

This course is not a history of a cultural group, for example, it is not a history of Britain or France. It is rather, a study of those aspects of the history of the British or French people-- in Britain, in France and in Canada-- which contributed to the development of our Canadian culture.¹⁹

The contributions of the culture of the native peoples and other cultures are mentioned in the general objectives:

to develop an understanding and appreciation of the contributions of various cultural groups to our Canadian heritage through a study of the cultural reality of the local community.²⁰

¹⁹Ministry of Education for Province of Ontario Curriculum Guidelines for History, Intermediate Division, 1975, p. 12.

²⁰Ibid. , p. 12.

Also the curriculum ideas provided in the guidelines are very sketchy and of little help to the teachers. Thus teachers are faced with not only the problem of defining the term multiculturalism but also knowing exactly what is to be done in the classroom setting. What obtains for history in the multicultural programme as recommended and used by some teachers could not be termed "history" in the true sense of the word but rather exercises in cultural forms and folklore.²¹ History is simply a study of the past that helps to give meaning to the present and future.²²

The numerous conferences held by curriculum planners and teachers on the subject of multiculturalism have highlighted some of the difficulties. The Ontario Association for Curriculum Development Conference on Multiculturalism, held in Toronto in April 1977, brought to the forefront some pressing problems and inherent difficulties, e. g. , the problem of coping with the different ethnic groups in the classroom, the need to change stereotyped attitudes and ideas, the re-educating of teachers and the need for community support.

Canada is a nation of ethnic and cultural diversity, and as

²¹It should be noted that this one programme in the guidelines on multiculturalism is optional and may not be taken by students who choose to take one course in Canadian history.

²²The subject will be discussed in a subsequent section.

such real situations exist when different ethnic groups have to live with each other and share common institutions. The school is one such institution. A programme of multiculturalism in the school can help students, not only to acquire respect and appreciation for the richness of the cultural diversity, but also an appreciation of cultures other than their own. Many people feel "threatened" by others of a different ethnic group. There is the feeling that they may lose something valuable of their own culture by the presence of others who may exhibit different lifestyles and behaviour patterns. A programme of multiculturalism can help students to become more aware and sensitive about accepting differences without feeling threatened by others.

Many ethnic groups feel the need to maintain their cultural expressions in dress, food, ceremonies, and differences in these expressions often provide ammunition for racial discrimination. One of the root causes of discrimination is ignorance. A programme of multiculturalism would provide much needed information on ethnic groups and would help decrease incidences of discrimination. There is the need for more sensitivity to the treatment of racial differences in Canada. A programme of multiculturalism could help in avoiding some of the mistakes of the past when ethnic groups, e. g. , Japanese, Indians, Blacks, were discriminated against in government, housing, education, etc.

The future of Canada as a strong and united nation rests to a large extent on the shoulders of her youth. Thus a healthy appreciation of the different ethnic groups and cultures is essential. A programme of multiculturalism cannot not only give an understanding of cultures different from one's own, but it can also give confidence in one's individual identity. It can encourage pride in a student's own cultural identity through an emphasis on the contribution of that heritage among others to the Canadian scene. Such a programme should be embraced and instilled in the youth.

Catherine Michalski, Chairman of the Ontario Ministry's committee on multiculturalism, points to the divisiveness caused by the dominant culture policy. She accepts the fact that every group has the right to retain those aspects of its culture that do not impinge on the rights of others, but sees as equally important and concomitant, the responsibility of cross-cultural sharing and understanding of other cultures. Life in a shrinking world demands this sharing. Thus this is an ethic that must permeate the whole curriculum.²³

J. Katz sees a gap between cultures and curriculum. It is felt that while the cultural complexion of Canadian communities changed significantly, the basic structure of the Canadian curricula

²³Lecture at Annual Conference of Canadian Association for Social Studies, November 1977, O. I. S. E. , Toronto.

did not, with the result that the cultural gap between the school and community widened, and continued to do so. He supports Hodgetts' findings and also feels that Canadian schools will remain cultural deserts as long as their curricula do not reflect the multicultural character of Canada's peoples.²⁴ He thus supports the call for multiculturalism reflected in the school curricula. He believes that

the literature, languages and histories of a wide variety of cultures can be offered as options in Canadian schools to the benefit of all without in any way sacrificing anything of value.²⁵

These views presented by Michalski and Katz are quite acceptable and could find a place in curriculum planning, but certainly as Katz indicates things of value must not be sacrificed. The trouble is that the programmes being put forward by many today in the name of multiculturalism or nationalism have the tendency to do just that, namely, to remove the intrinsic value of history as a discipline with its own worth and integrity. Curricula must be relevant to students' needs and experience and as Ralph Tyler, eminent educationalist, indicates, one of the sources of educational objectives must be studies

²⁴J. Katz, "Multicultural Curricula", Education Canada, 14, (1974), 43-47.

²⁵Ibid.

of contemporary life outside the school.²⁶ However, accepting this source of educational objectives should not entail the removal from the curricula of that which is valuable. The objectives of the multi-cultural programme can be carried out but certainly should not be at the expense of history as a unique discipline.

²⁶R. Tyler, Basic Principles of Curricula and Instruction, Chicago, University of Chicago Press, 1949.

CHAPTER IV

NATIONAL STUDIES: THE CARIBBEAN EXPERIENCE

This section takes a brief look at the history curriculum in the Caribbean, with specific reference to that of schools at the secondary level in Trinidad and Tobago. Such an examination indicates that there is a similar tendency to focus on national studies in a quest for national identity and national consciousness. As in many other third world countries which have emerged out of European imperialism, there is an emphasis on that which is local or national. Educational systems are called upon to respond to the call for national consciousness. Thus school curricula, particularly the history curriculum, have undergone a number of changes in order to become "more relevant and meaningful" for young nation-builders. The rationale for guidelines from the Ministry of Education and culture, Trinidad and Tobago, for senior comprehensive schools states:

Caribbean commentators are asking that the Secondary School curriculum be made relevant to the needs of the youth and of the society: It is expected that the schools promote social awareness and learners demonstrate their commitment to the development

of the communities, of which they are
a part.²⁷

The Junior Secondary level, which corresponds to the Ontario Intermediate level, focuses completely on a curriculum termed social studies (in some cases social science) which combines history along with economics, geography, and politics. History as a specialized discipline no longer exists as such, but forms part of an amalgam to promote national awareness. This no doubt is in keeping with the trend which began in the United States of America much earlier.

History finds itself among a wide range of subject matter which includes moral education, social experiences and activities, social knowledge, social behaviour and responsibility. Wherever history appears in the amalgam, it is local or national history to the exclusion of any world history.

As in the Ontario guidelines, some mention is made of giving students an awareness of the wider world, but it does not play a significant part in the total programme. Emphasis in both the Ontario and Trinidad and Tobago guidelines lies in an understanding of national identity, societal goals, pride in one's country and a study of the contributions of the many cultures to the nation. As stated earlier, these are desirable and there is nothing wrong in pursuing such

²⁷ Ministry of Education and Culture Trinidad and Tobago
Senior Comprehensive Schools Syllabus for Social Studies, 1977, p. 1.

objectives, but the question of what constitutes knowledge in the history curriculum becomes very pertinent in the light of such trends.

The guidelines for the Senior Secondary and Comprehensive schools for Trinidad and Tobago point specifically to the near future when the history programme will be eclipsed by the social studies programme. In the interim, history remains a separate discipline because of the system which allows for an external examination supervised by Cambridge University, England, for students at this level of secondary school education. However, it is hoped that by 1980 this will be replaced by a programme of study and examination in social studies rather than history.

On a somewhat similar note as the Ontario guidelines, the aim of these programmes includes for students, an understanding of

civic and national heritage and the significant people and events through which it has evolved. The economic and political structure which he (the student) is a part.²⁸

What is social studies? Many proponents of social studies expect that they should be the media for introducing children to the realities and ideals of the culture and community in which they live. It is also assumed that social studies should be taught for self

²⁸Ministry of Education of Trinidad and Tobago guidelines for Senior Comprehensive Schools Syllabus for Social Studies, 1977, p. 1.

realization to help students to develop individuality, integrity, co-operation and other qualities that make social competence. Much emphasis is placed on growth in citizenship, civic responsibility and human relations. It is felt that through social studies programmes the school contributes to the social education of children. Such societal expectations have caused curriculum planners to take steps to remove traditional subjects including history.

In some cases, history curricula have been called upon to perform the task, while in others, the history curriculum has been replaced because of pressures by planning groups to conform to changing patterns in larger and more advanced countries like the United States of America. In the former case, there is much uncertainty about the task to be performed. Questions such as what is to be achieved? How is it to be achieved? Is it necessary for the history curriculum to perform those functions? remain unanswered and present difficulty for history teachers. What really is the place of history in the school curriculum?

CHAPTER V

WHAT IS HISTORY AND WHY STUDY IT?

What is history and why is it necessary in the school curriculum? This section attempts to give a few views on the subject. History can be viewed as merely a study of the past. J. Trueman in his The Anatomy of History quotes a number of historians who attempt to identify the values of history.

Allan Nevins sees the complexities of the present as understandable only as we look to the past. He says "History is actually a bridge connecting the past with the present and pointing the road to the future."²⁹ It helps people to understand their relationship with their past so that they could plan for the future. Joseph Strayer sees history simply as a basic fact of human experience.³⁰ G.M. Trevelyan sees history as raising and attempting to answer two great questions:

- (1) What was the life of men and women in the past?

²⁹A. Nevins, 'The Gateway to History' in J. Trueman's The Anatomy of History, p. 6.

³⁰Ibid., p. 7.

- (2) How did the present state of things evolve out of the past?³¹

W. Gray in Historian's Handbook sees history as definable in terms of a combination of one or two of the following: (1) happening (2) record (3) field of study.³² As happening, history can be seen as everything that has occurred or has been thought from the beginning of time through the last elapsed instant. As record, history is evidence of the past in terms of writings, physical survivals such as buildings and artifacts, etc. unearthed by archaeologists. As a field of study, history explains or gives to man an outline of his ancestral experiences, fitting them into patterns of chronological sequence, location and topical organization which gives man a better chance to understand himself and the world he lives in.³³ Man can see the relationship between causes and results.

Robert Daniels in his analysis sees history as the record of all human experience.³⁴ Intelligent action is based on learning from

³¹Ibid. , p. 8.

³²W. Gray et. al., Historian's Handbook: A key to the study and writing of history, Houghton Mifflin: Boston, 1964, pp. 2-3.

³³Ibid. , p. 3.

³⁴R. V. Daniels, Studying History: How and Why, Englewood Cliffs, N.J.: Prentice-Hall, 1966, p. 4.

past experience and it is in history that we must seek whatever answers we may hope to find about the conduct of human affairs. For Daniels, the process of history is unique. Each situation and event is distinct but each is connected to all the foregoing and succeeding ones by a complex web of causes and effects, probability and accident. History can show "trends" or "processes" where one event leads to another.³⁵

History thus appears to be a unique subject matter which relates the past for the benefit of the present and future. There appears to be much value in it. Why is history valuable as a discipline? Why should history be studied in schools? Many reasons have been put forward. The primary reason that seems to stand out is the fact that history should be studied for the light it throws on the present--not just one's own country or historical experience but the world at large. A. L. Rowse sees studying history as indispensable to understanding the world in which we live--to face the hard knocks in life and to know what to expect.³⁶

History should be studied as vicarious experience. Both Lewis Namier and W. Gray support this claim. Namier states,

³⁵ Ibid., p. 5.

³⁶ A. L. Rowse, Why Study History in J. Trueman's Anatomy of History, p. 11.

In certain disciplines such as diplomacy, military art, politics or finance, individual experience is obviously and necessarily inadequate. Men have to draw on history which is vicarious experience less vivid and formative but much wider.³⁷

Gray states,

All thinking is based, consciously or unconsciously upon recollections of past experience. Man's unique ability to incorporate into his personal experience that of other men and women, not only of his own time but of all previous generations is a true second sight that sets him above other species and enables him better to understand the present in order to prepare himself to face the problems of the future.³⁸

Gray explains the fact that no two events in our lives or in the course of history are ever exactly alike, but recurring patterns of resemblance often make it possible for us to act with the confidence that comes from the recognition of the familiar.

Others see history as important for teaching judgment. Daniels says

History teaches judgement. It does this both by supplying a knowledgeable background and by training in the technique

³⁷Ibid., p. 13.

³⁸W. Gray, Historian's Handbook, p. 6.

of criticism and reasoned conclusions.³⁹

Joseph Strayer stresses that history gives one a real chance of reacting sensibly to a new situation. It should improve the quality of our judgement.⁴⁰

On a similar point, history is viewed as useful for its value in developing powers of thinking. Daniels states that

Historical study is fundamental in developing the attitudes of mind that distinguish the educated man--the habits of skepticism and criticism; of thinking with perspective and objectivity; of judging the good and the bad and the in-between in human affairs.⁴¹

He continues

A knowledge and appreciation of history will help develop a wiser and more realistic way of looking at every kind of human problem.⁴²

Daniels sees historical study as providing good training in dealing with complexity--the ability to reduce complex topics to a relatively few manageable concepts in order to think meaningfully. It also teaches the recognition of legitimate differences of view-points and

³⁹R. V. Daniels, Studying History: How and Why, p. 7.

⁴⁰J. Strayer, "Why Study History" in J. Trueman's Anatomy of History, p. 8.

⁴¹Op. cit., p. 6.

⁴²Ibid., p. 9.

the difficulty of final judgements in human affairs.⁴³ These ideas may seem quite complex for students just beginning history at the secondary level, but it need not be, as the history teacher can begin in simple ways to teach students to appreciate the true value of history, showing its meaning and relevance to them as people participating in an exciting and evolutionary process.

Gray makes the point that history could be merely intellectual curiosity or just wanting to have a knowledge of other people. It can be studied just for interest in the past for its own sake--a static view of various past scenes and happenings, or interest in the moving stream of events--the causal and evolutionary aspect of the history of mankind.

There may be differences in opinion on the uses of history as presented above and elsewhere, but certainly there is enough evidence to show that history as a discipline has its own integrity and should remain a part of the school curriculum as such, for its valuable contribution to students' education. Martin Ballard thinks that many children can feel the fascination of the past. They have been placed within an experience far different from that of their own environment and are richer for it.⁴⁴

⁴²Ibid. , p. 9.

⁴³M. Ballard, New Movements in the Study and Teaching of History, Bloomington & London: Indiana University Press, 1970, p. 8.

CHAPTER VI
HISTORY, MULTICULTURALISM, PREJUDICE

One of the difficulties that has faced the teaching of history for a long time is that of bias or prejudice. It has been shown by many that textbooks, particularly history text books, are biased and they affect the formation of attitudes in the children who use them. G. McDiarmid and D. Pratt in their book Teaching Prejudice indicate how the investigation of textbooks used during the first half of the century reveals that prejudice abounded in them. During this period, Canadian history texts were concerned primarily with the history of the French and British peoples in Canada. Canadian research shows that as early as 1945 English and French Canadian history texts were biased in selection and interpretation of historical material. It was found that French language texts tended to pass quickly over the history of the English provinces, while English language texts did not give sufficient attention to events or persons important in French-Canadian history.⁴⁵

⁴⁵G. McDiarmid and D. Pratt, Teaching Prejudice: A content Analysis of Social Studies Text books Authorized for use in Ontario; A report to the Ontario Human Rights Commission, Curriculum Series /12, O.I.S.E., Toronto, 1971.

Robert Wilson's study comparing English and French Canadian history text books shows how both sets of texts used differential selection and interpretation of data to support their particular viewpoint. English Canadian texts focused on the development of parliamentary democracy and nationhood within a Canadian frame of reference, while French Canadian texts were more concerned with the survival of French culture, language and religion within the frame of reference of a self-conscious Quebec.⁴⁶

In 1968 Marcel Trudel and Genevieve Jain, on behalf of the Royal Commission on Bilingualism and Biculturalism, completed a major study concentrating primarily on the treatment of French and English Canadians in textbooks used in English and French Canada. The study examined textbooks in use throughout Canada and those most representative of texts used by a cross-section of the school population. Of their selection of fifty books they found that fifteen were most representative of the whole. Among those examined were Lester B. Rogers' Canada in the World Today; G. W. Brown's Story of Canada; M. Ballantyne and P. Gallagher's Canada's Story for Young Canadians; J. T. Saywell's The Modern Era; M. Hamilton's Pirates and Pathfinders and Abbes Hermann Plante and

⁴⁶Ibid., p. 20.

Louis Martel's Mon pays: synthese d'histoire du Canada.⁴⁷

Trudel and Jain found important differences between the English and French texts in both theme and content. Even when they were merely versions of the same text, the differences in content were marked and bias was shown in the choice of illustrations. The French text emphasized the history of New France and the development and survival of the French Canadian society. The English text concentrated on the establishment and survival of Canada as a political entity and paid little attention to New France.⁴⁸

It was also noted that little attention was paid to other ethnic groups. Minority groups were either excluded completely or little was made of their positive contributions. Trudel and Jain show how Lester Rogers' Canada in the World Today merely mentions minority groups in passing. He talks about the diversity of races to be found in Canada, "the traveller will see Anglo-Saxon faces, French faces, Chinese, Jewish, Negro, Ukrainian faces."⁴⁹

Prejudice was particularly evident in the treatment of native

⁴⁷ Marcel Trudel and Genevieve Jain, Studies of the Royal Commission on Bilingualism and Biculturalism, Canadian History Textbooks; A Comparative Study 5, Ottawa, Queen's Printer for Canada, 1970.

⁴⁸ Ibid.

⁴⁹ Ibid., p. 64.

Indians. Researchers showed that there was a lack of information on Indian contributions, the use of pejorative terms, a stereotyped image of Indians, anachronisms, lack of balance and inappropriate illustrations and omission of accurate up-to-date material on Indians.⁵⁰

Rogers describes the American Indians as "fierce, blood thirsty and treacherous".⁵¹ Plante saw Indians as "souls ill-suited for civilization, surely dogs, half demons".⁵²

The researchers found that both French and English language authors conclude that the best attitude with regard to American Indians was a paternalistic one, backed by mistrust. Indians must be protected from themselves and raised to the dignity of the white man.⁵³

The 1960's saw increased public concern over the treatment of Indians in textbooks. Attempts were made to remove stereotyped evaluative assertions and pictorial stereotypes. In 1964 a committee of the Indian and Metis Conference presented a brief to the Manitoba Department of Education on the treatment of Indians and Metis in the history texts used in that province. The committee pointed out the

⁵⁰McDiarmid and D. Pratt, Teaching Prejudice, p. 24.

⁵¹Trudel and Jain, Studies of the Royal Commission on Bilingualism and Biculturalism, Canadian History Textbooks.

⁵²Ibid., p. 65.

⁵³Ibid., p. 65.

unsatisfactory treatment of Indians.⁵⁴ In 1967 Norma Sluman published a review of the treatment of the Indian in grade seven and eight textbooks on Canadian history used in Ontario.⁵⁵ In 1967-68, a university women's club made a similar study on textbooks used in Ontario. They studied three areas of Indian history, pre-colonial Indian culture, Indian-white cultural contact and the contemporary Canadian Indian.⁵⁶ These studies with their recommendations were attempts to improve the situation.

Researchers have not only identified history textbooks as major repositories of evaluative references to minority groups, but have also shown some shortcomings that can lead to the unfair treatment of these groups. Textbooks have omitted positive contributions and qualities and, in some cases, the discriminatory practices against minority groups.

The 1970's call for multiculturalism in the curriculum can be viewed as the continuing exhortation to remove the prejudice and stereotyped images not only in the history texts and curricula but in

⁵⁴Indian and Metis Conference of the Community Welfare Planning Council "Survey of Canadian History Textbooks": Submission to the Curriculum Revision Committee, Manitoba Department of Education, Winnipeg, 1964, p. 18.

⁵⁵Norma Sluman, "The Textbook Indian", Toronto Education Quarterly, 15, No. 3 (1967), 11-12.

⁵⁶McDiarmid and Pratt, Teaching Prejudice, p. 23.

the community as a whole. The task is immense and it can be questioned whether the history curriculum is able to perform it. Perhaps it can be argued by some that history is indeed the best vehicle for this assignment, as attempts are continuously made through revised texts, etc. , to remove bias. However, the Ministry of Education of Ontario presents some basic difficulties for history as a discipline concerned with the multicultural programme and the task of removing bias and prejudice from the school curricula.

History teachers are faced with an almost superhuman task. What must teachers do in a multicultural classroom? The need for teacher-education on the subject is recognized, but the task of uniting an already culturally diversified society is no easy one. Teachers themselves as part of that society have their own problems in that respect. Some teachers can view multiculturalism as a way of dealing with immigrants in the classroom, that is, as value reinforcement programmes for immigrant children. Some can use it to teach ethnicity to children who already know what they are in terms of the cultural group to which they belong; while in some cases children may be taught of a home country they know nothing about or cannot relate to.

Then there is the problem of the relevance of the material to the children living in that particular community. The material may not be relevant at all as students may not be in contact with

certain cultural groups being studied.

There is nothing wrong in studying a cultural group that is unknown to the students, but in some ways it defeats one important objective of the multicultural programme--that is, to provide unity and a sense of Canadian identity through an understanding of the community. A detailed study of a Portuguese or Black community in Toronto may have little relevance to the children of a French Canadian community of Northern Ontario. The racial and cultural composition of the school population and the community may differ greatly from what is being taught.

There is a further problem of accommodating all the groups. A brief look at the history Year I programme Canada's Heritage issued by the Hamilton Board of Education, together with the programme of study in Normal Sheffe's Many Cultures Many Heritages illustrates this difficulty. Only a fraction of all the cultural groups living in communities in Canada have been or could be dealt with. Among those included in both presentations are the Black, Japanese, French, Ukrainian, German and British peoples in Canada. A study of the cultural groups that make up the Canadian people would indicate that many groups have been left out, e. g. , peoples of the Middle East--Arabs, Greeks, as well as the many groups of South East Asia, and Eastern Europe. Although it is suggested that teachers can include other groups not mentioned in the programme, there

is no doubt that it is almost an impossible task to include all cultural groups represented in Canada. This can certainly cause divisiveness and can be viewed as bias in selection of teaching material.

Differences within national cultural groups can also accentuate prejudices. Indeed, some teachers claim that the multicultural programme as it is now taught has a tendency to reinforce stereotypes rather than remove them. Centuries of nationalistic struggles that have caused bitter strife and divisiveness among groups, e. g. , some Eastern and Western European groups or Jewish and Arab groups cannot be eradicated in a few classroom lessons on multiculturalism. The unit in the programme on the Germans can, no doubt, bring such a problem to the surface. Children can be adversely affected and the programme may have the effect of doing exactly what it does not intend to do, that is, encourage prejudice.

Isolating groups for study may not necessarily be the best method and could be divisive. Inadequate treatment of groups could cause resentment on the part of one group to another or it could cause groups to become introverted and stick to themselves rather than try to become part of a Canadian identity. This method may give some a better understanding of others but it is questionable whether it can promote the unity and sense of Canadian identity that is hoped for. Some may not at all feel part of a Canadian identity but may just attempt to keep what they have without wanting cultural exchange.

There is also the tendency to associate the term multiculturalism with a concentration on things such as foods, dances and folklore. Perhaps they may be included in the subject matter of history, but the emphasis and presentation in many of the multicultural programmes tend to remove the true value of history.

This method of approach to multiculturalism in the history curriculum shows some lack of order or chronology. There is no discernable pattern of events unfolding, giving some form to history. There is little indication of how events give rise to important economic and religious institutions, systems, governments and political orders in history. An overview of the programme gives the impression of abrupt, static blocks of information about cultural groups who may or may not have any linkage with each other. Of course, there are common themes as Norman Sheffe indicates-- the push and pull factors which caused groups to migrate to Canada, and the immigration procedures--but on the whole, the programme lacks a distinct outline, pattern or chronological sequence linking group with group.

Human experience in each unit is distinct, having little bearing on the other groups except for the British and French.⁵⁷ Daniels'

⁵⁷See Hamilton Board of Education's Canada's Heritage, 1976, and Norman Sheffe's Many Cultures Many Heritages, 1975.

view of the process of history as situations and events connected to each other by a web of causes and effect is lacking. A sense of history as drawing on past experience is also lacking. It can be argued that some of these characteristics of history can be observed in each unit covering a particular cultural group, but these are minimal. History as a "field of study" (see above, p. 34) is not fully materialized. Historical data are brief and given mainly as background material, e. g. , in the case of the Germans and Ukrainians. An understanding of the groups and their cultural expressions seems to be all important. There is emphasis on outstanding individuals and families, stories, artistic expressions, recipes. Historical development is presented only in terms of lists of events leading to immigration and settlement of groups in Canada.

Thus the concept of multiculturalism as presented and used in some school programmes exhibits a national localized study of cultural groups within Canada. It is not completely Canadian history, nor is it the history of the peoples of the cultural groups. The focus is on the Canadian society and the contribution of these groups to the society. This knowledge and study are acceptable for students, but whether they should be termed "history" and used as a history curriculum is questionable.

CHAPTER VII
HISTORY AND NATIONALISM

E. H. Dance quotes a non-communist government in Syria as saying that

to develop nationalism and nourish
patriotism is the real aim of history
teaching.⁵⁸

As mentioned earlier, many nations emphasize or make compulsory national history and there is general agreement that it is desirable for students to have a knowledge of their nation's history. There is the belief also that history is the natural vehicle for teaching the private citizen, the public values of loyalty and responsibility. These two observations are relevant to the history programme in the schools of Trinidad and Tobago. In both the Senior Comprehensive school programme and the Junior Secondary school programme, there is an emphasis on national history, that is, the local history of Trinidad and Tobago and regional history of the Caribbean.⁵⁹

⁵⁸D. H. Dance, History the Betrayer, A Study of Bias. Hutchinson: London, 1960, p. 75.

⁵⁹See Ministry of Education of Trinidad and Tobago publications of material used in Senior Comprehensive and Junior Secondary Schools, 1977.

Many of the textbooks and materials used in the school programmes show a strong commitment to national awareness for the students. There is repeated emphasis on national history highlighting topics on slavery, East Indian indenturship, colonialism and the development of the West Indian economic and political structure.⁶⁰ The wider aspects of world history seem to have been missed.

In the Junior Secondary School programmes which are social studies oriented, emphasis is on the local and national communities. There is a repeated call for students to have an understanding of their civic and national heritage and attempts are made to teach the virtues of loyalty and responsibility to the nation.

Emphasis on national history and loyalty to the nation are quite desirable areas of study for students but there are some dangers. The writing of national history in some cases has been chauvinistic, justifying a particular nation's achievements and ambitions and glossing over or explaining away its shortcomings and failures. Its heroes are almost deified and its enemies damned. This type of "history" does not allow for objective inquiry and sometimes becomes purely an instrument of political propaganda.

In the responsible writing and studying of history, objectivity

⁶⁰Ibid.

is important. Unpleasant facts and interpretations must also be appreciated. R. V. Daniels says

National history has a vital part to play in promoting a country's mature self-awareness provided only that it is taught and studied in a spirit of objectivity, which is in turn facilitated by historical perspective.⁶¹

Thus national history should not be studied in isolation, but in the context of parallel or divergent developments in other countries and of the pertinent historical antecedents.

Dance also makes the point that all nations do look at things from their own way round and history suffers. All peoples tend to exaggerate their own prowess in wars. There is biased selection of facts. He feels that the whole of history is often misrepresented because we regard it too narrowly from our little spot on the earth's surface. Thus while national history is good and helps to develop good citizens, it can be too narrow, biased and isolated. Students must be exposed to the history of other nations in order to compare and contrast. Such an approach can reduce the incidence of bias, can expose the students to many of the valuable uses of historical study, and can permit a greater appreciation for the students' own history. Dance quotes an English Historical Association pamphlet

⁶¹R. V. Daniels, Studying History: How and Why, p. 11.

which insists that for history as for other social studies,

It is important to choose countries with geographical features strongly differentiated from our own which in obvious ways have influenced their historical and social development and with governmental peculiarities which also contrast with ours and so emphasize and rouse interest in our own methods.⁶²

The Curriculum Guidelines for History at the Intermediate level for the Province of Ontario will illustrate the problem of teaching history on a narrow base. The entire programme is structured solely on the history of Canada. The three areas of investigation that are identified show this.⁶³ The "Story of Canada and Canadians" a two-year programme stresses historical development from the Canadian original peoples to Confederation. There is slight reference to the United States of America and how that country affected the development of Canada. The rationale for the programme makes mention of giving students an awareness of the wider world and one course for Grades nine and ten entitled "Contemporary Canadian and World Concerns" purports to do this. However, an examination of the general objectives and core content area of this course reveal very little in terms of world history.

⁶²Dance, History the Betrayer, pp. 75-76.

⁶³Intermediate Division History Guidelines, Ministry of Education, Ontario, 1977.

"World Concerns" seems to be vague, and the programme seems to be tilted heavily on the side of "Canadian Concerns". There is much preoccupation with developing "an appreciation of the rights and responsibilities of citizens in Canadian society".⁶⁴ Canadian government laws, the structure and function of political institutions all form part of the material to be studied. The third area of study "Canada's Multicultural Heritage" also exhibits the narrow base on which the history curriculum is structured as it emphasizes Canadian cultural groups and the local community.

Thus, in an attempt to put nationalism into the curriculum and encourage national consciousness, curriculum planners committed a serious error by making the history curriculum narrow, biased and isolated. Wider aspects of world history have been neglected and opportunities for comparison and contrast with other histories are minimal or non-existent. While the curriculum may achieve the objective of providing knowledge of Canada's historical development and a sense of national awareness, it fails to provide some aspects of true historical study and the stimuli for greater appreciation of one's own history which can be accomplished through comparison with others.

⁶⁴Ibid. , p. 10.

CHAPTER VIII
HISTORY AND THE SOCIAL SCIENCES

Derek Heater in his discussion on history and social studies sees scope for some cooperation between the two. He stresses that social studies teachers are bound to draw on the past for at least some of their illustrative material, even if they do confine their attention to the recent past.⁶⁴

Daniels agrees that the Social Sciences can draw from history. However, they cannot deny history its unique position. History offers the raw record of what has happened and it sets the context of unique situations in the stream of time within which the other forms of specialized inquiry must operate.⁶⁵ Heater adds that the young person needs help to understand the society in which he lives and to place that society and its problems securely in a time perspective. Social sciences provide the teacher with the tools for the job but he must not forget that "history is and must be the very shank of social

⁶⁴D. Heater in M. Ballard's New Movements in the Study and Teaching of History, pp. 134-145.

⁶⁵R. V. Daniels, Studying History, p. 6.

science".⁶⁶ There is little doubt that social studies as part of the social sciences with emphasis on civic responsibility and community awareness deserve a place in the curriculum and indeed there is scope for cooperation. It can be argued that social studies without history could be too narrow while history without social studies may be remote from and unrelated to the learner's experiences of immediate problems or social context. However, the two must maintain distinct characteristics in the curriculum, if students are to obtain maximum benefit from true historical study and if history is to remain a unique discipline.

Much of what obtains as history in many school curricula can be termed social studies. The multicultural programmes in the syllabus can be classified as social studies rather than history. They are merely studies of the local communities. This can be said of much of the material covered in the Hamilton's school syllabus and Norman Sheffe's "What Culture? What Heritage?" discussed above. Multiculturalism can find positive expression in a social studies programme. Canadian students need to understand the society in which they live and all that has gone into making that society. Multiculturalism can draw on history for time and place perspective.

⁶⁶D. Heater quotes from C. Wright Mills in A. Briggs, Sociology and History in M. Ballard, New Movements in the Study and Teaching of History, p. 145.

Canada's history traced from the original peoples to the present can provide that perspective, showing the contributions of the different ethnic groups to Canada's growth over a period of time. The history of Canada can provide background information and material for multiculturalism as a social studies programme. However, at the same time, the history of Canada, along with other history programmes, must be distinct and provide opportunity for true historical study for students. The same can be said for curricula in the Caribbean. Cooperation is possible and acceptable. However history must not be denied a unique position in curriculum, as it has much to offer for the educational development of students.

CHAPTER IX

SUMMARY

Nationalism as exhibited in national awareness, a sense of national identity, or a programme in multiculturalism can be accepted as a desirable objective for any youth. However, there are some problems that arise for the history curriculum and history as a discipline. Three major problems are:

- (1) an overemphasis on national history to the exclusion of all other history;
- (2) what is included as history in the curriculum negates history as a unique subject discipline with its own integrity; and
- (3) the gradual eclipse of history by social studies programmes in the curriculum.

The Canadian experience exhibits some of these problems, as the desire for national awareness, national identity, and multiculturalism all present challenges for the history curriculum.

This situation is not peculiar to Canada alone, as similar trends could be observed in other areas of the world, such as

Trinidad and Tobago in the Caribbean, where the great concern over national independence with its rejection of European imperialism has caused increasing emphasis on local and national history to the exclusion of other history. Here also history is gradually being taken over by social studies.

There is a need for a broader view of history in the curriculum. National history is important, but it should not be studied in isolation but in the context of parallel or divergent developments in other countries. At the same time, history should maintain its unique character, and students be given the opportunity to engage in and benefit from true historical study.

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