Exploring racism in Ontario's public high schools: A case study research of Chinese students in Ontario and two public School Boards for a regional systems of innovation

A Major Research Project submitted to OCAD University in partial fulfillment of the requirements for the Degree of Master of Design in Strategic Foresight and Innovation.

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1.1 Abstract

This paper aims to fill a knowledge gap regarding students of Chinese heritages' experiences with racism and create a sample regional systems of innovation to show policymakers the possibility of change in public education. The paper examines the context within Ontario, Canada, and on a few occasions, borrows information from Vancouver, Canada; Saskatchewan, Canada; Scotland, United Kingdom; and the United States. Using Secondary Research methods, design empathy, and systemic inquiry to clarify what is quality and equitable schooling, as well as the assumptions that fundamentally and the current operating public high school education system in Ontario is still heavily under the colonial influences to expose possible errors, such as systemic racism and structural violence toward the Chinese, poor, and Minority. Last, this paper provides an intercultural, inclusive, and humanized solution, which is the sample regional systems of innovation based on System Boundary, Panarchy, and evaluated with Strategic Foresight, that can be change-making and liberating to all, including young white students, to increase quality and equity. This paper is an important study because education involves everyone and most likely is a stage of everyone's life.

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1.2 Author's Thank You Note

This Major Research Project started with a simple thought: Schools should be inclusive.

Thanks to all experts for the knowledge, thoroughness, and careful reviews:

- Primary Advisors: Dr. Dori Tunstall & Dr. Michele Mastroeni
- Secondary Advisors (External): Mrs. Maria Yau & Mr. Benjamin Law

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- Special thanks: OCADU for letting me be a student member at different OCADU committees
- Special thanks: Everyone who has nominated and elected me to be the Graduate Student Senator, so I get to serve graduate students and immerse myself in education

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1.3 Dedication to the reader

To provide a unique point of view — that of Chinese-ness — as objectively and bias-free as possible; be contextual, vivid, comparative, and accurate so research findings are valid and immersive. Present content in clear typologies for enhanced comprehension and have an inclusive solution to expedite multiculturalism and intercultural exchange in Canada.

Although the subject of this study revolves around Chinese identity and experiences, I also hope all people of color can better understand the Western context they are in through reading this text. On the other hand, with the increasingly interconnected economy, I also wish white individuals could start learning multiple worldviews, connectivity, and intersectionality to meet global demand.

Last, I would like policymakers to see that the Eurocentric and colonial education system set Canadians behind compared to students of other countries or regions that received global competence in their education. Thus far, there is a need to rethink and stop the supremacy reproduction for alternative futures.

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2.2 Word choice and their definitions

Please note that the terms in each group are used interchangeably throughout this text:

Group 1: Western practitioners, West, Westerner, self-identified Westerners, white, Caucasian, Western Enthusiast
Group 2: Global perspectives, global currency, global competence, cultural currency
Group 3: Liberty, democratic practice, liberal democracy, democratic pursuit
Group 4: Students of Chinese heritage, Chinese students
Group 5: Youth, adolescent, student, children

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3.0 Preface

Most governmental reports usually chunk up Asian students' learning results as academically excellent without looking into their academic lives or socio-cultural and emotional development. Some students of Chinese heritage need help due to their language, culture, and identity puzzlement, as well as the obstacles inherent in their academic achievements. (Ma & Li, 2016)

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4.0 What is the aim of this Major Research Project (MRP)?

The primary research question for this MRP is: How might we explore the tension between Chinese students and the dominant group in two public School Boards' high schools using case study research to redetermine what is quality and equitable schooling? Through the research, we will know there are tensions between students of Chinese heritage and the dominant group, and being in a colonial setting as a student-of-color and developing adolescent can be a vulnerable situation. (Secondary Research questions are available in Appendix A)

> "[…] Colonialism is the extension of a nation's sovereignty over territory and people outside its own borders in order to secure economic domination over their resources with the intention of enriching the colonizer. […] The success of the colonial project required the entrenchment of a value system intended to legitimize and promote colonial rule on the basis that the beliefs and social structures of the colonizer are superior to those of the colonized. Thus, education was a natural and effective tool for carrying out the colonial mission." (Watters, 2007, p.7)

Children and adolescents usually are seen as less than adults, yet they are interdependent; children and adolescents learn from and rely on adults, while the child-adult relationship creates belonging and kinship that satisfies adults. (Caporusso, 2021c) However,

> "[…] growing up in the colonial education system, many colonized children enter a condition of hybridity, in which their identities are created out of multiple cultural forms, practices, beliefs and power dynamics. Colonial education creates a blurring that makes it difficult to differentiate between the new, enforced ideas of the colonizers and the formerly accepted native practices. […] It makes them see their past as one wasteland of non-achievement and it makes them want to distance themselves from that wasteland. It makes them want to identify with that which is furthest removed from themselves. Not only does colonial education eventually create a desire to disassociate with native heritage, but it affects the individual and the sense of self-confidence. Thiong'o believes that colonial education instills a sense of inferiority and disempowerment with the collective psyche of a colonized people. In order to eliminate the harmful, lasting effects of colonial education, postcolonial nations must connect their own experiences of colonialism with other nations' histories. A new educational structure must support and empower the hybrid identity of a liberated people." (Southard, 2017)

Through a literature review, no fundamental texts concerning Chinese students (and potentially any other racialized groups) could be found in the Canadian (including Ontario's) public

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education systems, which could mean Chinese students face hybridity crises and low self-confidence under this colonial assimilation. Therefore, it is also not surprising for racialized groups to feel disadvantaged in such institutional contexts because these systems were not fundamentally designed to correspond to their realities, needs, experiences, and or interests. (Fleras, 2014, p.145) Furthermore, it could be argued that the current Canadian and Ontario public education systems are the sources to produce centralized “infrastructural racism” (Fleras, 2014, p.124) – setting up the generational normative and binary in society – throughout the nation for the continuation of an assimilated official nationality disregarding multiculturalism and pluralism.

Acknowledging the given privileges of being Chinese, I position myself as a researcher and a designer with the same cultural upbringing and enhanced contextual understanding of Canadian or Ontario's public education system's racism towards students of Chinese heritage and the ability to understand their unique experiences, knowledge, and cultural references during Secondary Research, such as reviewing the literature, news, or documentary video and interviews.

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BACKGROUND INFORMATION

5.0 What is colonial racism?

In the Western context, racism is an imperialist, capitalist, patriarchal, and euro-centric/colonial world-system's hierarchy framework (Grosfoguel, 2016, as cited in Grosfoguel, 2011), which has become a global phenomenon through the adaptation of "globalized Western culture (GWC)" (Rosenmann, 2016, p.26), to classify human superiority and inferiority with any combination of racial markers, including skin color, identity, language, culture or religion, and reproducing this human classism through political, cultural, and economical privileging or oppression. (Grosfoguel, 2016)

Though color racism based on skin tone is a dominant and popular racializing method, each region worldwide has its particular mix and manipulation of racial markers based on its local or colonial history. This mix and manipulation cause complexity, making conceptualizing and theorizing racism difficult for people. (Grosfoguel, 2016) In the United States, there is an extensive social culture of the submission mindset of Black people to white police. During an arrest that shocked the world, white American police officer Derek Chauvin unreasonably murdered a Black man, George Floyd, demonstrating the disastrous results of the social culture of submission and color racism. Similarly, within the British culture of proud and right-wing conservatism that uses unethical political privileging, Sheku Bayoh, a Black man, died during a police investigation in Scotland, United Kingdom. His death remains unattended. These examples show that Western or colonized locations use policing, regulations, acts, bills, institutions, and judicial systems to disadvantage people of color, especially Black and Indigenous communities. (Arday, 2021) However, some argue that racial markers are a "methodological nationalism" (Grosfoguel, 2016, p.10; also see Chernilo, 2006) to create citizenship and national coherence. (Grosfoguel, 2016)

This means, however,

> "[…] the people classified above the line of the human are recognized socially in their humanity as human beings and, thus, enjoy access to rights (human rights, civil rights, women rights and/or labor rights), material resources, and social recognition to their subjectivities, identities, epistemologies and spiritualities. The people below the line of the human are considered subhuman or non-human; that is, their humanity is questioned and, as such, negated (as cited in Fanon 1967). In the latter case, the extension of rights, material resources and the recognition of their subjectivities, identities, spiritualities and epistemologies are denied." (Grosfoguel, 2016, p.10)

Furthermore,

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> "[…] some bodies are racialized as superior and other bodies are racialized as inferior. The important point here is that those subjects located above the line of the human, as superior, live in what Afro-Caribbean philosophers following Fanon's work called the 'zone of being,' while subjects that live on the inferior side of the demarcating line live in the 'zone of non-being'." (Grosfoguel, 2016, p.11, as cited in Fanon, 1967; Gordon, 2006; Wynter, 2003; & Maldonado-Torres, 2008)

People in the 'zone of being' are granted racial privilege and immunized from racial oppression; they typically classify themselves as 'I'. 'I' refers to the "imperialist/capitalist/patriarchal world-system [and its] Western, heterosexual, masculine, metropolitan elites" (Grosfoguel, 2016, p.12). On the other hand, those in the 'zone of non-being' are 'Other'. They are racialized as inferior and trapped with intersectional entanglement and oppression, including but not limited to classism, gender imparity, sexual harassment, cultural deprivation, identity elimination, and economic suppression. (Grosfoguel, 2016, pp.11-12) With the globalized colonization and Western culture, I argue that colonial racism is a global issue, and it is happening in Canada and among Canadian youth.

In Canada, racism is often below the surface, and it evolves as interventions are put in place. (Fleras, 2014, p.123) There are multiple expressions and levels of racism ranging from

> "(1) interpersonal, (2) institutional, (3) ideological, and (4) infrastructural. Each sector […] encompass varying expressions of racisms, including: (1) hate, [microaggression], and subliminal (interpersonal racisms); (2) systematic and systemic (institutional racisms); (3) everyday and normative (ideological); and (4) infrastructural (foundational). […] In reality, most racist acts rarely fit neatly into one or the other category as much as they overlap and intersect." (Fleras, 2014, p.124; see DiAngelo, 2018, chapter 3, for additional racism types in the United States)

I would insist that Canadian youth are one of the most vulnerable segments regarding the impacts of racism, especially if the form of racism is not easily seen and is ever-changing. In recent years, scholars have attempted to define what racism is toward youth. In Report on the Review of the Roots of Youth Violence by Curling and R. McMurty stated:

> "Racism takes many forms: from individual insults, stereotypes, and physical violence, to more wide ranging practices that involve systemic practices of deliberate exclusion from the nation's institutions, to unconscious ways of privileging whites, to disadvantaging racialized people through social and cultural networks, to cultural assumptions and practices which place non white or racialized

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> minorities outside legitimate avenues of power and decision-making." (Fleras, 2014, as cited in Curling & McMurtry, 2008, p. 332)

Ontario's public high schools enroll students ages 14 to 18. Therefore, these youth are certainly at risk. Consequently, critically understanding the multiple dimensions of racism and how they could intertwine in situations and evolve over time is crucially important. As a known immigrant or foreigner group, the Chinese might not be aware of the historical or current racial setup or of those unofficially perpetuated long ago.

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5.1 The history of racialization toward Chinese people in Canada

Personally, racism toward the Chinese plays on my heartstrings. It is often one of the unspoken truths embedded in capitalism. It encourages clashes, harms self-belief and personal development, and conflicts with the ancient Chinese teaching about human relational - bonding. It is also frightening due to its dominating systems of power.

To understand the racialized experience of the Chinese in Canada, we will begin by understanding that the Chinese, primarily male, began immigrating to Canada in 1858 because of the Fraser River gold rush (Ng, 1999, p.10), and discriminatory laws have been placed on Chinese people ever since. Antipathy by the Canadian government and racialized environments, such as "occasional mob violence, [like] the anti-Chinese riot of 1887" (Ng, 1999, p. 13) discouraged Chinese immigrants from bringing in or reuniting with their families in Canada. Take, for example, the "[…] head tax, which the federal government first imposed on the Chinese in 1885. Initially $50, the amount was raised to $100 in 1901 and to $500 in 1903" (Ng, 1999, p.11) decreased the likelihood of having or the ability to support a family.

In the 1920s, there was a large social categorization project in British Columbia. The idea was to racialize, dispossess, and eliminate First Nations and those who challenged European dominance to protect the European settlers. (Stanley, 2011, p.47) People categorized as white or Canadian were considered native, meaning superior; Chinese were alien; Indians were invisible. (Stanley, 2011, p.48) People of color were slowly being tracked as inferior and were quietly removed from representation. (Stanley, 2011, p.52)

According to Ng (1999, p.16), in 1923, Canada's Chinese Immigration Act, also named the Chinese Exclusion Act, helped the Chinese population to grow more proportionally between males and females since there was a more precise outline of immigration eligibility in categories with loopholes (Canadian Museum of Immigration at Pier 21, n.d.). Chinese women and children increased, yet this growth eventually terminated.

> "On 15 October 1941, the *Province*, a local English-language daily, suggested that Vancouver's Chinese faced the grim prospect of 'racial extinction' because deaths among them were almost twice as common as births. […] Finally, in May 1947, the act was repealed by the Canadian Parliament, reopening the door of immigration to the Chinese people after almost a quarter venturi of virtual exclusion. [...] Chinese did not attain full equality in immigration matters until 1967, when a universal points-system was implemented to screen all applicants without any reference to other racial and ethnic background." (Ng, 1999, pp.16-20)

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With schooling, in the summer of 1922, the Victoria School Board in British Columbia announced its plan to segregate students. Chinese students were moved to two old schools and a new school made of two wood-framed buildings named Railway Street School near Chinatown. (Stanley, 2011, p.48) Fred W. Grant from Princess Avenue claimed in the Daily Colonist:

> "The vast majority of the Canadian residents of Victoria are becoming quite alarmed and disgusted with the continued encroachment of Chinese into those residential districts that should be entirely preserved for our own people. [...] Grant's letter was imposing an essentializing framework of fixed and mutually exclusive categories. [...] The racializing schemata presented in the letter could not allow for someone claiming to be both Canadian and Chinese. [...] Grant racialized Chinese belonged in Chinatown and 'Canadians' belonged everywhere else. At the same time, he voiced a long-held position in white supremacist discourse, namely that those racialized as white were being victimized by racialized others, in this case, racialized Chinese, and the government needed to act to protect the former from the latter." (Stanley, 2011, pp.48-51)

The Chinese had been subjected to violence, racial extinction, representational removal, economic oppression, social categorization, and unjust legislation applying to all aspects of racism, either interpersonal, institutional, ideological, and or infrastructural levels, as described by Augie Fleras (2014) in Racisms in a Multicultural Canada: Paradoxes, Politics, and Resistance.

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THE LEVEL PLAYING FIELD

6.0 The preceding horizon

Based on today's landscape, there are many types of Chinese people coming from different regions (ex. Mainland PR China, Taiwan, Hong Kong, Etc.) across the world, different socio-economic classes, and different citizenship statuses, including new immigrants, permanent residents, local-born Chinese, and generations of permanent citizens. Therefore, I will try to depict their experiences as distinctive and unified as possible.

While the West has Individualism and Objectivity at the personal level, which could result in countless outcomes, I will describe the domination by relying on documented history, data, cultures, norms, and values taken from Secondary Research, which includes books and Literature Reviews. A small portion of their individual behavior and practices will be understood through their sharing or stories extracted from Secondary Research.

I will also look at this project through theoretical, systemic, structural, epistemological, ontological, and psychological lenses, as well as from today's point of view.

As a last remark, searching through credible books, literature, videos, and using stereotypes' archetypes and hypothesis – Secondary Research – took the place of the approved Primary Research (REB# 2021-70 and file no. 102076 at OCAD U's Research Ethnic Board) that was meant to interview high school graduates and pre-service teachers. The Primary Research was intended to explore students' in-school interactions with peers and school administrators and how pre-service teachers are being trained for multicultural and inclusive teaching. Due to the COVID-19 Omicron variant affecting education and recruitment, this Primary Research was impossible. However, such Primary Research can be submitted to the School Board's external research request when time and budget allow.

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BEGIN WITH SYSTEMIC EXPLORATION

7.0 Ontario's public education system

Let us begin by examining how education was set up.

The establishment of the Council of Empire in 1887 began the institutionalization of white dominions. The education system set up under it was also designed to unify cultural differences and dominate with English language and Britishness through using materials that reflect the "Eurocentric worldview of history, civilisation and modernity" (Johnstonea & Lee, 2020, p.6). (Johnstonea & Lee, 2020; Morgan, 2015) In 1867, Canada already established a government structure closely resembling the United Kingdom with its British North America Act. (Johnstonea & Lee, 2020, p.5, as cited in Stasiulis and Jhappan, 1995) The Indian Act in 1876 additionally endowed the Canadian Federal government with dominating rights to control, eliminate, and dispossess Indians to legitimize white superiority and the idea of being the capitalists. (Johnstonea & Lee, 2020, p.5, as cited in Wolfe, 2016) Two years later, in 1878, Prime Minister Sir John A. McDonald was advised to set up residential schools with a deconstruction of the children's cultural self. This project also insisted on alternative character building and arranged church practices so Christianity would replace the children's native faith (Johnstonea & Lee, 2020, p.6, as cited in T& RCR, 2016), molding them into the settlers' desired way of being. Teaching was a low priority. The teachers and principals did not believe in these children's intellectual capability. Children in these schools were taught to memorize and learn fatuous facts. Many of these children were not taught to read and write during their schooling. (Johnstonea & Lee, 2020, pp.6-7) The general colonial practice continued through the late nineteenth and into the early twentieth century, using economic ethos to sort children-of-color into the lower ladder of the hierarchy and laboring class and using education as a methodological nationalism to maintain the dominion of whiteness. (Johnstonea & Lee, 2020, p.6, as cited in Coté, 2009; Stoler & Cooper, 1997)

7.1 Bounding it systemically from 'Set of individuals' to Western knowledge paradigms for Ontario

Today, in the year 2021, School Board A's mission is

> "to enable all students to reach high levels of achievement and well-being and to acquire the knowledge, skills and values they need to become responsible, contributing members of a democratic and sustainable society" (Anonymous, n.d.a);

at the same time, School Board B's mission is "to advance student achievement and well-being through public education, which motivates learners, fosters inclusion, inspires innovation and builds community." (Anonymous, n.d.b)

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I argue and hypothesize that both of these School Boards' missions still carry out successful colonial projects. Watters (2007, p.7) explained that a successful colonial project emphasizes the colonists' value system and legitimizes it as official and superior with no intention of changing or altering itself for Others to fit their needs, realities, experiences, and interests. (see Section 4.0)

To investigate further with a systemic inquiry, I need to set a System Boundary – nesting related elements together systemically to restrict the study range – and this boundary can help create a shared focus. The following diagram outlined this project's System Boundary as a soft undertone based on today's Ontario public high school education system without any ethnicity in-focused for its foremost neutral state. It sets from 'Sets of individuals' to the Western knowledge paradigm, which is perceived as global nowadays. The diagram also listed each element's embedded function, structure, process, and purpose.

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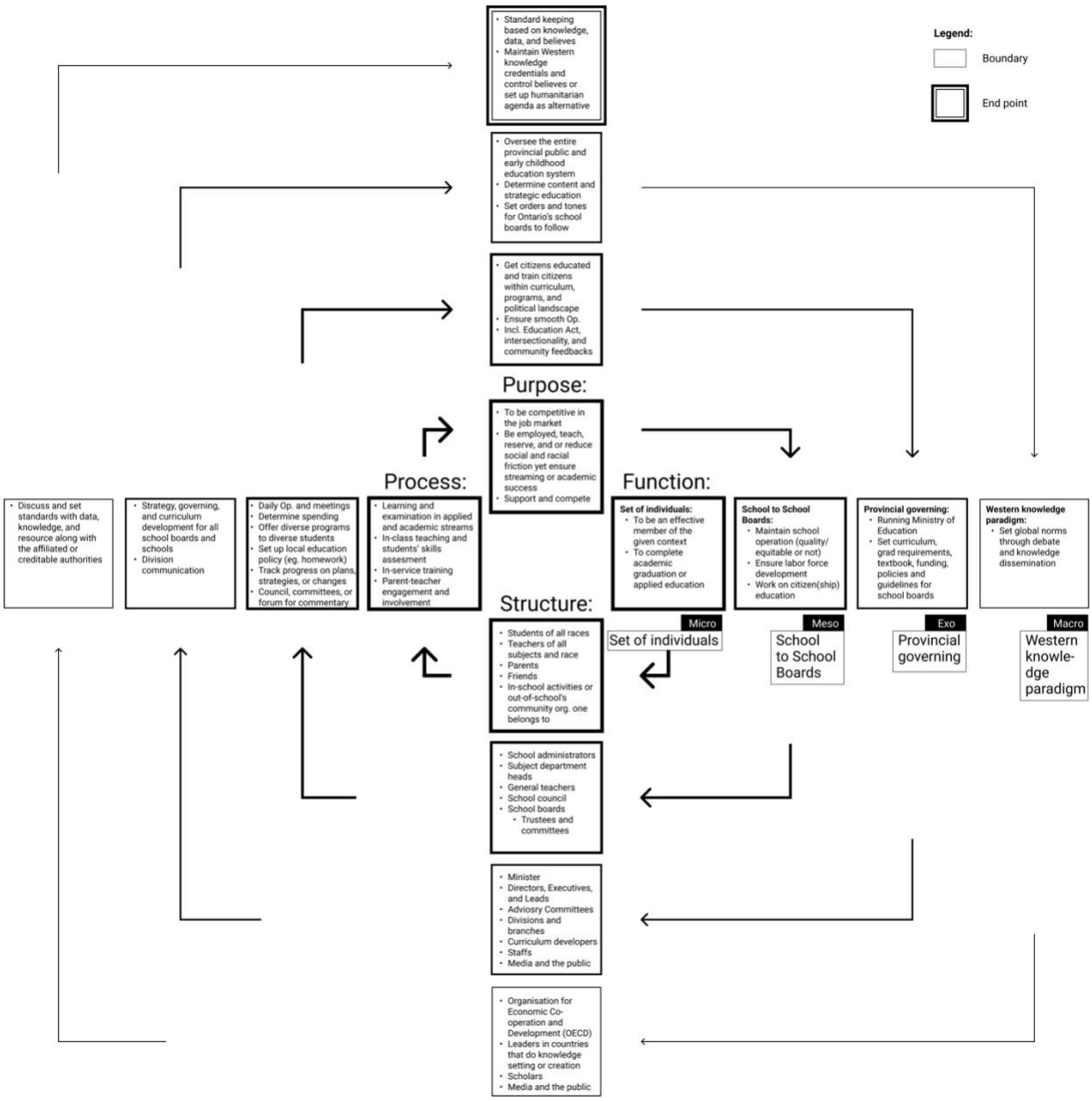

Diagram 1: *'System Boundary through Iterative Inquiry regarding Ontario's public high school education system' created by Eva Ng has its data collected from (ALPHA Education, Destine, Daniel, & Eric, 2021), (ALPHA Education, Samantha, & May, 2021), (Hannay et al., 2001), (King, 2016), (Luke et al., 2018), (Markham, n.d.), (OECD, n.d.), (Parekh et al., 2021), (Parekh & Flessa, 2016), (Parekh et al., 2011), (People for Education, n.d.), and (Zhong & Zhou, 2011)*

Diagram Note: *n/a*

These four elements – 'Set of individuals', School to School Boards, Provincial governing, and Western knowledge paradigm – are bounded together because they are related and create synergies among each other.

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The individuals in the 'Set of individuals' – Micro layer – are each required to be an effective member of the teaching or learning situations and function to complete one's high school education in the academic or applied stream. The structure for these to happen requires students of all races, teachers of all subjects and races, parents, friends, and in-school activity or additional-curricular holders outside of schools who get involved in schooling life. These individuals will learn or provide teaching, assessment, and examination in the process. Teachers, in particular, will have in-service training and parent engagement to build a parent-teacher relationship. The purpose of these individuals is to eventually fulfill the purpose of having employable students that are competitive in the job market through learning, teaching, support, and competition.

School to School Boards is the Meso layer. Their function is to maintain school operations, train students to be employment forces, and enact citizen or citizenship education. The structure in this layer has general teachers, subject department heads, school administrators, school council, and School Boards' Trustees and committees as the higher-level influences. They perform daily school operations and have meetings for effective schooling during the process. The School Boards determine spending, offer diverse school programs to diverse students per School Board, set up individual schools' local education policies, and track the education plans, strategies, and or changes the schools or School Boards need to make. Both schools and School Boards consider local needs by accepting local or regional feedback and commentary. The primary purpose of the schools outside of training and teaching within the curriculum and political norms is to carry out programs offered by each school and or School Board. In contrast, the School Boards use proper funding and budgeting, policy, school council (in school), and Parent Involvement Committee (at School Board) to support operation, so education is received according to the provincially set curriculum and incorporated with the Education Act, intersectionality, and community feedback.

Provincial governing is the Exo layer that rules over schools and School Boards. It runs the Ministry of Education. Its function is to set province-wide curriculum, graduation requirements, supply textbooks, funding, policy, and guidelines for the School Boards. At this layer, the structure has a Minister, Directors, Executives, Leads, and Advisory Committees. Within the Ministry of Education, there are divisions, branches, curriculum developers, and staff, while the media and the public are the external governance that can influence the schools, School Boards, and, ultimately, the provincial level. Its governing process sets strategies, acts as governance, and develops a province-wide curriculum. Communication among divisions is also essential during the process. Its organizational purpose is to oversee the public high school and early childhood education system, determine learning content, and be strategic with education

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by setting curriculum, graduation requirements, textbooks, funding, policy, and guidelines. These rules help the province set forth orders and tones for Ontario's School Boards to follow.

Lastly, the Macro layer is the Western knowledge paradigm. It functions to set global norms through debate and knowledge dissemination because this paradigm's structure consists of organizations like the Organization for Economic Co-operation and Development (OECD), leaders of countries who determine knowledge set up, scholars with influence, and media and the public who spread norms. During the process of this paradigm maintenance, individuals, collectives, and or organizations mentioned in this structure discuss the knowledge standards based on their data, knowledge, and resources. Their purpose is to keep the current standards and maintain the Western credential status quo or venture into new humanitarian arenas for alternative knowledge.

7.2 Today's Actors in the Ontario public education system with Chinese people as a case study subject

With the above System Boundary understanding, we will use Chinese people as a case study for an exploratory exercise (M. Yau, personal communication, July 6, 2021) to understand how Ontario's current public education system defines quality and equitable schooling. Also, systemically explore if white dominance remains institutionalized with policy or structure or exists as an unmarked norm today. (Johnstonea & Lee, 2020, p.7)

The following chart and the accommodated diagram below named 'Actors' Map on Power and Knowledge' outlined all the Actors – people, units, or organizations – including Chinese people. It used the System Boundary as an undertone but allowed the organic Actors within each layer, which the previous section might not have mentioned, to surface, thus exploring their power and knowledge dynamic.

Actors in the 'Set of Individuals' - Micro layer:	Actors in the School to School Boards - Meso layer:	Actors in the Provincial governing - Exo layer:	Actors in the Western knowledge paradigm - Macro layer:
• Chinese parents • Other students • Chinese students • Teachers	• Subject department heads • School council • School boards	• Provincial Premier (ex. Premier of Ontario) • Ontario mental health	• The countries' leader (ex. Head of State) • OECD (Organisation for Economic

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Actors in the 'Set of Individuals' - Micro layer:	Actors in the School to School Boards - Meso layer:	Actors in the Provincial governing - Exo layer:	Actors in the Western knowledge paradigm - Macro layer:
• Chinese Grassroots or community-based organizations (ex. Activities / Church)	• School administrators • Race Relations Advisory Committee • Chinese school	association & affiliated • Ontario College of Teachers & Universities offering Teacher Education • Directors, Executives, and Leads in Ministry of Education • Education Minister • Research-Action on Race Relations (CRARR) • Curriculum developers • Asian Canadian Educators Network	Co-operation and Development) • Chinese Canadian National Council for Social Justice • Scholars • Media & the public

Chart 1: *'Actors of Ontario's public high school education system with Chinese people' created by Eva Ng*
Chart Note: *n/a*

According to each Actors' influences, they are being mapped below with an axis of power and knowledge:

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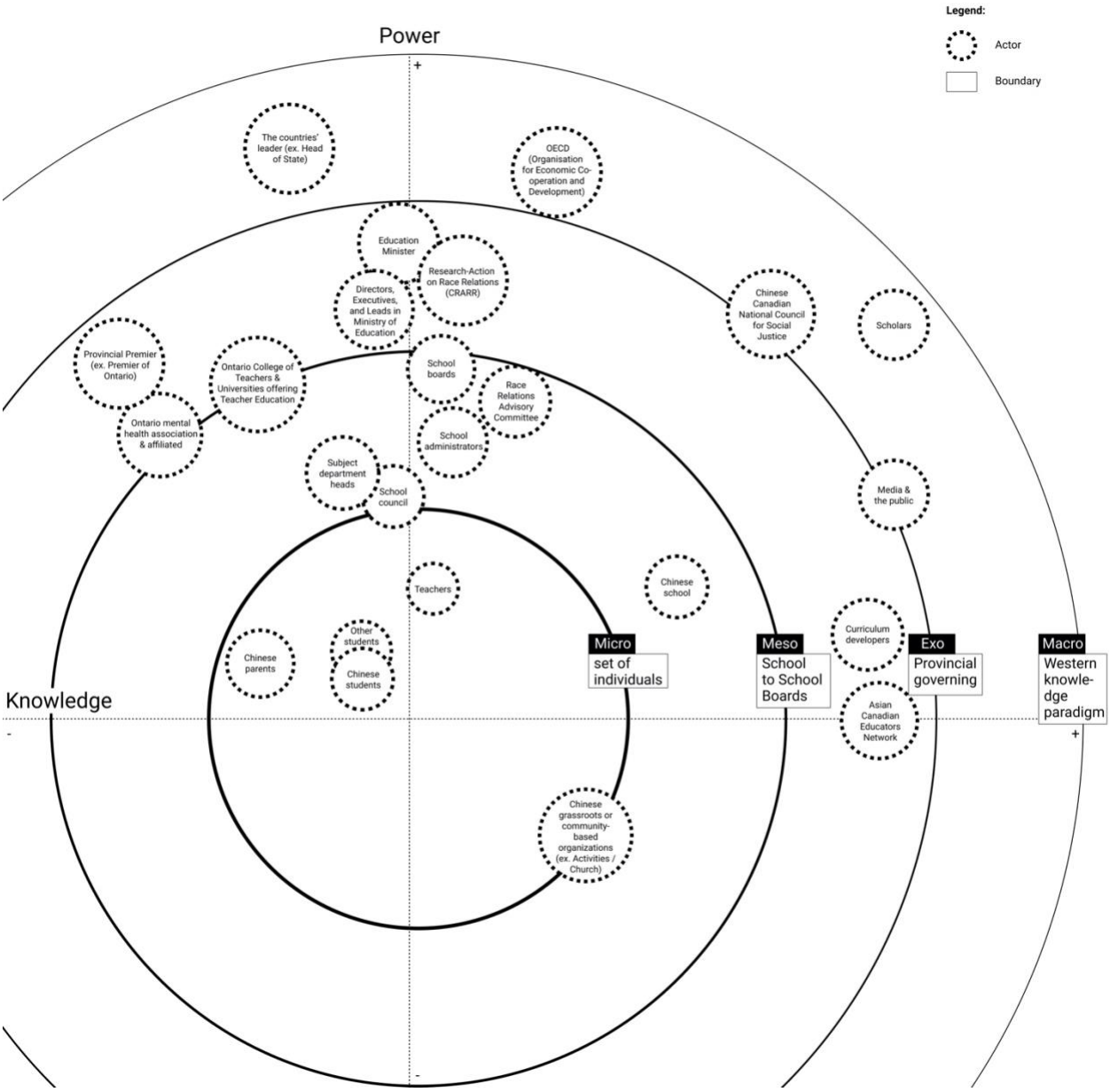

Diagram 2: *'Actors' Map on Power and Knowledge' created by Eva Ng has its data collected from (ALPHA Education, Rita, Tommy, & Ivan, 2021), (Hannay et al., 2001), (Luke et al., 2018), (Markham, n.d.), (OECD, n.d.), (Ontario College of Teachers, n.d.), (People for Education, n.d.), (Wong, 2021), and (Zhong & Zhou, 2011)*
Diagram Note: *n/a*

Regarding power and knowledge relations, the innermost ring shows Chinese students and other students sitting at the lower knowledge and average power intersection point regarding race, quality, and fair schooling. It is reasonable to consider them innocent and vulnerable. Another Actor with the lowest knowledge and average power is the Chinese parent(s), while teachers have above-average knowledge and power to facilitate and control race relations, quality, and equitable schooling in classrooms and school. Chinese grassroots or community-

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based organizations which offer extracurricular activities and or support groups like Church groups hold more excellent knowledge about race-related matters and the Canadian education system. However, they had low power to change the colonial public education system, thus being lower at the power axis.

School and School Boards, as the second level inner ring, have a group of Actors, including subject department heads, school council, School Boards, school administrators, and the Race Relations Advisory Committee that hold good knowledge and the most power regarding the local execution of race relation, quality, and equity school environment. In contrast, public Chinese school that offers Chinese language classes sits separately at the second level inner ring because it gets separated from the mainstream public education system. It is at the intersection that describes it as holding an above-average knowledge of Chinese culture yet moderate power in conditioning a fundamentally and proportionally balanced and equitable mainstream public education system.

Provincially, as the third ring, directors, executives, leads in the Ministry of Education, Education Minister, and the Research-Action on Race Relations (CRARR) are the most powerful Actors with good knowledge to make direct decisions regarding race relations and education requirements and strategy. While the Provincial Premier (ex. Premier of Ontario), Ontario mental health association & affiliated, and the Ontario College of Teachers & Universities can influence race relations, quality, and equitable schooling, they generally hold less knowledge and power at the provincial level. On the other hand, curriculum developers and the Asian Canadian Educators Network at the third ring hold the most knowledge yet with just enough power to impact the race, quality, and equitable schooling setups.

Last, there are five Actors at the outermost ring named the Western knowledge paradigm. Inside this outermost ring, OECD (Organisation for Economic Co-operation and Development) holds the most knowledge and power to impact the knowledge paradigm that eventually plays a role in race equity and education as an organization. In contrast, the countries' leader (ex. Head of State) holds slightly less power and knowledge as an individual. Chinese Canadian National Council for Social Justice and scholars have exceptional knowledge but little authoritative power. Media and the public typically hold collective power and knowledge to critique and or impact the knowledge paradigm that is just or unjust to race, quality, and equitable schooling.

These understandings show the reality of a complex ecology and surfaced the knowledge and power friction in setting up or changing education.

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7.3 How do Chinese students' social-ecological life look like?

Based on Section 7.2, students of Chinese heritage have comparatively insufficient knowledge regarding race, quality, and equitable schooling. Public Chinese school is also outside Ontario's mainstream public education system giving them lower power, less recognition, and minimal appreciation by their peers. Chinese students essentially have different and unique realities and experiences while attending mainstream public schools. From their point of view, their social-ecological life while within Ontario's mainstream public education system can be illustrated by six levels (read Section 8.0 to Section 8.4 for greater context).

Level one is Chinese students' internal emotions and thoughts while attending Ontario's mainstream public high schools. They will mentally experience self-worth doubt, identity conflict, and belonging insecurity. (Rose, Atkey, Flett, & Goldbery, 2019; Luke, Woods, & Weir, 2018) They will also face subject and career restrictions based on stereotyping. (Chen, n.d.; Pon, 2000; Cvencek et al., 2014) Often, they will turn to the same-race kinship that offers comfort. (ALPHA Education, Destine, Daniel, & Eric, 2021; ALPHA Education, Samantha, & May, 2021) However, during their daily school interactions, they feel uncertain about breaking the ice with their Western counterparts. (ALPHA Education, Destine, Daniel, & Eric, 2021; ALPHA Education, Samantha, & May, 2021)

Level two is the daily Actors and activities outside of school yet relating to Chinese students' schooling and their parent's life system. Typically, they will interact and get involved with their parents, tutors, talent competitions, overseas studies in summer, extracurricular activities (ex. leadership training, music, drawing, dancing, chess, martial arts, Etc.), and community gatherings (ex. Chinese church, English church, sports clubs, Etc.) (ALPHA Education, Destine, Daniel, & Eric, 2021; ALPHA Education, Samantha, & May, 2021). They will also indirectly interact with their parents' employers, who demand high performance from Asian employees that influence their family's livelihood (Zhong & Zhou, 2011) and or the negative and discriminatory re-education experience their parents face (Zhong & Zhou, 2011).

Level three is the frontstage events, social status, and subtle power dynamic students of Chinese heritage live in when attending their public high school. Canadian schools include field trips (Zhong & Zhou, 2011), school fundraising (Zhong & Zhou, 2011), parent volunteering (Zhong & Zhou, 2011), School council (Zhong & Zhou, 2011), school clubs, sports teams, performance or celebrative events, and school engagements that do not nicely fit into Chinese heritages (Chen, n.d.) which Chinese students need to, or would like to, get involved in or navigate on top of being academically excellent. At the same time, there is little help in picking

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up Western references, which limits access to being active and involved (see Section 8.4 for details).

Level four is the backstage realities and facts. Still, to date, Chinese people face social and economic oppression regardless of being trade-skill workers, from generations of local-born or highly educated immigrants (Zhong & Zhou, 2011). This reality leads to different levels of access to knowledge, privilege, and social acceptance. With the added difficulty of being well versed with Western frames, it is difficult for this ethnic group to become Trustees in education (Parekh, Killoran, & Crawford, 2011), so their cultural needs, realities, experiences, and interests can be represented. In school, students of Chinese heritage are cognitively expected to be quiet, behave appropriately, model diligence, and be hardworking like a Model Minority. They are also being expected to excel in Math and Science with a Math-Race academic stereotype oppressing holistic development, democratic practice, and leadership opportunity. (Pon, 2000; Cvencek et al., 2014; Chen, n.d.) For instance, the scattered culture-specific school system, which includes Africentric high schools (Drummond & Rosenbluth, 2013), shows low cultural harmony and diverse cultural knowledge residing in mainstream schools. Consequently, Chinese students face unavoidable identity conflict while growing up because familial teaching about Chinese heritages naturally shapes an inner Chinese conflict with the Western assimilation they face. Many Chinese students need to turn to Chinese communities to build self-worth, belonging, and cultural currency (ALPHA Education, Padena, Daniel, & Jackie, 2021; ALPHA Education, Destine, Daniel, & Eric, 2021; ALPHA Education, Samantha, & May, 2021) to avoid cultural deprivation.

Level five illustrates the paradoxical values and culture shaped by history, domination, and religions the Chinese students live in. The western heteronormative society comprises racial boundaries, racial categorization, marginalization, anti-mix-race thinking, supremacy or Dutch thinking, biopower as a domination method, Victorian middle-class standards, Victorian Morality, and a strict gender binary. (Caporusso, 2021a; Caporusso, 2021b) These values and cultures derived from wars and colonial histories; through these unstable and political times, paired with the growth of Western science and knowledge, self-interest, self-development, self-worth, individualism, egoism, Etc. (Rošker, 2015; Wang, 2021; Cochran, 2002; Styres, 2017) emerged. These individual values and the Western culture lead to general foci and demands of liberty and democracy despite the monarchy's parliamentary and confederate practices in Western governing. Chinese identity teaching and learning on the Eastside is through self-cultivation (Wang, 2021), collectivism (Cochran, 2002, p.6), and hierarchical ruling. There are also variations of Taoism, Confucianism, and Buddhism influencing Chinese belief. These include the belief that there are higher forces in the cosmos who control our destiny naturally, that moral behaviors are the seed of fruitful life, and the social ethic of modifying oneself along

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with the surrounded environment as it evolves (Rošker, 2015; Wang, 2021; Kirkland, 2017). All in all, these paradoxical differences between the West and East can create conflicting development in adolescence.

Level six shows the global and local paradigms Chinese students face. These include the need to chase and satisfy the global market demand of being an elite, which Ontario's public education system use as the measure of success (Parekh & Flessa, 2016), the emerging need for cultural currency (Shliakhovchuk, 2021), and the local Ontario demand of maintaining the Western knowledge paradigm and othering (Luke, Woods, & Weir, 2018; Styres, 2017) along with Western practitioners and Western enthusiasts who are into globalized Western culture (Rosenmann, 2016, p.26). The urge to maintain Western supremacy limits some students' knowledge and development access within Ontario's Neoliberal public education system (Parekh, Killoran, & Crawford, 2011).

This six-level social-ecological model illustrates the hardships, deprivation, and contradictions Chinese students experience.

According to my Literature Review, Chinese parents also face cultural barriers and isolation (Zhong & Zhou, 2011, pp.14-15). They are easily stereotyped as trade laborers who follow along with orders, and are assumed to be non-Canadian, immigrants, and or to have a refugee background (Wong, 2021, paras. 12-14). Despite expressing their interests in learning and knowing about Canadian culture and Canada's education system, including rights and norms (Zhong & Zhou, 2011, p. 15), simply so they can be involved and engaged in school activities or governance, they are often ignored. They also hope to remove their Feudalism, Confucianism, and knowledge barriers by knowing more. However, othering or white with White Solidarity tend to reserve their Western knowledge, so there is not a clear way to pick up Western culture, Western frames of reference, and the English language (Zhong & Zhou, 2011, pp. 17-18) at schools or social interactions, instilling institutional, ideological, and infrastructural racism. Chen's study (n.d.) stated that the Chinese, as voluntary immigrants, look for financial stability, freedom to participate in democracy, and educated futures. They are interested in the Western lifestyle and speaking English. Imagining the rejections Chinese parents face when integrating with Western individuals, communities, institutions, and or society, a psychological belief of inferiority (see *zone of being* in Section 5.0) is subliminally eroding hope, continuing the historical and generational oppression and discrimination toward Chinese in Canadian history (see Section 5.1), and desolating one's cultural currency and heritage like a wasteland.

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To conclude, if public education is biased or privatized by the privileged or rich due to imbalanced power access, it will intensify inequalities and prevent the liberty, growth, and opportunity that each student should have. (Brown, 2020, p. 61)

7.4 Provincial political power related to Ontario's public education system

Moving away from the singularity of Chinese student's social-ecological life, a provincial political decision happens as this MRP is written.

On November 11, 2021, Education Minister, Stephen Lecce, announced that starting September 2022, Ontario's public education system will end Grade 9's academic and applied streaming. This action means that it is ending the discriminatory practice of streaming as some data showed streaming had disproportionately fed BIPOC (Black, Indigenous, People of Color) students or students with a lower socio-economic background into the applied stream. Previously, it was up to Ontario to decide whether or not to follow data or knowledge paradigm(s) and how to integrate them into Ontario's education if chosen. Some called Ontario's colonial and Neoliberal-based public education the tradition. The action of eliminating streaming, on the other hand, helps Ontario to align with all other provinces' education systems in Canada. In addition, Ontario also announced a new curriculum revision in September and October 2021 that Ontario's students will be learning about First Nations, Metis, Inuit, and the history of the residential school system in Ontario moving forward. (Patton, 2021; Caton, 2021)

This example shows that the provincial governing and Ontario's public education system is open, multi-dimensional, and continuously changing.

7.5 Comparing the forces at play in school and School Boards based on past available data

Historical norms and practices, stereotyping, data, past or recent incidents, government budget, strategy, and School Boards-provided programs influence the quality and equitable schooling at schools and decision-making at School Boards. The diagram below illustrates these influences and forces based on past available data at School Board A:

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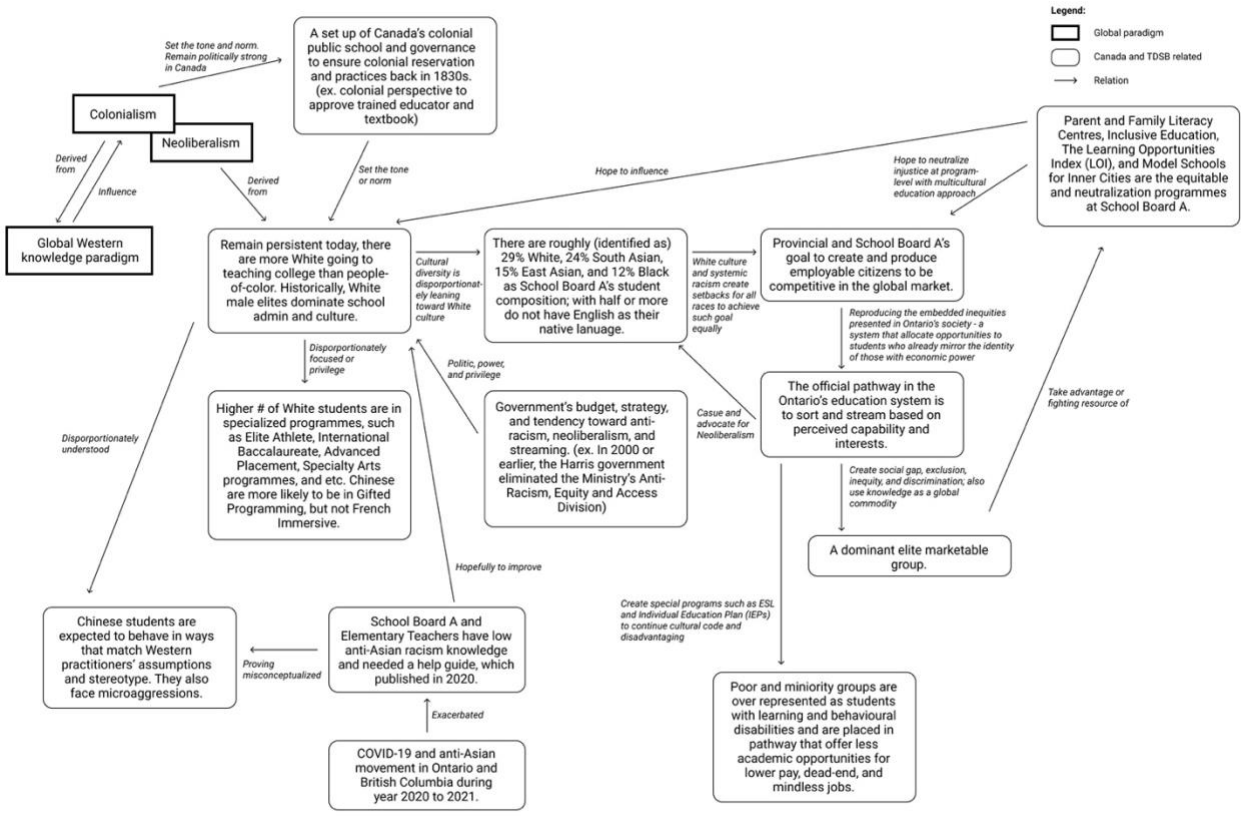

Diagram 3: *'School Board A's Influence Map' created by Eva Ng has its data collected from (Chan et al., 2020), (Parekh & Flessa, 2016), (Parekh et al., 2011), and (Pon, 2000)*
Diagram Note: *Disproportionately focusing on Western practitioners' culture, needs, realities, experiences, and or interests with white frames of reference at School Board A*

To summarize the diagram above, Euro, Western, colonial, and Neoliberal centric norms are the driving forces that set up the historical condition of School Board A's culture. Thus far, the Chinese are stereotyped or misunderstood top-down, causing racialization, such as microaggression. This discrimination leads School Board X to create the anti-Asian handling guideline – Addressing Anti-Asian Racism: A Resource for Educators (Chan et al., 2020) – during COVID-19, a global pandemic.

The composition of School Board A's student body is also diverse, with only 29% of students being white. However, focus and culture reflect the needs, realities, experiences, and or interests of the Western practitioners and white frames of reference instead, which facilitate systemic racism. This systemic racism helps the dominant white people to produce globally employable candidates that privilege the white and rich. This method, in contrast, disadvantages the poor and Minorities who have less say, less knowledge, and less familiarity with Canada's education system. As a result, it creates social gaps, exclusion, inequity, and discrimination. Therefore, the poor and Minorities are perceived as less capable and streamed into lower pay, dead-end, and mindless jobs. On the other hand, privileged dominant elite

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group(s), with more access to knowledge and showcase economic power, can gain extensive knowledge capital due to streaming out the competition to meet the global employment market demand.

The changeable government budget, strategy, and tendency toward anti-racism, Neoliberalism, and or streaming create instability within School Board A's schools, which help some preserve historical dominance by advocating the status quo. There are program-level solutions as part of the multicultural education approach that insists on nurturing understanding and respect toward different ethnic groups and helping them to integrate. These program-level solutions provided a means for the School Boards to neutralize and balance out the Euro, Western, colonial, and Neoliberal centric public school system. However, different races' needs, realities, experiences, and or interests are not proportionately represented at School Board A.

With past available data, we see some of the same and some different forces influencing the quality and equitable schooling at School Board B:

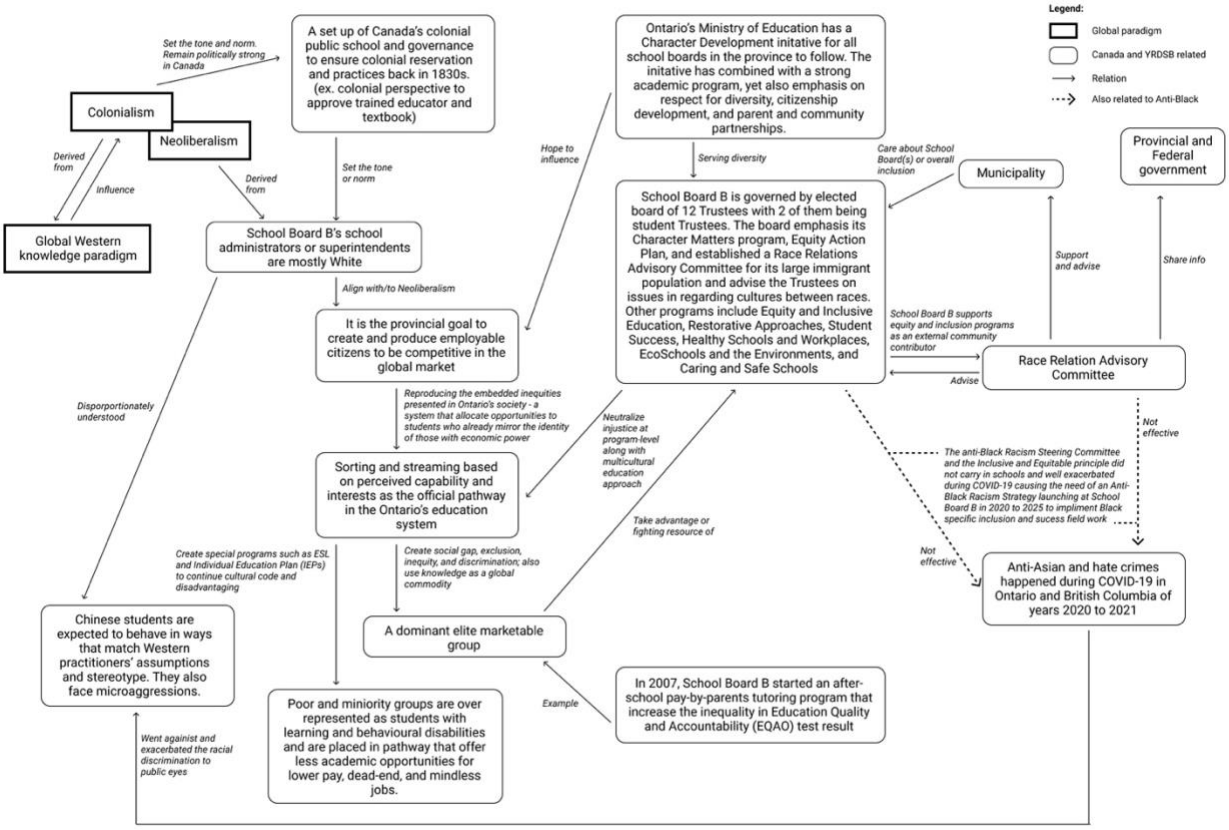

Diagram 4: *'School Board B's Influence Map' created by Eva Ng has its data collected from (Draaisma & Glover, 2021), (Markham, n.d.), (NewmarketToday Staff, 2021), (Ontario, 2008), (Parekh & Flessa, 2016), (Parekh et al., 2011), (Pon, 2000), (Toronto Star, 2007), (York Region District School Board, n.d.), and (Wikipedia, n.d.)*
Diagram Note: *Race relation guidelines, strategy, and knowledge at School Board B were not proficient*

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School Board B is also Euro, Western, colonial, and Neoliberal centric in that most school administrators or superintendents are white. Another similarity to School Board A is that Chinese students face stereotyping and microaggression. It is also colonial and Neoliberal, focusing on Western practitioners' needs, realities, experiences, interests, and the white frames of reference. It also disadvantages and creates social gaps, exclusion, inequity, and discrimination toward the poor and Minorities, so they are streamed into lower pay, dead-end, and mindless jobs. These poor and Minority students in School Board B are perceived as having learning and behavioral disabilities. The dominant elite group(s) continue being advantaged due to their knowledge access and economic power. For example, in 2007, School Board B had after-school tutoring that required payment from parents, which increased the inequity in Education Quality and Accountability (EQAO) test results.

Ontario's Ministry of Education has initiatives that focus on respect, diversity, citizenship, and parent and community relations for all School Boards to follow. School Board B also has a board-wide character program, an Equity Action Plan (B. Law, personal communication, November 5, 2021), a Race Relations Advisory Committee, and a large number and variety of school-level programmes to suit and create diversity and inclusion along with the multicultural educational approach that entails racial respect and integrating Minorities. However, the race relation strategy provided by the Race Relations Advisory Committee to the Federal, Provincial, and Municipal governments was proven ineffective at School Board B during COVID-19. Its schools face anti-Black, anti-Asian, and hate crime incidents. In conclusion, School Board B's race relation guideline, strategy, and knowledge were insufficient and required re-examination, refinement, and re-strategy.

Now, let us investigate the complex causalities of everything mentioned to seek a large-scale understanding of the discrimination Chinese students and their parents face in the next section.

7.6 Understanding racism and discrimination toward students of Chinese heritage and their parents systematically

In the causal diagram below, common phenomena, namely system archetypes, are used to illustrate the mentioned and common causalities in Ontario's public education system. These system archetypes will illustrate the age-old Federal and Provincial funding scheme, the core concept of colonial or Neoliberal education, the effectiveness of action plans and school programs, cultural barriers Chinese parents face, globalized Western culture, the pending global support of inclusion, and diasporas' knowledge recognition paradigm in a global setting. Outside of the system archetypes, information ventured to explore the recent news in 2021 like

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the Federal's anti-racism strategy plan and anti-Asian events for a richer context beyond the System Boundary. Finally, the causal diagram identified complex issues Chinese students and Chinese parents face and the policy overlooked by School Boards and Ontario's Ministry of Education.

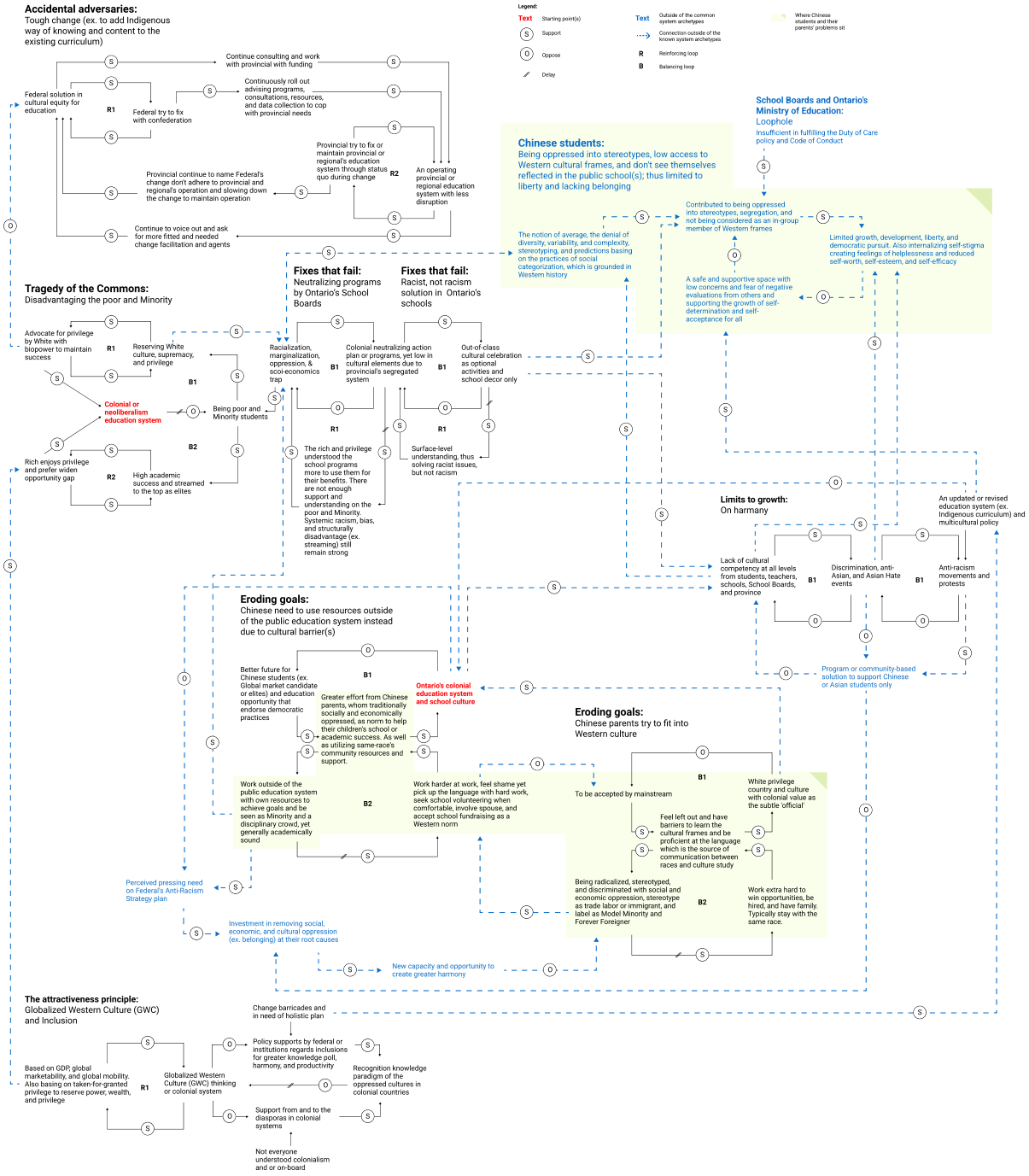

Illustration 1: *'Causal Loop on racism and discrimination toward Chinese students and their parents' created by Eva Ng has its data collected from (Canadian Public Health Association, n.d.), (Castellon, 2017), (Cvencek et al., 2014), (Drummond & Rosenbluth, 2013), (EdCan Network, 2019), (Hannay et al., 2001), (Jone, 2021), (Luke et al., 2018),*

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(McLeod, 2019), (Ministry of Education, n.d), (Ng, 1999), (Oduro, 2020), (Parekh & Flessa, 2016), (Parekh et al., 2011), (Pon, 2000), (Rose et al., 2019), (Rosenmann, 2016), and (Zhong & Zhou, 2011)
Illustration Note: *n/a*

According to the causal loop diagram, the Federal government only gives confederation orders with funding, programs, consultations, and data along the way to insist on educational changes at the provincial level. The province will decide and debate the changes being ordered. However, the Federal government's changes in education often consist of gaps between the operation and the changing reality of the provincial government, School Boards, and schools. This gap has made institutional and infrastructural changes slow or difficult.

In short, colonial and Neoliberal education celebrates high academic success and streams students who mirror economically successful groups to the top as elites. This upward streaming creates social and opportunity gaps among the poor and Minorities - preserving white culture, supremacy, and privileged rights that support racialization, marginalization, oppression, and the social-economics cage. School Boards often provide action plans or program-level solutions to eliminate these barriers and incorporate inclusion. However, these solutions are low in cultural elements, thus perpetuating root causes and addressing surface-level issues such as racist individuals instead of racism. The notions of average and stereotypes continue (for details, see Section 8.4).

The rich and privileged also understood the school programs more to use them to their benefit. There is not enough support and understanding of the poor and Minority communities. Systemic racism (ex. marginalizing with access control to Western knowledge and resources), bias (ex. white cultural value-focused schooling), and structural disadvantaging (ex. downward streaming) remain strong. School-level cultural events are often out-of-classroom and or optional, facilitating low cultural competency between students, teachers, school leaders, Etc., promoting segregation and stereotyping. Western society also likes to use social categorization to divide the in-group and out-group, further enhancing otherings.

Chinese students experience oppression based on stereotypes, otherings, and internalized self-stigma within the dominant norms, creating a feeling of helplessness and reducing growth, development, liberty, democratic pursuit, self-worth, self-esteem, and self-efficacy (see Section 8.1, 8.3, and 8.4 for details). Structurally, it lacks a safe and supportive space with fewer concerns, no fear of negative evaluations from others, and a culture supporting the growth of self-determination and self-acceptance for all children. Such a situation violates the Duty of Care policy and Code of Conduct set forth by each School Board and Ontario's Ministry of Education. In Ontario, teachers and principals need to provide a reasonably safe environment, develop students' achievement, self-worth, well-being, leadership, citizenship (including

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liberty), Etc.. (Canadian Public Health Association, n.d.; Ministry of Education, n.d.; for another detailed Duty of Care example in Victoria, Australia see Department of Education and Training, 2021)

Ideally, an updated or revised education system and multicultural policy are needed. In reality, anti-Asian discrimination and Asian Hate persist. Programs or community-based solutions to support Chinese or Asian students are not enough. Investment in removing social, economic, and cultural oppression (ex., increased access to Western social norms such as self-worth, leadership, and cultural appreciation) at their root causes is needed. However, it was not perceived as a pressing need in the Federal Anti-Racism Strategy plan released in 2021 though its mandate is for country-wide changes. Chinese parents hope to better their children's futures, be candidates in the global employment market, and be part of an education system that provides democratic practices.

Being the traditionally, socially, and economically oppressed group, Chinese parents have to work their hardest in the job market and put in additional efforts to help their children's school or academic success in an education system that repels anything foreign. They also have to utilize same-race community resources and support (for details, see Section 7.7). At the same time, they face racialization, stereotyping, discrimination, and oppression in the mainstream Western workplace and society, feeling left out and full of barriers to understanding the Western frame of reference. Instead of being considered an in-group or welcomed, they need to be above and beyond to win opportunities and have an upwardly mobile family. Socially, they typically stay with the same race.

Across the world, globalized Western culture (GWC) thinking and colonial systems in societies are strong. Changes to this establishment have barriers. Recognizing diasporas' knowledge in colonial countries can help oppose the growth of GWC. However, some see colonial systems and GWC as attractive, and they continue to advocate enhancing the rich in Canada's colonial and Neoliberalism education system, which Ontario follows.

To make large-scale changes, Federal officials, the Ministry of Education, and Curriculum Developers are important stakeholders, while other smaller stakeholders like teachers and community organizations help to relieve or alleviate smaller-scale problems. The following section will provide a few grassroots and community initiators in the Chinese communities serving the gap of the inequitable public education system toward Chinese students regarding cultural knowledge, opportunities, and or self-worth healing in Ontario.

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7.7 The external and community resources Chinese students depend on

Currently, the Chinese rely on external support. Here is a list of grassroots and community organizations:
1. Asian Canadian Educators Network (ACENET)
2. Chinese Cultural Centre of Greater Toronto
3. Three anonymous Asian youth organizations
4. Alpha Education
5. Churches or Touchstone Family Association - Cantonese Mandarin Support Group

Asian Canadian Educators Network (ACENET) is a teaching professionals' association. It provides teachers with teaching and curriculum support in understanding Chinese-Canadian, opposing discrimination toward Asians with allyship and solidarity, liaising with schools about issues impacting Asian communities, and working with youth to build sustainable social justice. (Asian Canadian Educators Network, n.d.) These works help understand, collect data, and advocate for a better responsive curriculum that reflects different realities, including Asians as an external organization. (Asian Canadian Educators Network, n.d.)

The Chinese Cultural Centre of Greater Toronto promotes and sustains Chinese culture and heritage in Canadian society. It serves as a cultural outlet and intake for Asians in the Greater Toronto region and welcomes the West to meet the East. It also invests in cultural preservation and younger generations. Their activities offer an additional cultural engagement outside of school and home to build better identity assertion. (Chinese Cultural Centre of Greater Toronto, n.d.)

Three anonymous Asian youth organizations separately offer belonging, democratic, and philanthropy leadership opportunities for Asian youth to build better self-worth. One utilizes community, interactive activities, and mentoring to foster togetherness, physical well-being, and mental well-being in a supportive environment, regardless of residential and socioeconomic status, to reduce the racialized stigmas within youth. The second Asian youth organization provides compatible training curricula to build life skills like resilience, civic participation, physical activities, and social and leadership skills in co-created settings. As a result, this organization provides leadership opportunities and exposure to democratic practices outside of the public school system so that Asian youth can gain their democratic development and social identity. The last Asian youth organization empowers youth with supported self-organized philanthropy to develop their intellectual growth. Working on these peer-to-peer projects makes them improve, be confident, explore, and relate to the larger

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society instead of feeling socially or culturally segregated. These can also improve their self-proficiency and self-worth.

Alpha Education fills the gap of awareness and critical understanding of World War II history in Asia to offer holistic viewpoints of this historical past to support hybrid identity. It also values justice, peace, reconciliation, and reshaping historical narratives with evidence, resources, training, and community. (Alpha Education, n.d.) Its work helps fill the curriculum gap in the dominant culture and public education, affirming cultural identity, and building cultural currency.

Churches or Touchstone Family Association's Cantonese Mandarin Support Group help with socialization needs, bonding, and daily life support (Touchstone Family Association, n.d.). Chinese adults, including parents, face racism and discrimination. For example, the video A Silent Fight demonstrated two cases of racism and discrimination from two Chinese immigrants, who have minimal Canadian knowledge and understanding of Western frames, during their pursuit of re-education in post-secondary institutions. They described getting yelled at and screamed at by the teachers publicly as an adult because educators expected Chinese students to follow under hierarchy. They are also seen as wanting to avoid conflicts while internally experiencing pain, prejudice, language barriers, social isolation, and the suffocation of helplessness. (ALPHA Education, Andy, Tiger, Jason, & Frank, 2021) Same-race churches or associations' support groups offer companionship and a sense of belonging that is not easily found in mainstream society.

As a reminder, in Ontario's most recent anti-racism strategic plan in 2021, racialization refers to when "[…] societies construct races as real, different and unequal in ways that matter to economic, political and social life" (Ontario, 2021, as cited in Mills, 1995)

Allyship and solidarity from the Asian Canadian Educators Network, knowledge of Chinese culture and heritage provided by the Chinese Cultural Centre of Greater Toronto, inclusion, leadership, growth, and social integration from the three Asian youth organizations, critical thinking and acknowledging justice, peace, and reconciliation by Alpha Education, and lastly, socialization, bonding, and daily life support at various same-race support groups can be the short-term external solutions. These short-term solutions are repeatable for small-scale relief when facing interpersonal or ideological racism (see Section 5.0). Ontario's public education, however, needs a more complex solution to its institutional and infrastructural issues because, according to 2021's standard, "[…] anti-racism involves consistently assessing structures, policies and programs, and through monitoring outcomes, ensuring they are fair and equitable for everyone." (Ontario, 2021; see how school operates in Appendix B)

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In summary of this systemic inquiry, Euro, Western, colonial, and Neoliberal centric education was set up from the beginning, and the definition of inclusion is still vast and interpretational. Changing this situation involves complex ecology, power dynamic, organization, communication, agreement, and thorough skills. Chinese students, in the meantime, face personal, socio-cultural, emotional, and identity depression due to multiple aspects of discrimination, stereotypes, and epistemological and or liberty oppression while attending Ontario's mainstream public high school education system. They use their resources like personal efforts, parents' dedication to their children's education, and the same-race community to become wholistic children. Ontario's public high school education system still lacks fundamental support for Minority adolescents.

Chinese students were not considered to suffer due to the colonial and Neoliberal definition of quality schooling based on academic success only. Therefore, there were no or low news reports (proven by a long query database search) before COVID-19 in 2020 about their issues since the Chinese are achieving academic standards with personal, familial, and same-race community efforts. However, in the year 2020, COVID-19 exacerbated anti-Asian issues. With research and investigation shortly after, in the same year, School Board X published a teacher's guide, entitled Addressing Anti-Asian Racism: A Resource for Educators (Chan et al., 2020), on anti-Asian practices and a $340,000 Federal funding in May 2021 to cope with aggressions toward Asians (Neufeld, 2021). The inadequateness of the current Ontario public high school education system is inevitable.

Despite the different definitions of inclusion, Ontario's public high school education system remains Euro, Western, colonial, Neoliberal, and or inequitable like an unmark norm - systemic biases.

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RESEARCH FINDINGS

8.0 The tension in cultures, norms, and values

Through extensive Secondary Research with Literature Review, I understood that it is not always the skin color but the mind behavior, and culture one leans toward, chooses, participates in, or self-identifiers an individual selects that determine one's mental and behavioral ethnicity. However, dominant Eastern and Western cultures, norms, and values fundamentally have huge paradoxical differences.

Three central belief systems contribute to the Chinese forming their cultures, norms, and values - Taoism, Buddhism, and Confucianism (Kirkland, 2017; Rošker, 2015; Wang, 2021). On the one hand, the Chinese root in traditional Confucianism, which can be moralistic and rigid in identity structure and etiquette. (Thothis, n.d., paras. 4-5) Behaving toward or shifting into different ideologies without good cause is not appreciated (Ministry of Education of the People's Republic of China, 2019). At times, self-satisfaction and acting uncooperatively toward collective means can also be seen as unfavorable due to social roles in identity structure. On the other hand, Buddhism asks one to be wholesome and moral and to compromise and practice sharing for the whole to "emphasizes the elimination of one's desires in order to obtain maximum happiness [, such as family or social harmony]" (Wang, 2021, p.1). Collectiveness is built up and believed to be good due to the constant wars in Chinese history. Therefore, being together and stable to pursue fewer individual desires is perceived as good. Namely, first unified China was built through discipline and strict hierarchical and autocratic methods that provided the country stability, enhanced living conditions, improved livelihood, increased population, and economic growth (New World Encyclopedia, n.d., paras. 19). At other times, such as the pre-unified period of China, wars were more frequent (Thothis, n.d., paras. 10). Therefore, discipline and strict hierarchical tradition became a norm in China (New World Encyclopedia, n.d., paras. 2) and Chinese families (Teon, 2017, paras. 3-4).

While the West is constructed through imperialist, capitalist, patriarchal, and Eurocentrism or colonialism, many Europeans have experienced being colonized by other European countries and are now living out such heritage and mindset (see colonialism in Section 4.0 for greater contextualization). (Styres, 2017, p.19) At the same time, the Western culture had been rooted and transformed from

> "[…] the genesis of dominant Western thought developed from Greek/Hellenistic, French, German, British, and various other dominant Western philosophies that shifted and changed throughout the late antiquity, medieval, renaissance, enlightenment, and modern eras." (Styres, 2017, p.109)

Over time, Western culture has developed its controlling culture and sets of norms, such as "White Solidarity" (DiAngelo, 2018, p.57), biopower, and personal values, such as Individualism

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and Objectivity, to control, achieve, or alter its given social, political, religious, and economic context per institution and or per era to maintain and forward its dominating agenda. (Cochran, 2002, pp.2-4) Self-pursuit, self-development, self-interest, namely Individualism, and the desire for individual freedom, such as practicing Objectivity, so one can achieve supremacy, personal goals, and lead, became the base of Westerners' collective behavior and belief system. These freedoms are under the control and social order of imperialist, capitalist, patriarchal, and Eurocentric or colonial practices which include but are not limited to categorization, racialization, capitalism, gender binary, Etc..

Let us take a closer look at their value paradoxes in three categories: way-of-life, the idea of self, and moral or familial tendency.

In this subsection about Chinese values, I will focus on Taoism, Buddhism, and Modern Confucianism instead of traditional Confucianism since Modern Confucianism more closely represents the different generations of Chinese immigrants or local-born in a Western foreign land.

In terms of way-of-life, Taoism emphasizes it the most. It values inward searching and self-correction. (Kirkland, 2017, p. 3) In Western terms, they mean soul-searching and reflection. Taoists also believe in cosmology, meaning the world has synergies, forces, and rhythms guiding its own life. (as cited in Robinet, 2008, pp. 53–54) While humans and things each have their own destiny, as part of Dao - natural rule and reasoning - humans will need to learn to respect and trust as a practice. (Kirkland, 2017, pp.4-5)

Taoism's teachings include but are not limited to

> "[…] proper respect for women, teachers, disciples, servants, family members, and the general public; even proper engagement with the natural world […] also prohibits killing anyone, even the unborn (Precept #13). In other words, this formulation of Taoist ethics urges restraining every impulse to act in a thoughtless or self-indulgent manner, lest one harm others or the world in which we live. […] [We] should enact loving-kindness in our relations with others, restraining our untrustworthy impulses to intervene in their lives. We should be caring, without presuming that our own notions should be brought to bear on others' lives. We must learn to recognize the world's unseen spiritual realities, which, like water, give life freely to all, without expecting anything in return—an ideal that the Daode jing calls shan, "goodness" (as cited in Kirkland, 2002). In its final form, the Daode jing teaches that an enlightened person is someone wise enough to produce positive

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> change in the world by foregoing self-righteousness and allowing the world's inherent beneficent forces to hold sway." (Kirkland, 2017, p.8)

The formation of self within the Chinese individual is influenced by the East Asian belief that societal elements are interconnected, and one should be mindful of the social relations and environments around. Thus, each person is encouraged to self-adapt to each environment presented and be less self-centered. (Wang, 2021, p.4, as cited in Markus and Kitayama, 1991; & Yang and Lu, 2009) Collectivism is valued.

Buddhism also plays a critical role in developing the Chinese self since Buddhism is a collective tradition. Buddhism believes the moral self is formed through one's goal of being Buddha-like through self-cultivation; the immoral self and the desire self cause evil deeds (as cited in Ch'En, 1973). The visible world is illusory that chasing pleasures formed from desires is temporary fulfillment and harmful; one should remove oneself from society and family to pursue a clean life for the highest state of independence and withdrawal - alike to cutting off intersectionality and evil deeds. If one does not realize this truth, one will easily be controlled by desire and produce the eight kinds of suffering: "birth, old age, sickness, death, separation from loved ones, closeness to loathsome people, not getting what one wants, and the five aggregates" (as cited in Ch'En, 1973). (Wang, 2021, p.6)

Being selfless or collective, a more Chinese-rooted youth, typically 1st generation of immigrants, could say, "[we] believe that we cannot do everything by our self. [Unity is power.] Another point is I don't like western […] always focused and think about me, me, me. It make me feel selfish. We should think about 'we' first, then think about our [individual] selves." (Cochran, 2002, p.6)

The moral and familial tendency of Chinese people that live under Western domination with Western practitioners who believe their presents are the future for all other cultures can easily create complexities and potentially cultural conflicts. These Chinese people tend to want to balance out moral desires with Modern Confucianism, which blends moral beliefs from traditional Confucianism into the Western ideology's way-of-life. It is an ethical-political approach including personal morality stemming from inner purity, awareness and concern for social ethics, and thinking about how to have a successful life based on white domination and Westernized surroundings. (Rošker, 2015, p.6)

To quickly mention, traditional Confucianism is much heavier on morals over the desire for a successful life based on Western standards, such as being considered superior. As an example of a young Taiwanese who is new to the United States, Chen expressed:

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> “The emphasis on family is primary value of Taiwan. The ideas of the importance of family are taught at early ages throughout adolescence and continue to be practiced until our late years. A strong bond ties the members of a family together. This bond has an advantage over the western ideal of individualism. In the west, individual freedom is highly valued and pursued. Some tend to break away from their families at an early stage of adulthood. In some cases, family members do not get along. However, the emphasis on family [in Taiwanese] is sometimes, too much. One cannot express feelings and cannot act without first having to have the consent from the family. It is a heavy burden and obstacle to fully express oneself.”
> (Cochran, 2002, p.6)

This subsection will outline Western values based on curated references of the West from the Literature Review.

The Western way-of-life is traditionally self-focused and outward dominating. It focuses on the individual self (Kirkland, 2017), one's desires (Wang, 2021, p.1), personal development (Rošker, 2015, p.2), and the continuous pursuit of self-serving fulfillments - egoism (Wang, 2021, p.1, as cited in Yang and Lu, 2009). On the other hand, modern Western culture, including the belief in globalized Western culture (GWC), adds to value humanism, inclusion, pluralism, tolerance, and freedom. "These humanist values are commonly applied to issues of civil liberties such as the rights of gay people to equal treatment." (Rosenmann, 2016, p.27) In addition, the West also has Christianity that focuses on love, peace, purity, and one true God. (Kirkland, 2017, p.8)

However, with long dominating influence, the Western culture, including GWC, values the cultural ingroup – who align with them – and competes with the outgroup. This practice describes 'us' compared to 'them' (as cited in Tajfel & Turner, 1979). The ingroup is motivated to distinguish themselves as 'us' with superiority, meaning modern, enlightened, moral, Etc. In comparison, the outgroup will be perceived within a homogenous category and characterized as inferior, for example, backward-driven, un-evolved, unintelligent, Etc. (as cited in Tajfel & Turner, 1979; & Khazzoom, 2003). In social identity theory, being part of 'us' provides a positive status for its widely accepted social entitlement as urbanely developed, improved, modernized, and prosperous (as cited in Rosenmann et al., 2015). (Rosenmann, 2016, p.27) Therefore, it is an attractive way-of-life in Western culture.

The idea of self for self-identified Westerners emphasizes their physical ability and self-acceptance – how much he/she likes and cares about themselves – to form their self-worth. Physical ability and self-acceptance need to be actively promoted to form strong self-worth and self-identity.

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> “Fox and Corbin further refined the sense of self-worth into four dimensions: perception of athletic ability, physical condition, physical attraction, and strength (as cited in Fox and Corbin, 1989). Marsh further divided the [self-acceptance] into nine dimensions: strength, thinness, mobility, endurance, athletic ability, coordination, health, appearance, and flexibility.” (Wang, 2021, p.2)

Westerners' self-identity is also built through the belief that he/she can understand their growth and improve accordingly, in which psychological elements such as their perception, desire, demand, and mental capability within the biological body also play a role. They also believe each of them is a biological individual that should be celebrated (as cited in Shiah, 2016). Their process of forming their identity is for them to understand and stimulate their potential and learn their self-satisfaction (as cited in Yang and Lu, 2009) to achieve happiness and the "highest stage of human development" (Rošker, 2015, p.2). (Wang, 2021, p.3)

In terms of moral and familial tendency, the West has the Chivalric Code (Cochran, 2002, p.4), developed during the Middle Age to minimize fighting among Christians, and Victorian Morality as examples of moral and canonical frameworks. Modern Western society is currently "[…] bounded [with] self-sufficient [...] and independent entity, emphasizing the separation of individual and social backgrounds [creating hierarchy]" (Wang, 2021, p.4) and putting less emphasis on the tri-factors of heart, soul, and mind. (Rošker, 2015, p.9) In other words, Western society emphasizes hegemony (McLaughlin, 2021, p.78), setting heteronormativity and maintaining a biased status quo (Fleras, 2014, pp.174-175). The conformers are promised happiness in such Western societies. (Caporusso, 2021d)

8.1 Colonial racism as lived experiences: outlining the Chinese students’ racialized stories

Being a Chinese student who attended junior high, secondary (high school), and post-secondary (University) in Ontario, Canada, since 1997, things were better when an anti-racism strategy was in place and worse during political periods when the ruling government removed their anti-racism approaches and the related Ministry who govern racial relation work. Without anti-racism support from the government, schooling was more challenging for a student-of-color. With added maturity and coping skills over time, racism seems less aggressive in adulthood. However, during the years 2020 to 2021, hate crimes toward the Chinese had increased in Ontario and British Columbia (Neufeld, 2021) due to the origination of a contentious coronavirus named COVID-19, global restrictions on public health protocols, confusing schooling, and the continued global spread of COVID-19. During this rough and

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misconceptualized time, a few Chinese youths, derived from four videos named *Five Stories - Asian Diaspora*, *Paper Heart*, *Perspective - Asian Hate*, and *The Recipe of Racism*, expressed their overall categorization and racialized experiences in Ontario's education system, their sense of belonging, identity, and segregation. Lastly, how growing up as Chinese molded them and made them feel in the Western-dominated society in response to this anti-Asian reaction so that people can understand them better.

During the video, *Five Stories - Asian Diaspora*, each member of the diaspora provided their categorized and racialized experience in Ontario's education system and how being surrounded by white culture codes affected their cultural identity:

Story #1, Student No. 1 from an Ontario high school whose background more closely reflects the children of 1st generation Hong Kong SAR or PR China immigrants with lower to medium education background:

> ""[…] people aren't like […] now you're Asian, I'm going to discriminate against you and perform hate crimes against you. Not that kind of thing. They're more like [, "]is English really the language that you know the best? Do you really count it as Canadian? If you weren't like this. ["]" You are just here with your very not white looking face and variation. [Plus] not whites cultural backgrounds thinking, okay. Do I really belong here?"" (ALPHA Education, Rita, Tommy, & Ivan, 2021)

Story #2, Student No. 2 from an Ontario high school who is at least a 2nd generation immigrant, local-born Chinese-Canadian, and has parents with higher education:

> ""Back in grade four grade five, like honestly, we're just kids. It was just kids saying so that they didn't really understand, but it still hurt. It was just making fun of the fact that, um, there was this common stereotype of Asians eating dogs and cats and stuff, and it was just like this, white boy, just making fun of us by that telling me like, oh, "I bet you eat whales or whatever." And it's like, I've never even seen a whale. What are you talking about?"" (ALPHA Education, Rita, Tommy, & Ivan, 2021)

In terms of Chinese heritage, Student No. 2 described,

> ""I feel like there is a huge disconnect with the language in culture differences because I was raised here. So there are a lot of things I don't know about my home, my homeland and where my parents grew up in how they experienced life and how it was very, very, very different from how I experienced it. […] It's just that there is this disconnect and I feel like, I feel as though there is like a small part of me that does feel the guilty for not caring as much. Like when I went to Chinese class in grade three, um, up to like grade eight and like how I kind of just BS my way

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through everything. Cause I didn't like Chinese class."" (ALPHA Education, Rita, Tommy, & Ivan, 2021)

In the video *Paper Heart*, various people of color expressed their racialized experiences (refer to the description of racism and youth violence in Section 5.0, interpersonal and ideological racism in Section 5.0, and colonized children in Section 4.0). When understood from a phenomenology perspective, it is understandable how being racialized at an early age could lead to the preference for staying with their race for a greater sense of comfort, acceptance, and belonging for the rest of their life:

An anonymous Chinese girl at age 14:

> ""I have seen many posts or means poking fun of Asian. I did comment on one post making the same "All Asians are smart" joke. Then, I received many replies "Asian need to learn to take a joke. It's just a joke. You're being sensitive." My comment asked "why Asian jokes are okay, but I was told off by people who weren't Asian."" (ALPHA Education, Padena, Daniel, & Jackie, 2021)

An anonymous South Asian in his/her 30s:

> ""One of my first conscious experiences of racism was when I was starting in grade four, I was often made fun of, for the clothes I was wearing, that I smell of food on my clothes - after I went home for lunch. It deeply affected my sense of self-worth self-esteem and self-confidence for a long time to count. Later in high school, I felt like I didn't belong with my own community. And I would often avoid them. I felt embarrassed by some of the behaviors or aspects of my own culture and language is probably led to self-hatred shame and not feeling like I could really be myself. […] And by learning more about racism within these communities, I started to accept and like various aspects of that community culture."" (ALPHA Education, Padena, Daniel, & Jackie, 2021)

An anonymous African American at age 14:

> ""When I was younger, I hated being black. I hated my hair. I hated how it was short. I remember people continuously asking me if I was bald, I hated my race due to this. I wanted to change my identity, but I learned that my hair is not who I am. I'm not proud of my craving words and I love my hair. It's not perfect, but I wouldn't want it any other way. Hope other black girls feel the same way as I do now, happy, proud, and accepted."" (ALPHA Education, Padena, Daniel, & Jackie, 2021)

An anonymous Muslim at 17 in UK:

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> ““When I first put my hijab on, there was a sudden change in how people talked and looked at me. Once I was pushed to the ground by an elderly lady who whispered mean things in my ear, there were times I've been sexually assaulted, even because people thought that just because she wears the hijab, let's do something to deliberately take away from that.”” (ALPHA Education, Padena, Daniel, & Jackie, 2021)

In conclusion, it takes great individual, familial, and community effort to rebuild self-worth, confidence, and an appreciation of his/her own culture in a Western-dominated society. Such additional work facilitates categorization and subliminal culture segregation because the mainstream does not support integrations or prefers categorization and social oppression. One will need to rebuild self-worth over a reasonable period with the same race. The statistic from the video *Perspective - Asian Hate* proves it.

In the video *Perspective - Asian Hate*, two out of two local-born Chinese-Canadian youth from Ontario’s high schools and the last girl from Los Angeles, United States also stated that their friend group is all and only Asian:

> ““There's so many opportunities to network and connect with other people outside of my community that this really isn't too much of an issue. But overall, in terms of the general diversity of my friend group has pretty limited to just a single ethnic group.”” (ALPHA Education, Destine, Daniel, & Eric, 2021)

A Chinese chef and food blogger, hereafter known as Interviewee No. 1, is from Ontario and is a child of 2nd or 3rd generation immigrants of medium wealth family. In the video *The Recipe of Racism*, she described and narrated her upbringing through an empirical perspective to dismantle internal and long-term molding and feelings due to growing up with implicit discrimination in a Western-dominated society. The two youth interviewers, who are local-born Chinese-Canadian, and the children of at least 2nd generation of immigrants, also realized anti-Asian discrimination had always been more implicit than explicit (refer to the description of racism and youth violence in Section 5.0, hierarchy framework in Section 5.0, and colonized children in Section 4.0). Interviewee No. 1 said:

> ““[…] I grew up in North York where my parents did all that they could to enrich me and my sister in Chinese culture. We spent a lot of time in Scarborough, Markham, Richmond Hill, where the Chinese food was incredible and where my parents felt closest connection to the Chinese community. We are always in search of good food and the joy that brings. […] All BIPOC people experience racism in their life. While I personally have not experienced too many direct forms of racism, the ones that sit heavy with me are the ones that are unconscious indirect comment made by, I

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> guess, it's just comments relating to like how we look or like how we act that don't necessarily fit into again, the box that society plays in. So when the individual breaks out of that, like stereotype, we are considered not a true Asian or not Asian enough. It puts us in a place where we can't be on a spectrum and they have to be one or the other growing up. I would almost ashamed of certain parts of my Chinese-ness and I was actually more proud of identifying with being whitewashed. But now that I look back at that, I'm like, that's kind of sad. It's just like, why did I feel like I need to hide part of myself, but it is through unconscious comment or things and intermediary that like perpetuate that like one way of being better than the other. But like now I realized that like being anywhere on the spectrum and being yourself and unique is the most important. […] Like I wanted to be me and just being proud of who I am and what I do, but also bringing forward Asian heritage to that."" (ALPHA Education, Samantha, & May, 2021)

The two local-born Chinese-Canadian youth interviewers were also inspired to think:

> ""[…] I realize there's a lot of internalized racism that I didn't even realize. In elementary school, like we have like these pizza days I was like, really look forward to, but not that necessarily because it was good. But because everyone else was eating it so I felt I belong [and] realize like anti-Asian racism has always been implicit. So internalized. That's probably why I'm psyched back so helpless."" (ALPHA Education, Samantha, & May, 2021)

Based on the above testimonies, I hypothesize and argue that despite being from different origins and or generations of Chinese students, they eventually experienced the same categorized and racialized experience in Ontario's education system. Their sense of belonging, identity, and integration were being judged, creating pain points.

8.2 The White Racial Frame

Thematically, growing up in the Eurocentric and Western-dominated society in a white family with generational norms and teaching, white children can develop a monocultural viewpoint that instills higher self-worth. For example, the belief in White Supremacy and preference to be apart from cultural and identity confusion, such as hybridity, that many colonial children develop during their construction and identification of self and cultural identity.

> "Sociologist Joe Feagin coined the term 'white racial frame' to describe how whites circulate and reinforce racial messages that position whites as superior. In this way,

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> the white racial frames rests on, and is a key mechanism of, white supremacy. The frame is deep and extensive, with thousands of stored "bits." These bits are pieces of cultural information – images, stories, interpretations, omissions, silences – that are passed along from one person and group to the next, and from one generation to the next. The bits circulate both explicitly and implicitly, for example, through movies, television, news, and other media and stories told to us by family and friends. By constantly using the white racial frame to interpret social relations and integrating new bits, whites reinscribe the frame ever deeper." (DiAngelo, 2018, p.34)

Therefore, white students, whom the United States heavily influences, could think that it will be the white race if race matters. If races are being discussed, it is a skill to sit through the conversation with discomfort and be seen as part of many races instead of the dominant or universal culture. (DiAngelo, 2018, p.7) There could be a sense of granted power and social leadership as an innate gift. They could think their skin color is enough to symbolize superiority. Therefore, whites are qualified to be leaders of companies without the absolute need to understand the perspectives and experiences of people of color. Neither do whites need to have relationships with people of color, nor do they need to discuss race with them to be leading. Moreover, whites can get through schools without discussing race or racism. (DiAngelo, 2018, p.8) On the other hand, each white person demands to be seen as an individual and unique even within a white group setting. So, do not generalize them. They are also free to chase after opportunities; therefore, race, class, and or gender are rendered irrelevant within the arena of opportunities (see *above the line* mentioned in Section 5.0). Objectivity, which allows them to only focus on their wants, goals, and results, provides a means to be free of all biases or considerations of intersectionality. (consider *zone of being* in Section 5.0) (DiAngelo, 2018, pp.9-10)

Another student group who might believe in white superiority would be the white Canadian. They could think the white frame of reference universally binds the world. It is challenging to view the world from multiple racial frames and perspectives. (DiAngelo, 2018, p.11) In Canada, the politics of multiculturalism still require one to behave according to the official way – English and French – to demonstrate Canadianness. So, the white frame of reference is still validated. (Parasram, 2019, p.197) On the other hand, the proclamation of multiculturalism had supposedly ended racism or structural racism. (Parasram, 2019, p.203) White Canadians are friendly peacemakers that treat people of color with grace; thus, they are innocent and peaceful. There are chances white people might or could feel guilty about race, but the nationalists have told them it is ok to be white, and White Supremacy is the function of the society and in any pre-constructed contexts that were under the English and French Official.

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Thus, whiteness becomes orthodoxy. (Parasram, 2019, p.200) In addition, whites had been historically taught that Eurocentric morality should be universally applicable. If not, or if there are any inequalities, the other colored races lack development and civilized qualities(see *below the line* in Section 5.0). Whiteness is entitled to be innocent and does not need to confront historical setup. White people shall not be victimized in the racial context. (Parasram, 2019, pp.199-200) "For example, a very bright white male high school student interrupted […] and proclaimed proudly, "I won't feel guilty for the past. The son shall not be held accountable for the sins of the father." (Parasram, 2019, p.200)

Based on the above point of view from literature sources and knowing about the white privilege epistemology, which is to set up privilege structurally and broadly with an imperialist, capitalist, patriarchal, and euro-centric/colonial world view and normalize White Supremacy and white justification in cultural and political contexts to classify superiority and inferiority, as well as acknowledging the historical othering thinking that 'I' means what he/she thinks and his/her thinkings are validated, namely superior, while the 'Others' do not think, do not think properly, lack being, and should not exist or shall be dismissed, making them inferior (Parasram, 2019, p.198, as cited in Maldonado-Torres, "On the Coloniality of Being."), are being learned from but not limited to lived experiences, sharing, and or media. It is becoming increasingly uncomfortable for young white people to talk about race – "White Fragility" (DiAngelo, 2018; Parasram, 2019).

I conclude there are huge differences between what Chinese students think peer entails and what white students think the societal or white norms are. So, it is reasonable to guess that many Chinese students face "subliminal racism" (Fleras, 2014, p.137) without notice.

8.3 The symptomized Chinese students (psychologically, socially, and culturally)

As a fact, children and youth are generally vulnerable. They constantly construct themselves and their social being by contextually interpreting the personnel and societal beliefs and cultures they encounter. They intertwine themselves with other social variables and categorizations such as gender, class, and ethnicity as part of their growing up. Therefore, kinship with their people or conceptualized surroundings is vital to children and youth. (Caporusso, 2021c)

With the belief that Western culture is the dominant or universal culture and a Western progressive tendency that Westernization is also about cultural modernization – to attempt to

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universalize Western culture onto others – Minorities and their cultures can be seen as a cultural impediment or impediment to modernization. (Rosenmann, 2016, p.28)

Name-calling, making fun of looks, judging what one has eaten, and asking questions about English language proficiency or Canadianness, mentioned in Section 8.1, as a youth during high school can easily be felt as interpersonal racism and diminishes self-worth. This action of judging Chinese students against the Western ideology and value system, like Fox and Corbin's definition of self-worth, includes the perception of athletic ability, physical condition, physical attractiveness, and strength (Wang, 2021, p.2, as cited in Fox and Corbin, 1989) create self-stigma (Rose et al., 2019) and lower self-worth among Chinese students. White students continue to actively promote their generational privilege described in Section 8.2, resulting in increased self-worth and self-acceptance – the level of likes and care one has about themselves (Wang, 2021, p.2) – creating inequity and ideological racism. During adolescence, well-being is about being less concerned about judgment and evaluation. (Rose et al., 2019, p.1347)

Low peer and social recognition of learning and practicing Chinese culture and Chinese language outside of the Chinese family can facilitate one's cultural heritage being 'stripped' against many other white frames of reference and the confusion of identity and belonging in Canada and Ontario. Suppose European psychologists studied and theorized the concept of social identity (Wang, 2021, p.3; McLeod, 2019), which "[…] refers to an individual's knowledge that he belongs to some social group, as well as the emotional and value significance" (Wang, 2021, p.3, as cited in Tajfel, 1972, 1974). In that case, Chinese students have less social identity inside Ontario's education system and Canadian society, as outlined in Section 8.0 and beyond. Hence, a greater chance of having self-stigmatization means feeling shame, worthlessness, and isolation. (Rose et al., 2019, p.1346)

On the other hand, being judged, lacking belonging, and fostering self-stigma can also lead to learned helplessness.

> "In the book Deepening Community, Born (2014, p.49) states, "being human is defined as individual and social but precisely as belonging to one another." This common-sense belonging leads humans to seek community, which begins by caring for one another and working together" (Castellon, 2017, as cited in Born, 2014)

Therefore, it is not surprising that Chinese students' friend circle continues to be Chinese, facilitating social segregation instead of intercultural belonging, while no literature was found about if Caucasians also experience or prefer social segregation within their race. However, data indicates that the admissions process and Eurocentric vantage point attract wealthy white students to attend specialized arts programs together. (Draaisma, 2017)

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With historical white privilege set up and denied selfhood by Western practitioners, Chinese students will continue to have superficial culture, lower self-worth, self-stigma, low social identity, and low social integration, including kin in multiculturalism. Chinese students could:

> "[perceive being white as carrying] more than a mere racial classification; it is a social and institutional status and identity imbued with legal, political, economic, and social rights and privileges that are denied to others. […] [And their] identity can grant or deny resources. These resources include self-worth, visibility, positive expectations, psychological freedom from the tether of race, freedom of movement, the sense of belonging, and a sense of entitlement to all the above." (DiAngelo, 2018, pp.24-25)

This imbalanced privilege and power are inequitably creating colonial children (see colonial education in Section 4.0) and preventing a quality education system from forming when the dominated group "[…] occupy a position of assumed or presumed authority through complex networks and relations of power. The interaction between these networks of relations of power allow that power and control to be perpetuated." (Styres, 2017, p.94)

8.4 Stereotypes that structurally inscribe roles, class, and or destinations onto Chinese students

Many studies showed Chinese students believe in personal hard work. (Chen, n.d., as cited in Ogbu, 1983; Hess et al., 1986; Chen, 1989; Stevenson et al., 1992) Western students, on the other hand, believe in innate ability. This belief has lowered their trust in what hard work can accomplish, and they choose to focus on being happy in school instead of academic excellence. (Chen, n.d.) This difference demonstrates potential conflicts at the peer level. Developmental studies also indicate that racial stereotyping is noticeable by youth during early adolescence and would develop personal meaning. (Cvencek et al., 2014, p.631, as cited in Black-Gutman & Hickson, 1996) Therefore, if educators are equipped with multicultural knowledge, understand liberating and stereotype discourses, and remove racial and or academic biases (Pon, 2000, p.280), they will develop better children.

Based on scholastic references to the terms Math-race and Model Minority and the common stereotype description of being Oriental, Immigrant, or Trade labor, I interpreted an interview study conducted by Chen (n.d.) in Saskatchewan, Canada with its vivid examples. I conceptualize those Chinese students and at large could face subconscious oppression because stereotypes are being normalized in school. For example:

<u>Math-race</u>

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Teachers think mathematics is more accessible for Chinese students to succeed because it requires less English. (Chen, n.d.) When this type of racial stereotype is reinforced, it impacts children's beliefs, identity, and academic achievement compared to environments without the stereotype. This confined Chinese students' self-perceived ability and identity that they need to associate with. (Cvencek et al., 2014, p.630, as cited in Schmader, Johns, & Forbes, 2008; Spencer & Markstrom-Adams, 1990; Way, Hernandez, Rogers, & Hughes, 2013) In this case, it is a mathematics career path and English proficiency.

Model Minority

Chinese students are easily being cornered into the concept of the Model Minority. It originated in the United States during the 1960s (M. Yau, personal communication, July 6, 2021) and started in Canada during the 1980s (Pon, 2000, p.283). Its connotation is shared closely in both the United States and Canada. This stereotype creates a narrative of Chinese students as those with a Confucian cultural background, diligent, hardworking, and excellent in school, particularly in math. This stereotype shall not be Canadian educators' primary perspective, dependent, and expectation (see the colonial education system in Section 4.0 for greater context). Chinese students at times feel "[teachers] did not spend [as] much time helping students to review the material that had to be covered for the exam, so that students would obtain the best possible marks" (Chen, n.d.) in comparison to China. There was also minimal help in adapting the English language, especially for those with lower social-economic status or parental assistance; even for science exams and social studies classes, the examination and questions teachers asked contained materials not covered in the textbook. (Chen, n.d.) Such diligence, hard work, and expectations of excellence can cause harm (Cvencek et al., 2014, p.630, as cited in Petersen, 1966; Ng, Lee, & Pak, 2007) to Chinese students' mental well-being, causing parents' stress, and still other Chinese students who cannot live up to these expectations to form shame and negative self-image. (Cvencek et al., 2014, p.630, as cited in Lee, 1994) Last, implicit jealousy will also be cultivated within other BIPOC (Black, Indigenous, People of Color) groups who are being looked down on as having less cultural value and hard work ethic by educators in comparison. (Pon, 2000, pp.280-281)

In fact, Chinese students could not participate in extracurricular activities or other after-school programs like their peers.

> “Some of the teachers remarked that they usually see their Chinese students in the library or in the computer room, and occasionally they play badminton or work on a fine arts project: "They, perhaps, do not have time or do not have the same interests as others", explained one teacher.” (Chen, n.d.)

Chinese students prefer table tennis, badminton, soccer, and basketball instead of hockey, baseball, or football. (Chen, n.d.) This example shows there are cultural assumptions from the

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educators. On the other hand, Chinese students need to cope with racism with academics. Educators could think being the Model Minority described above is an acceptable norm and subconsciously reinforce this to the students. This passive acceptance continues the stereotype's reproduction and encourages others to think the Model Minority is an example of structural and systemic racism not existing because it is possible to be successful (Pon, 2000, p.281).

Oriental

When there is low assistance from educators during school, students of Chinese heritage can easily be confined and oppressed into the spectrum of Orientalism – a ""Chinese culture" [tending] to highlight dragon dances, martial arts, and Chinese calligraphy" (Pon, 2000, p.285). Due to the education culture in their home country, Chinese students tend to excel in rote strategies to maximize marks. However, Canadian education asks students to be conscious of issues, so students must gain information through "TV programs, [reading] newspapers, magazines or other reference books in order to provide a comprehensive answer" (Chen, n.d.). Educators inevitably need to help students extend their Western frame of reference. Be cognizant, pay attention to the restrictions, cultural and epistemological oppression (see description of racism and youth violence in Section 5.0), and or duty they placed on students based on their race, gender, culture, class, and or stereotypes, so liberty and democratic practices are granted for all. (Pon, 2000, pp.286-287).

Immigrant or Trade labor

In a news report in Ontario about anti-Asian discrimination and Ontario's high schools, a 2nd generation Chinese student with lower social-economic status was described:

> "[The] Canadian-born Tran grew up bilingual, speaking Vietnamese with her parents — refugees from Vietnam — as well as English with her siblings at home. When she started school, however, officials slotted her into an English-as-a-second-language stream." (Wong, 2021)

According to Kim, for learners to effectively integrate with the host society, they need adequate language and cultural skills to communicate and learn the host society's cognitive structure. Alternatively, they can behave and accept the social role, for example, immigrant, the host society placed on them. (Chen, n.d., as cited in Kim, 1988, p.85) To slot a local-born Chinese student into an English-as-a-second-language stream is an epistemological and identity oppression limiting English development, reinforcing systemic racism, and intensifying social segregation. (see reference of *below the line* and *zone of non-being* in Section 5.0)

On the other hand, educators often expect Chinese students to be quiet. (Wong, 2021) "[…] If [they] have Asian students who are not quiet, then that's going to disrupt [their] notion [and]

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might be more angry with them because they're not abiding by [their] implicit assumptions." (Wong, 2021) This expectation also oppresses Chinese students because Canadian schools wish to develop students' verbal communication and research skills. Students will need to research topics, reference sources, and communicate with prospects through research methods like interviews. There are also field or experiential tasks, project presentations, and in-class participation. (Chen, n.d.) Expecting Chinese students to be quiet prevents them from fully participating in liberal democracy, representation, and social integration in Canadian schools (see *below the line* in Section 5.0 and social categorization project in Section 5.1).

Students of Chinese heritage are being stereotyped into specific abilities like math and science, using his/her personal or familial effort and resources to be diligent and excellent, trapped in the original culture based on race, and actively rejected from participation show institutional racism and pain points. These stereotyped cognitive structures also promote structural vulnerability. Hence, racial and academic stereotypes shall not exist in educators' minds or are used as a mechanism to oppress (Pon, 2000, p.286) youth and disadvantaged Minorities.

The following section will try to understand the high school teachers better.

8.5 The teaching tensions in the school

While students are important, teachers are an inseparable part of the school experience, like Section 8.4 mentioned.

> "Teaching holds a mirror to the soul. If I am willing to look in that mirror, and not run from what I see, I have a chance to gain self-knowledge - and knowing myself is as crucial to good teaching as knowing my students and my subject." (McLaughlin, 2021, p.61, as cited in Palmer, 1998)

However, traditionally,

> "[…] *dominant Western* refers to a particular worldview that rises out of Eurocentrism – that is, the privileging of dominant Euro-centred cultural values and beliefs in education, scholarship, knowledge production, the legitimization of intellectual capital, and the networks and systems of power." (Styres, 2017, p.19)

Based on Secondary Research into personal stories and experiences, I theorize two types of high school teachers: Multicultural Educators and Western Enthusiast Educators. These two types of high school teachers show tension in teaching approaches.

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Multicultural Educators tend to engage more in rubrics and academic rigor. They help students understand the content with care (McLaughlin, 2021, p.101), so they believe in themselves. They listen to students' needs despite racial identities (McLaughlin, 2021, pp.98-100), so growth can happen. They do not mind genuine interactions to remove learning tensions and competitiveness among students. (McLaughlin, 2021, p.71) They are less likely to use authority to control student outcomes.

On the other hand, Western Enthusiast Educators tend to prefer independent learning, ranking, and streaming derived from the colonial tradition and believe some youths are trapped in the intersections of class, gender, and or race from birth (McLaughlin, 2021, p.109). Therefore, there are elites. They would prefer to support the traditional curriculum, rote memorization, and prescriptive learning because traditional Western education is widely used and consists of knowledge supported as official and universally applicable to all (Luke, 2018, p.2).

For a more vivid understanding of the high school teachers, personified proto-personas are available in Appendix C.

In conclusion, these differences in teaching practices influence adolescents' minds, mental health, self-development, classroom and learning dynamic, the amount of parental assistance needed, students' scores on assessment, involvement in activities, academic achievement, interpretation of Official, sense of belonging, as well as the chances of students being recommended to the suitable school programs. Lastly, despite the acceptance of a multicultural education approach with a variety of programs at the school and School Board level (referencing Section 7.5), teachers-of-color in superintendent and school administrator roles are still underrepresented (B. Law, personal communication, November 5, 2021; Fleras, 2014, p.175) showcasing cultural assumptions in educational operations and decision making (Solomona et al., 2005).

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TO SOLUTION

9.0 Dismantling the Ontario public high school education system into Panarchy, System Emergencies, and critical points

Based on the exploratory systemic inquiry approach from Section 7.0 to Section 7.7, the biggest challenge in Ontario's public high school education system is its multi-dimensionality. To put this multifaceted and multidimensional public education system in Ontario together using the System Boundary pre-defined in Section 7.1 as a soft underpin and with Panarchy theory that systems are nested within each other under hierarchy and interdependent; we can start seeing their relational.

The following will clarify which layer of the System Boundary the Panarchy hierarchy represents and identify the traps and rigidity at each Panarchy hierarchy level that prevents them from co-depending on each other and ensures these nested systems act as one giant ecosystem that adapts and evolves as each other lives simultaneously. Once the traps and rigidities are identified and prevented, a sustainable living ecosystem can be formed.

This first level of the Ontario public high school education system Panarchy represents the Micro layer of the System Boundary – 'Sets of individuals' – and this first level in its Panarchy hierarchy is the students. There is a trap set for the poor and Minorities at this level (you can map this synthesis back from the Influence Map and Causal Loop). The poor and Minorities can be trapped in the colonial and Neoliberal education system at the root because it was not fundamentally designed for them and even included neutralizing programs and race relation strategies. The poor and Minorities are not being valued and streamed systemically to lower paying, dead-end, and mindless jobs. They could also face biased teachers.

The second level also represents the Micro layer of the System Boundary – 'Sets of individuals' – and this second level in Panarchy hierarchy is teachers. This second level has culture, facilitation training, local knowledge, and tool traps (you can refer back to the teacher proto-personas in Appendix C, and the Provincial political trend). School culture had been a challenge to be changed with educators like teachers based on Hannay et al.'s (2001) 'To the barricades: the relationship between secondary school organizational structure and the implementation of policy initiatives'. Changing the schools sustainably requires Provincial or national vision, Provincial strategy, local knowledge, facilitation training, stable funding, teaching support (including tools), progress tracking, and responses to emerging needs so teachers can perform professionally based on the changes.

The third level represents the Meso layer of the System Boundary – School to School Boards – and this third level in the Panarchy hierarchy is schools and School Boards. This level consists of

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both traps and rigidity. It consists of the money, qualified teachers, and curriculum clarity trap. On the other hand, schools' programs and local education policy rigidity (you can refer back to Iterative Inquiry, Influence Map, Causal Loop, and school operation Systemicgram in Appendix B). The budgeting and funding scheme in education can be hierarchical, top-down, and political, which might cause preferences in staying with the status quo at schools or School Boards. Funding might also not meet local needs. Teachers also need support in their professionalism and when teaching new items. These are not always supported correctly. The province's curriculum standards can also limit local curriculum interpretation. Thus far, schools are trapped in rigidity, limiting voices, and not meeting Minorities' needs. School Boards also provide programs and board-to-local education policies for schools to follow. Such a top-down management system can be rigid, one-sided, controlling direction, approach, or solution, and slow in responding to changes. If there are any issues with the programs and local policy, it is not easily changed from the bottom up.

The fourth level represents the Exo layer of the System Boundary – Provincial governing – and this fourth level in the Panarchy hierarchy is provincial. There is culture, the Western knowledge paradigm, curriculum, formal testing establishment, lists of approved textbooks, and learning resources rigidity (you can refer back to Iterative Inquiry, the Actors Map, and level 6 of the Social-Ecological Model). Historically, Ontario's public high school education system is Westernized and assimilating. Changing such culture and its preference for the colonial establishment, Neoliberalism, and Western knowledge paradigm is complicated. Based on its colonial, Neoliberal, and Western viewpoint, it also sets the curriculum, testing standards, and educational resources accordingly. This rigidity prevents enhanced multiculturalism and plurality.

The fifth level can roughly be put under the Exo layer of the System Boundary – Provincial governing – because the Federal government also has the power to control or influence. Moreover, this fifth level in the Panarchy hierarchy is Federal. This level consists of funding stability and Federal commitments– depending on the political climate and ruling government – trap (you can refer to School Board A's Influence Map and Causal Loop). Changes led by the Federal government require stable funding and the ruling governments' commitments. If the ruling government changes during the Federal election, funding, strategies, initiatives, programs, and approaches can be changed by the government in power, trapping the changes or progress.

The sixth level represents the Macro layer of the System Boundary – Western knowledge paradigm – and this sixth level in the Panarchy hierarchy is global. Globally, there is a Western knowledge paradigm, power structures, colonial histories, and globalized Western culture

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(GWC) setting another trap (you can refer back to the Iterative Inquiry, level six of the Social-Ecological Model, and Causal Loop). Western domination broadly set up the normativity and power in defining what, which, and who is considered the Offical and universal knowledge. The colonial histories and globalized Western culture (GWC) phenomenon increase the likelihood of falling into this trap.

There are also these System Emergencies happening that can change the trajectory of the above six nested systems' transformation:

- Mandatory Indigenous curriculum
- Cultural teaching tools
- Community of Practices (POC) in school or outside of school for teachers
- Chinese people advocating to be part of the Federal government's Anti-Racism Strategy Plan
- Cultural competency demanded to prepare for the increasingly interconnected and changing world

Currently, the most critical points, based on data, that can be improved within the System Boundary and Panarchy are:

- Student-teacher interactions
- Teacher-to-parent and parent-to-school touchpoints
- Teacher training, support, and supplies (ex. To support new curriculum)
- Understanding of the parents' living and socio-economic context within the Westernized culture
- Teachers' assessment tools, viewpoints (ex. Western or multicultural), and methods or approaches (ex. Streaming, independent learning, authenticity, Etc.)
- Education and school culture (ex. Power dynamic toward white middle-class males)
- Grassroots or community partnerships
- Curriculum or course content, plus how these are created or approached (ex. Western-centric, global perspectives (Films Media Group, 2018; Davies et al., 2019), nationality-reproduction, rote-based learning, socioeconomic-focused content creating social gaps, or lacking consultation with the specific ethnical group)
- Federal or Provincial Government's education goals and operations (ex. Global market employability vs. nationality reproduction)
- Vision, strategy, and funding support (ex. Anti-racism initiatives, race relation strategies, equity efforts, and or nationality preservation)
- The poor and Minorities' intersectionality and cultural trap

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- Global knowledge paradigm politics (ex. Some organizations preserve the Westernized official and universal status of Western knowledge while other scholars advocate for other knowledge like Indigenous knowledge)

We can use these critical points by turning them into intervention components to create thriving systems of innovation (Edquist, 2011, p.11) that solve complex and wicked problems.

9.1 Developing a regional systems of innovation as the solution

Sometimes, the solution is not one but a mixture of systems that can work together. For example,

> "Ontario principals operate in complex environments characterized by increasing cultural and economic diversity, demands for public accountability, changing technology, and numerous, often competing, political goals from the provincial government." (Jakobi, 2015, p.30, as cited in Winton and Pollock, 2013, p. 41)

Therefore, we need a regional systems of innovation with new intervention components throughout Ontario's public high school education system to make a difference instead of a singular solution.

Key stakeholders of this regional systems of innovation are the Federal government, Provincial government, including the Ministry of Education, School Boards, schools, teachers, parents, community partners, and students.

Here is the list of intervention components derived from the critical points in Section 9.0 and grouped based on the Micro, Meso, Exo, and Macro layers of the System Boundary set in Section 7.1:

In the Micro layer of 'Set of individuals', we can have interventions for the students and teachers by creating a low-bias classroom environment through training and specific guidelines on intercultural mindset (Education Commission of the States (ECS), 2012, p.4) to improve student-teacher interactions and enact equal learning opportunities for all students. We can train and inform teachers to teach with global perspectives (Films Media Group, 2018) in the appropriate subjects to integrate other cultures' same knowledge usage as examples or as discussion points. We can also use multicultural teaching tools with human factor considerations that help students build multicultural capacity, understandings, empathy, and mutual respect (Castellon, 2017); for example, 1) displaying cultural frames comparison charts in the physical classroom and school environments and 2) using visual aids, films, videos,

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artifacts, and or kinesthetic activities to experience the cultural differences. We can also regulate the need for fair teaching practices within the low-bias classroom environment guideline that says it is necessary to use positive and neutral speech toward all students regardless of ethnic expectations or stereotyping because "teacher expectations can translate into behaviors that affect student performance and contribute to a classroom climate in which equality can be significantly compromised." (Education Commission of the States (ECS), 2012, p.3) Teachers can also help ensure humanized and equal access to parent support and school involvement opportunities for all parents without stereotyping their living and socio-economic context. These alleviate the trap of poor and Minorities being streamed to lower social status opportunities and the lack of teaching tools trap teachers face mentioned in the first and second levels of the Panarchy hierarchy.

In the Meso layer of School to School Boards, the schools can use new metrics, assessments, and management strategies to make changes, while the School Boards can use tools and partnering relationships to liaise between social justice and community needs. The school can first empower all students and parents to understand the school's local policy and education guidelines with communication and info sessions. Then, rollout parent-to-teacher and student-to-teacher evaluation programs. (Education Commission of the States (ECS), 2012, p.1) Such as "[using metrics] that identify implicit teacher beliefs" (Education Commission of the States (ECS), 2012, p.5) and then assess through students, parents, and school management at public schools for holistic evaluations and enhanced teachers. Students can also assess teachers' classroom methods within categories such as "Emotional Support, Classroom Organization, and Instructional Support" (Education Commission of the States (ECS), 2012, p.5) to collect inappropriate and racialized data. In terms of using management strategies to change education and or school culture (ex. colonial norms and value), local schools can incorporate new management styles, for example, incorporating 1) Chinese cultural thinking and or 2) IBM's Enterprise Design Thinking loop to continue to observe, reflect, and make changes in education or schools. (TorCHI, 2021, 51:45)

The Chinese cultural thinking from Section 8.0 can provide another perspective to school administrators to increase equity, reduce White Supremacy, and promote cross-cultural understanding. Albaum et al. (2010, p.141, as cited in Chia et al., 2007) mentioned that marketing managers in countries like Hong Kong SAR, Singapore, Taiwan, South Korea, and PR China respond to culture, economic, socio-economic, political, and other social matters' values in their management practice. This mindset and approach can help predict multicultural dimensionalities within the group and can be used in school level or School Board level decision-making to avoid monoculture and deep Neoliberalism. Back in 2010, literature already mentioned that the increasingly globalized economic environment could result in globalized

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workforces residing in different countries, multicultural composition of management teams, cross-countries strategy, and joint initiatives. Strategic alignments become critical and challenging due to various management styles and decision-making styles in different cultural backgrounds. (Albaum et al., 2010, pp.139-140) Knowing Chinese culture as an example of having cultural competency and cultural currency collectively will help diverse individuals tighten the connection between differences and facilitate more productive strategic alignments and operations. (Albaum et al., 2010, p.149)

IBM's Enterprise Design Thinking loop is also a good approach because it is critical to creating organizational learning. Tewel, in his writing, advocates for creating a flexible management system, meaning "building lines of communication that ease the direct transmission of information among the school's constituent groups" (Jakobi, 2015, p.30, as cited in Tewel, 1991, p.11) to change school culture instead of departmentalizing schools.

Last, to ease inequity at the School Boards level for teacher-to-parent and parent-to-school touchpoints. The School Boards can provide teachers with Lived Experience Persona Cards that outline different characteristics and lived experiences of different ethnic groups' parents in Canada or their specific region as a tool to use under a local school's policy regarding teacher professionalism, so teachers can start recognizing and ultimately communicate and assist accordingly and ethically (TorCHI, 2021, 39:22). This small intervention can help address different ethnic groups' realities, needs, experiences, and interests for a more enhanced, inclusive, and humanized parent-school experience. The teacher can also act as an agent to gather further culture-specific understandings for data input. The School Boards can also create grassroots and community partnership programs to provide these partners with transparency and keep them attuned to the changes happening to help the students they serve more effectively. All interventions at this Meso layer can alleviate the lack of qualified and unbiased teachers trap and influence applicable local education policies' rigidity as mentioned in the third level of the Panarchy hierarchy.

In the Exo layer of Provincial governing, we will include the Federal government in this instance as we learned the Federal government has the power to insist on confederation orders for educational changes. Both Provincial and Federal governments can intervene by employing bias-free educational visions and strategies, transforming to be student-centered by adding special committees and or big-data units to understand diversity, minding the social and cultural gap by looking into the educational philosophies of other ethnicities, changing the current curriculum to be more reflective of the diverse population, and strengthening teachers.

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The Provincial and Federal governments can start creating bias-free and evidence-based vision, strategy, and policymaking with authentic public engagement (Johns and MacLellan, 2020, pp.118-119) and start requiring policymakers to be equipped with data-analysis or data-informed skills (as cited in Howlett, 2009, p. 156) to ensure the policymaking process is data-driven. (Johns and MacLellan, 2020, p.119) Thus far, it is the goal to have a non-siloed and multi-worldview governing model for processing information and knowledge generated. This concept of being bias-free and evidence-based can be used as a new bottom-up mechanism to forge and gather data about funding and funding efficiency as well as to support correct expenditures and ongoing evidence-based funding approval to eliminate biased and Neoliberal ideals, such as “parent funding and patterns of inequity and school resource gaps.” (Brown, 2020, p.60). These data-driven visions, strategies, and evidence-based funding will accelerate change and help to set a strong path forward.

The Provincial and Federal governments can set educational goals to eliminate privileging and privatization of public services. In contemporary Western terms, this can mean being "[…] student-centered, with a focus on student success not only in the classroom but also beyond the school […] and to do what is right." (Jakobi, 2015, p.162) They can create special committees or big-data units that collect the generated data, manage the data, and respond to diverse consolidated ethnic needs, interests, realities, and experiences, as well as the changing market needs, enrollment, programming, and facility challenges schools and School Boards face (Johns and MacLellan, 2020, p.123). Then, strategize responsive student-centered education goals for schools and School Boards. Annually, they can also distribute mandatory surveys to households who have kids enrolling at Ontario's high schools to assess such operation proficiency per school to check. To be student-centered with data help eliminate the unmarked white norms and operation that prevented hybridity and international worldview.

Generating data, being student-centered or data-informed, and evidence-based are excellent, but social and cultural knowledge is also needed to emphasize and synthesize the presented data. The Provincial and Federal governments can start by acknowledging shortcomings in the Euro-centric Western approach to education when some assumed it to be the must-follow and universal way. (Pon, 2000, p.278, as cited in Ho, 1979; Hoefstede, 1983; Lam, 1998) The Provincial and Federal governments can check out Confucius' teaching as an example to get more viewpoints and scale change motivations to mind the poor and Minority gap. Confucius long ago formed a comprehensive educational and teaching philosophy, which could supplement Ontario's colonial and academic-focused Neoliberal education. For example, the concepts of Jen and Li in education:

> “[Confucius believes] man is motivated toward Jen [, kindness (善),] because it is in his nature. By nature man is compassionate, which is his humaneness. This

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> compassion, or love of his fellow men, needs to be brought forth by education, for the end of Jen is human happiness and harmony with the universal order, Tao [(道)]. Man's consciousness of being human needs to be aroused through education as much as his intellect needs to be sharpened. The education of Jen is an education of emotions. In as much as intellectual training is an education of the rational. […] Jen is action oriented, and together with Li [, being reasonable (理),] constitutes the dynamics of [humanistic] education." (Wan, 1980, pp.130-131)

This philosophy encourages the training of humanness. It is a training of Emotional Intelligence (ex. emotional, spiritual, and social) and rationality with etiquette as much as intellectuality and success for a whole person's development that children need to prepare for the increasingly diverse world. Among the other Chinese educational philosophy, Confucius also developed the theory that "No child should be left behind" (有教無類) in education and the law of mutual growth between the teaching and the receiver (教學相長). The concept of "No child should be left behind" still influences the contemporary context of Chinese education. For example, Hong Kong SAR, a post-colonial region, made a recent movie titled "Find Your Voice" in 2020 (IMDb, n.d.) regarding "No child should be left behind" proving buy-in. The law of mutual growth is also emphasized in Confucianism's educational philosophy. Thus far, teachers are encouraged to teach with justice, quality, and morals. Consequently, they are traditionally respected profoundly like a father or mentor in Chinese culture. (Zhong & Zhou, 2011) Because teachers in China provide assignment feedback to their students every day to help each student identify the problems and mistakes in assisting their growth and learning, leading to formality and mutual respect. When there is time, teachers in China would also assist individual students' unique needs regardless of status. (Chen, n.d.) Knowing the different educational philosophies worldwide can help education be well-rounded, eliminate assumptions, and assimilate.

In terms of curriculum, the Provincial and Federal governments can target cultural diversity. They can create a curriculum that illustrates, teaches, and recognizes Diasporas' basic unique knowledge paradigm to increase curiosity and provide a starter for all students to learn about other cultures, increase representation, and foster mutual respect along with global perspectives for different cultural frames of references to be included in course content. This approach will humanize and increase the belonging of more ethnic groups. Stynes stated that reconciliation starts in a mutually respected ethical space, being rational (2017, p.27), and by diversity, it means cognitive diversity that each knowledge paradigm is uniquely valued (Holmes, 2020, pp. 53-54). The curriculum and course content development should also incorporate teachers, parents, students, BIPOC groups, whites, and experts to consent to each

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cultures' validated basic knowledge paradigm Ontario would like to present. This curriculum change can be a great way to improve hybridity and multi-worldview.

Regarding the quality of teachers, the Provincial and Federal governments can improve the teachers' supply chain, in-service teacher training and provide more vital support for teaching communities. During the screening, ensure that suitable candidates with appreciation and commitment to hybridity and multi-worldviews are selected to enter the teaching programs. This screening can eliminate 5-10% of candidates with strong biases that prevent them from performing equitable schooling. (Education Commission of the States (ECS), 2012, p.5; see Parekh et al., 2021, for proof of teachers' biases while doing students' learning skills evaluation) At the same time, the Provincial mandates to make in-service teachers aware of their biases to develop more quality and equitable expectations to change their negative attitudes and performances. The province can also provide materials to help in-service teachers "track and understand their interactions with students in order to help them increase the quality of those interactions." (Education Commission of the States (ECS), 2012, p.5). The result is to strengthen teacher quality. In-service teachers can also be supported by having a Professional Learning Community (Castellon, 2017) available in school to learn from each other about the new changes they must perform and pair with private change facilitators or a supervisor's performance evaluation independently. Also, establish a Community of Practice (COP) (Castellon, 2017) of same and or mixed races to provide culturally specific emotional support or understanding, along with community guidelines, community agreement, conflict resolution protocol, and language codes (Sedovic & Yisak, 2021) to ensure order and harmony. An elected or appointed member will guard the dynamic and function of the COP. Violators would be subject to having their membership revoked. These changes in teacher quality will indefinitely strengthen the student-facing experience of public education.

With the ability to intervene in visions, strategies, organizational capacity, philosophy, curriculum, and teacher preparations, the Provincial and Federal governments are critical stakeholders in Ontario's educational changes. These intervention points can help alleviate the funding, knowledge paradigm, culture, and curriculum rigidity in Ontario mentioned in the fourth level of Panarchy hierarchy.

In the Macro layer of the Western knowledge paradigm, we are hoping that by having informed teachers, employing the diaspora's knowledge, and using data, Ontario's public high school education system can provide a safe learning environment to build hybrid identities and multi-worldview yet stay in touch with global demands (Shliakhovchuk, 2021), such as cultural currency. Thus preparing students for the knowledge paradigm politics happening worldwide, and while some organizations reserve the Offical and universal status of Western knowledge,

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other scholars advocate for more diverse knowledge like Indigenous knowledge. The successful Ontario examples can be shared scholarly at global stages to influence the changing Western knowledge paradigm. This sharing could erode the Western knowledge paradigm, power, colonial histories, and globalized Western culture (GWC) trap mentioned in the sixth level of the Panarchy hierarchy.

In short, the three main design concepts within this regional systems of innovation are:

1. Create better teachers systemically by screening interested candidates, providing in-service teachers with guidelines, training, support, and having students, parents, and administrators evaluate teacher performance.
2. Enrich multicultural knowledge and multi-worldview with a new curriculum that includes other cultures' knowledge and enacts their philosophies in the school and during education administrators' day-to-day strategizing, envisioning, goal setting, and management work.
3. Start data collection and data analysis at multiple touchpoints to include all ethnicities' voices, realities, experiences, needs, and interests.

The ultimate end goal of this regional systems of innovation is to actualize and redetermine quality and equitable education as "a new educational structure [that] must support and empower the hybrid identity of a liberated people" (Southard, 2017), instill multiple worldviews for those with a singular identity, and increase representation by supporting diverse cultural knowledge. So, Ontario's public high school education system produces global competitiveness and equity with cultural currencies.

The following section will speak on this regional systems of innovation's institutional and infrastructural values.

9.2 Values the regional systems of innovation provide

The dominant Western understanding of knowledge skews toward believing that there is only one legitimate source of knowledge and ethnicity. It

> "[…] failed to examine [its] own embedded and taken-for-granted assumptions, meaning making, and interpretations. […] Western philosophies deny the balance, unity, and holistic aspects of being to maintain and perpetuate the rationalistic Newtonian-Cartesian scientific paradigm." (Styres, 2017, p.109, as cited in Stewart-Harawira, 2005)

Other validated knowledge, realities, needs, experiences, and interests are worth knowing.

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Institutionally, Canada is behind on global perspectives that enable hybridity; for example, valuing multiple viewpoints, using examples from around the world in the classroom environment (Films Media Group, 2018), and increasing global competitiveness and representation with numerous in-depth cultural aspects of knowledge from cultural currency and multi-worldview. This global readiness (Shliakhovchuk, 2021) could be the most valuable outcome of the proposed regional systems of innovation. In addition, by employing the regional systems of innovation:

- An inclusive and data-friendly environment can be created to understand learning and teaching efficiency and potentially develop cost-effective strategies.

- Enabling evaluation of local high schools and local high schools' educational policy from all students and parents to balance the power dynamic; then offers room to utilize human-centered design theories, creative thinking, and local systems design to build schools to School Boards' absorptive capability and provide localized intercultural (Bains, 2021), inclusive and or humanized (Holmes, 2020, p. 28) solutions.

- Ontario will build criteria to train and filter out pre-service teachers with biases to fit the demand of teaching with global perspectives, cultural currency, and multiple worldviews. Setting up different criteria and evaluations also builds intercultural capacity and institutional resilience throughout the education system to support multicultural needs further and fit the correct decision-making and responses to racial issues at all levels. In-service teachers will also be evaluated for their in-classroom performance related to social justice.

- Governed Professional Learning Community and Community of Practices will help to facilitate institutional and schools' cultural changes and help to ease out subliminal impediments by the in-service teachers due to disagreeing with the intercultural approach and the need for cross-cultural teams.

- Ontario's high school education system can be diverse and not autocratic because it can stay connected with grassroots or community partners. Using diverse school culture management methods besides euro-centric or colonial legacy will also ensure equity, diversity, inclusion, and humanization for all within the education system.

- The Provincial and Federal governments can set up data points and gather data regarding BIPOC's realities, needs, experiences, interests, education, operational, and

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funding data, so Ontario's public high school education system is data and evidence-based instead of epistemology and ideology-driven.

- Ontario's high school education system and the governments can build data analysis capacity to use data and authentic public engagement.

With suitable approaches and conditions, institutional racism can be changed, and the central purpose of Ontario's public high school education system can be globalized.

Infrastructurally, if Ontario's public high school education system builds Western normativity only, it alternatively needs to rebuild norms and create intercultural futures by reducing White Fragility and setting up a recognition of the diaspora's knowledge as the new orthodoxy.

Ontario's public high school education system, as mentioned in Section 7.4, is moving away from "[…] the comfortable fictions that explain the rise of modern settler-colonial society [, which causes many white people to] lash out defensively." (Parasram, 2019, p.200) This attitude prevents them from integrating with global perspectives, cultural currency, and multiple world views. To cope with this White Fragility creatively, Parasram (2019) suggested, for example,

> "[…] intervening directly in popular culture and opinion by producing short and accessible videos, giving plain language public talks, and creating some "safe" spaces for deradicalization, progressive professors can support these interdependent objectives. Coffee house or pub drop-ins, where people can come by and ask questions they might feel uncomfortable asking in classrooms or social justice venues, could be generative. What should be avoided is the one-on-one tutoring of fragile white men who often take up far too much space sending private messages on social media. Safe drop-in conversation spaces can play a role in deradicalization in ways that our traditional "teach-in" models cannot." (p.204)

To do so, Ontario's public high school education system, as an interaction point, can engage with young white people early and inform them to make conscious choices about inclusion and humanization instead of anti-intercultural knowledge. (Parasram, 2019, p.204) They might experience the U-curve – a cross-cultural adjustment process that moves from excitement, insecurity, and frustration to successful adaptation. (Chen, n.d., as cited in Lysgaard, 1955) On the other hand, the diaspora's knowledge will be recognized in Ontario's public high school education system as a means for youth to create alternative frames outside the Western knowledge paradigm and continue sense-making with diverse knowledge paradigms in higher

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education and society to continue forming inclusive frames. Consequently, representations will be increased, and infrastructural racism and historical systemic biases will be eliminated. This change will also facilitate the growth and creation of confident student-citizens within each race to have hybrid identities or multiple worldviews in schools, communities, neighborhoods, the country, and the globe so that these inclusive Canadians will be favorable and successful across cultures and with global elite employers.

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EVALUATING THE SOLUTION WITH STRATEGIC FORESIGHT

10.0 What is Strategic Foresight

Strategic Foresight is a method to project possible, probable, and or plausible futures (Student at the Center, 2021) in a reasonably framed time horizon through intensive research, strategy, and imagination, and then evaluate the projected futures against a statement. In this case, it is the sample regional systems of innovation and evaluation based on criteria to form knowledge, understanding, strategy revisions, future trends or signals to monitor, and any further recommendations. (Institute For The Future, n.d.)

10.1 Four plausible futures for Ontario in scenarios format

I set forth to investigate the question: What could the future of Ontario's inclusive schooling look like in 10 years? And then arrived at the following scenarios:

Scenario 1:	Scenario 2:
Lots of obstacles and no changes: Settlers hold historical power and believe in the globally employed Eurocentric and Westernized education because they believe it is the universal knowledge that brings truth, elites, economic values, global mobility, and civilization to society. Many historical advocates support this one-sided voice, preserve the widespread white frame of references, and ask everyone else to follow. There are social divisions. Different advocate groups, scholars, media, and the public have debated this matter for a long time. Therefore, many authoritative stakeholders in the government and the education system held back on changes, especially during the election. With limited direction, evidence-based data, funding, and power support, no changes were able to	Lots of obstacles but got changed: When having the Eurocentric and colonial education system as the tradition for so long, white racial frames are being subliminally dominating, and a lack of cultural competency throughout the Ontario public high school education system, many localization (You & Morris, 2016) voices, and anti-racism strategies face huge pushbacks. They also face difficulties getting consent in vision, strategy, curriculum, preparation, training, and funding allocation. Some teachers also express their discomfort and concerns to the School Boards and protest in front of the media. Some Western advocate groups and politicians also took a stand on explaining how the existing system and structure produce positive results. However, changes are necessary due to data and a large-scale public engagement enforced by

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progress besides the schools' public health initiatives.	the Federal government. Along the way, some School Boards still express opposition, some teachers show rejection and display racialization behaviors, and some politicians try to reverse progress in the education system to win votes. With the setup of funding, carefully sourced consultation experts, new School Board policies on inclusion and public health, updated teaching guidelines, change facilitators, data collectors, and empowering students and parents with ways to speak up and participate, changes are made after ten years of planning.
Scenario 3:	Scenario 4:
Lots of support but no changes due to technical reasons: There were many high-level supports from the Federal government, Provincial government, experts, media, and the public. Many meetings, drafts, and consultations happened. Multiple languages and diverse aspects of culture and knowledge were supported, but there were many technical difficulties: • the maturity of the global assessment and standards set by the Western and capitalists still prevail with global acceptance and are believed to be beneficial; they connect Canadian students with the world that Ontarians cannot establish a new system to train global readiness, • Federal and provincial funding coordination and needs communication are constantly being	Lots of support and got changed: The humanism, inclusion, and freedom embedded in the Western culture are attractive, but many also enjoy their cultural heritage. (Rosenmann, 2016) Therefore, there is a lot of school localization (You & Morris, 2016) support from the diverse ethnic population in Canada. Within a few years, all levels of government had also supported it with funding, planning, and teacher training due to a strong belief in anti-racism efforts set forth and expanded during COVID-19 despite a few oppositions. Professional immigrated educators from other countries and cultures helped set up governance, shape a new curriculum, and provide training to all in-service teachers, while universities and the Ontario College of Teachers played catch up with supply teachers. Some training or new curriculum courses are placed online to ease the human resource shortage and limited in-school

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disrupted by different political forces, elections, and talent shortages, • IT and online education talents and governance establishment and maintenance fail to materialize due to Ontario and Canada's underdeveloped digital culture in governmental institutions, • Western white elite administrative culture or the globalized Western culture (GWC) made it hard to supply and sustain the limited supply of multicultural and intercultural educators and curriculum developers; and lastly, • some believe mental health issues can only be solved by in-person learning and culturally appropriate and safe education tools take the mental health priority set by COVID-19 away when there are limited time and resources in schools.	resources when implementing educational changes. Students enjoy their new intercultural learning, which has different new education tools and is more interactive in online and in-person classrooms than independent learning modes. Teachers struggled a bit with their new tools and evaluation, but in time, they overcame with learning and community supports in and outside of the school. Parents are satisfied with the online and in-person learning and the informed new inclusion and public health policies drafted by School Boards for schools and classes. These new policies defined acceptable and unacceptable behaviors and outlined who would handle them and how, so they could understand when teaching or schooling went wrong for their kids. After the change, they generally feel safe about their children's physical and mental health and are confident with the ongoing changing education system.

Illustration 2: *'Plausible scenarios of the futures' created by Eva Ng*
Illustration Note: *n/a*

10.2 The methodological trajectory

The following trajectory method and framework were used:

- Branch analysis (Stein & Kerr, 2021a) on the key trends (namely point # 8, 10, 12, 15, 16, 17, 18, & 21 in Section 10.4) and place drivers, trends, signals, and uncertainties onto the Three Horizons Framework (Stein & Kerr, 2021b; also see Appendix C) to analyze and find logical projections of the futures from the multifaceted Ontario public education ecosystem
- And then using the 2x2 Matrix (Stein & Kerr, 2021a), which is also called the Two Axes Method, to frame Scenarios Boundary with Scenario Axis and form plausible futures

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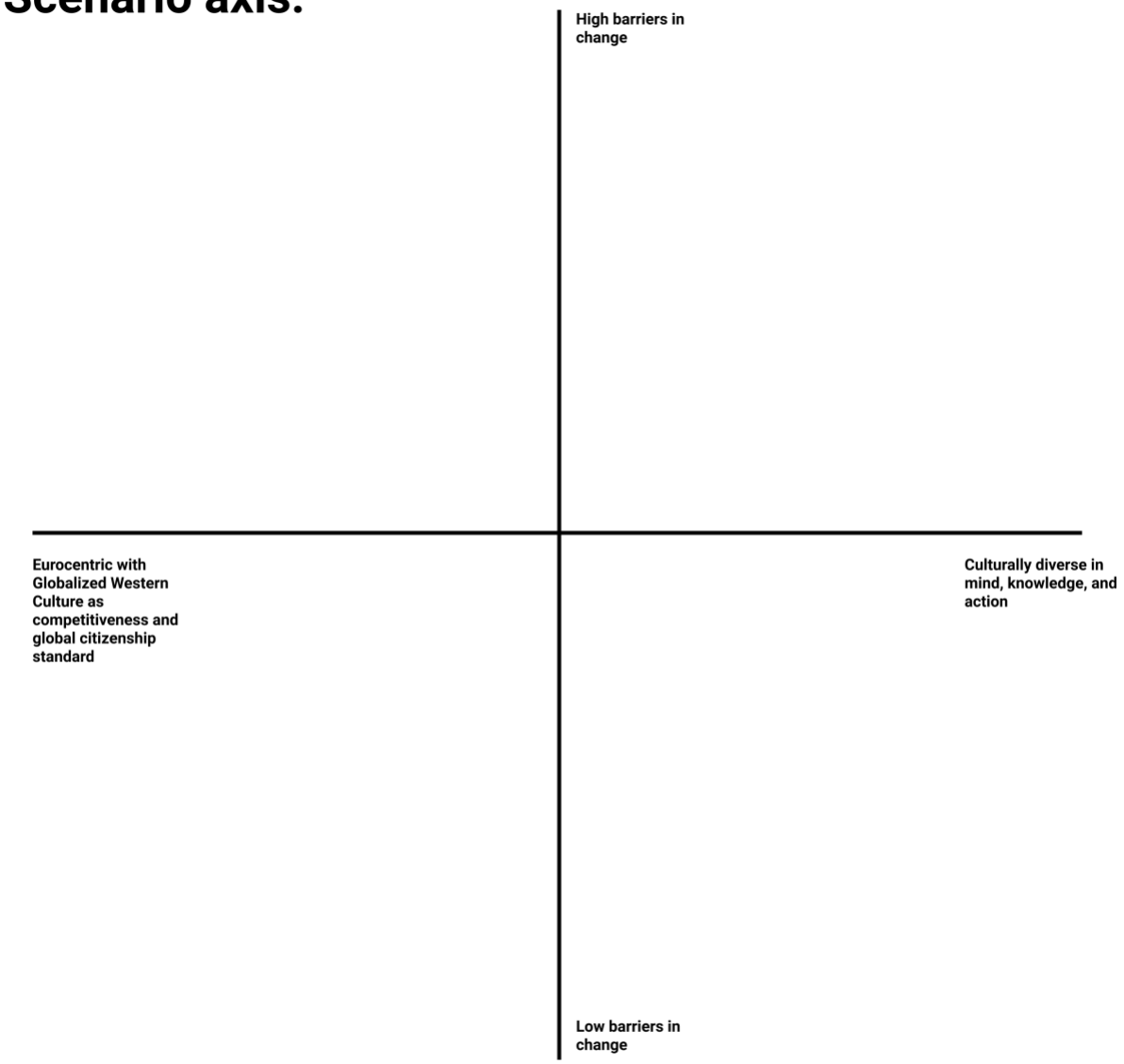

Illustration 3: *'Scenario Axis' created by Eva Ng*
Illustration Note: *This illustration has its left of the X-axis named 'Euro-centric with Globalized Western Culture as competitiveness and global citizenship standard', right of the X-axis named 'Culturally diverse in mind, knowledge, and action', top of the Y-axis named 'High barriers in change', and bottom of Y-axis named 'Low barriers in change'*

10.3 The patterns, cycles, and chances discovered

Domain research allows recognizing patterns (ex., patterns of political behavior and tendency), cycles (ex., cycles of plan or strategy revision), and chances (ex., chances of success or support). The following investigates the path of actualizing an Indigenous curriculum in Ontario:

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- Between **1831 to 1998**, there were 140 Indian Residential Schools in Canada run by the Federal government. (Government of Canada, n.d.a)
- The Truth and Reconciliation Commission, from **2008 to 2015**, provided opportunities for one to share their lived experience directly or indirectly affected by the legacy of the Indian Residential Schools policy. (Government of Canada, n.d.a)
- Layering the Indigenous curriculum onto the colonial curriculum calls for leadership re-establishment, utilizing specific Indigenous pedagogical practices, knowing and understanding the Indigenous perspectives and content, and a firm goal to change the existing paradigms. Such learning and change processes shall not be linear. (Castellon, 2017, as cited in Halbert & Kaser, 2013)
    - To strengthen and set preparation, "[…] the Federal Government provided $1.55 billion for First Nations elementary and secondary education in **2011-2012**, along with an additional annual $200 million for infrastructure, construction, operation and maintenance of education facilities on reserve. [On the other hand,] the **2012** federal budget also allocated an additional $175 million for infrastructure and $100 million for early literacy programming over three years." (Drummond & Rosenbluth, 2013)
    - In **2016**, based on the previous commitment by the Liberal government, the Ontario public education system updated its elementary and secondary social studies, history, geography, and civics course content to teach all students about the legacy of residential schools. (McGillivray, 2021)
    - However, in **2018**, the Progressive Conservative government at the time cancelled the educational plan regarding the legacy of residential schools before curriculum co-creation and consultation with Indigenous educators and elders could be involved. The Progressive Conservative government discussed curriculum revision with Indigenous partners in **2019** (DeClerq, 2021) to include content about residential schools for Grades 8 and 10 as an additive instead. By **2021**, this content was criticized for being positioned by the settler government, lack of consultation with the Indigenous experts, and minimal training provided to the teachers. (McGillivray, 2021)
    - As of **2021**, Ontario's curriculum has Indigenous topics in grades 4-6's social studies courses and grades 7, 8, and 10's history courses. (McGillivray, 2021)
    - In **2021**, the Liberal government announced a mandatory social studies curriculum, which is in development for grades one to three. It includes an introduction to the residential school system and the Indigenous relationship to the land. Its goal is to be ready by the **2023-2024** school year. This new grade

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one to three curriculum is developed with Indigenous partners, elders, and knowledge holders. (McGillivray, 2021)

- For **2021-22**, "[…] the [Liberal] government also committed to providing $23.96 million in Indigenous education funding […] 'as part of a broader commitment to reconciliation' in addition to a multi-year funding agreement for $3.19 million over three years to strengthen partnerships with the Chiefs of Ontario and First Nation Provincial Territorial Organizations." (DeClerq, 2021)

Patterns, cycles, and chances identified:

- Pattern: The Liberal government supports the Indigenous curriculum in Ontario that has been developed with deep co-creation or consultation with the Indigenous experts
- Pattern: Curriculum changes need to be based on consultations with elementary education, secondary education, and disciplinary experts
- Pattern: Curriculum changes require supportive and committed funding
- Cycle: Curriculum executors (ex. Teachers), receivers (ex. Students), and external stakeholders (ex. Education associations/communities, media, public, experts/scholars, and parents) will comment on the curriculum to advocate curriculum reverses or revision
- Chance: Curriculum can be cancelled or changed by the government in power and based on commentaries at any time

In summary, the conflict and competition in value, vision, and legitimization between groups is the historical driver of actualizing curriculum changes that will carry over to the future, while cultural and political polarization can prevent changes.

10.4 Supporting with drivers, trends, signals, and uncertainty analysis

(To note, the macro, meso, and micro used in this section describe the scope or range of effect; they are not related to the System Boundary.)

Further understanding with an undirected Secondary Research method using the macro, meso, and micro approaches can find drivers, trends, signals, and uncertainties relating to Ontario's public education ecosystem for thorough analysis. Data is presented below:

Macro Drivers:

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1. (Global) Colonialism and Neoliberalism within education (Parekh et al., 2016; Luke et al., 2018; Parekh et al., 2011) facilitate an ideal of the unrestricted market within a global-economy backdrop.
2. (National) Acknowledging and combining Indigenous knowledge and teaching methods in classrooms to build student capacity for intercultural understanding, empathy, and mutual respect as part of the calls in the Truth and Reconciliation Commission's Call to Action. (Castellon, 2017)
3. (National & Provincial) Native knowledge recognition Ex. Indigenous knowledge recognition and Indigenous curriculum in Ontario are becoming mandatory. (Styres, 2017; DeClerq, 2021; McGillivray, 2021)

Meso Drivers:

4. (Ontario) Ontario's public high school education system favors white culture since its system and structure are colonized (Parekh et al., 2016); however, "52% of the population belonged to a visible minority group [in Toronto based on 2016], an increase from 47% in 2006" (City of Toronto, n.d.) pointing to change.
5. (Ontario) An Anti-racism strategy was planned in 2017 before COVID-19. COVID-19 exacerbated the issues and helped voices to be heard further. (Ontario, 2021) In general, "anti-racism involves consistently assessing structures, policies and programs, and through monitoring outcomes, ensuring they are fair and equitable for everyone." (Ontario, 2021)

Micro Drivers:

6. (National) Canada's National Day for Truth and Reconciliation (1st in 2021).
7. (National) Asian advocates protest to remove systemic barriers and oppressive structures and are seeking more efforts beyond community-based relief to be outlined in the Federal government's anti-racism strategy. (Jone, 2021)

Macro Trend:

8. (Global) Globalized Western Culture. (Rosenmann, 2016)
9. (Ontario) There are diverse mother tongues in Ontario and at TDSB (Toronto District School Board) schools that are not emphasized or considered. (Parekh et al., 2016)

Meso Trend:

10. (Global) Localization derived from the globally followed colonial education system that emphasized test results and academics over other aspects and determinants caught local and policymakers' attention and demanded localized education that fit students' cultural and community needs. (You & Morris, 2016)

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Trend:

11. (National) “Provinces and territories are conducting whole system reviews and reforms to their education systems” (EdCan Network, 2019).
12. (National) “Minority language revitalization in education has become a national priority [(ex. Indigenous language)]” (EdCan Network, 2019).
13. (National) “Provinces are reviewing and revising standardized assessments [ex. EQAO tests and Grade 10 literacy test]. However, [they] will not be implemented under the current government” (EdCan Network, 2019).
14. (National) “Inclusive education models to meet the needs of students with special needs are receiving greater investment, although implementation remains a challenge” (EdCan Network, 2019).
15. (National) “Interest and enrolment in French immersion programs are expanding, while recruitment of Francophone and French-proficient teachers remains a challenge” (EdCan Network, 2019).
16. (Provincial) “Provinces have revised curricula in the areas of health, mathematics, Indigenous, and digital education. […] The interim report fueled debate with numerous school boards stating their intention to maintain the status quo, while other stakeholders have stated the need for further public consultation.” (EdCan Network, 2019)
17. (Provincial) “In Ontario, a new digital platform will be phased in to modernize access to Ontario’s curriculum. This will help educators, parents, and students access curriculum and learning resources in a user- and mobile-friendly manner and will become increasingly interactive over time.” (EdCan Network, 2019)
18. (Ontario) There are pressures to have anti-hate crimes toward Asians, racist bullying prevention, and measurement strategies in Ontario's schools (Oduro, 2020); they are currently in conceptualization (ex. Addressing Anti-Asian Racism: A Resource for Educators guide created in 2020).
19. (Ontario) Indigenous experience in tourism. (Indigenous Experience Ontario, n.d.)
20. (Ontario) Hate crimes towards Asians or Black people. (Neufeld, 2021)
21. (Ontario) Culturally appropriate and safe education tools. (McGillivray, 2021)
22. (Ontario) Chinese organizations or community groups are self-funding themselves for anti-Asian discrimination prevention through educating Asians about self-protection. (Stronger Together, n.d.)

Signal of privilege and emphasis:

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23. (Ontario) The population of students-of-color at School Board A is almost greater than white, yet the focuses are only on white students while the rest are neglected - signaling inequity. (Parekh et al., 2016)

Weak Signal:

24. (Ontario) There are bachelors of arts for Indigenous education in the education ecosystem. It partially facilitates the maturity and actualization of the mandatory Indigenous curriculum in high school. There is potential for greater needs of these teachers in the future. (Castellon, 2017; Styres, 2017)
25. (Ontario) Online and personalized e-tutoring and courses related to or that can be certified for Ontario's school prerequisites. (By Jus Future School, n.d.; Ontario eSecondary School, n.d.)

Critical Uncertainty:

26. (National) Hybrid options, in-person and online, for future schools. (Rushowy & Lafontaine, 2020)

Uncertainty:

27. (National) In-person learning is the prime priority and critical for social development. (Rushowy & Lafontaine, 2020)
28. (National) New health protocols in future schooling due to the knowledge and public health practices developed during COVID-19 (ex. Ventilation). (Rushowy & Lafontaine, 2020; Government of Ontario, 2022)
29. (National) The mental health of kids affected by COVID-19 about viruses, public health, and social needs, for example, social distancing and racism. (CBC News, 2021)

Counter Force:

30. (Provincial) Strikes or protests by School Board(s). (Rushowy, 2021)

10.5 Evaluating the regional systems of innovation with the four plausible futures

We can use a windtunnelling method (Fergnani, 2020) to evaluate the sample regional systems of innovation with the future scenarios at this concept stage before testing and piloting programs for rigor based on:

- Criteria 1: Does the solution require many edits in between because it is different from the scenario?

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- Criteria 2: Future fitness, risk in the present to rollout, and potential resistances in the future
- Criteria 3: How many problems does the solution solve?

	Criteria 1:	Criteria 2:	Criteria 3:	Result:
Scenario 1	5 (the solution does not fit the scenario at all)	5 (rolling out the solution has a very high risk in this scenario)	1 (no problems will be solved)	The solution does not fit in this plausible future
Scenario 2	3 (the solution requires some edits and bargains along the way)	3 (there will be some pushback; one will need to work on buy-in and opposition)	5 (if not all problems are being solved at the moment, most will be solved over time)	It is a good solution but requires data, support, and constant consultation or monitoring to actualize the complete regional systems of innovation
Scenario 3	5 (the solution is not conducive to the educational landscape described in this scenario)	4 (it is a high risk to roll out due to not being conducive to the educational landscape described in this scenario)	2 (the solution and the scenario provided good speculation on possibilities, but there is much groundwork needed to be done before one can implement the solution)	It is a good solution, but much of the groundwork is not ready, so the solution is not conducive to the educational landscape described in this scenario, and it can only serve as an inspiration

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Scenario 4	2 (there will be a lot of support and alignment so that minimal changes will be required)	2 (it is low risk to roll out the solution because there is much present support)	5 (if not all problems are being solved quickly, most will be solved)	It is a very good solution if the future changes are as smooth as in this scenario

Diagram 5: *'Windtunnelling with the sample regional systems of innovation' created by Eva Ng*
Diagram Note: *5 being the most and 1 being the least*

As changes (ex. the regional systems of innovation) roll out in the future and more incidences or entities get involved, there may be new stakeholders in the future that we should consider. What tendency and reaction would they have? Resisting? Channeling? Or accelerating? What could the future dynamic look like? What institutional learning or insights could happen? Here are a few examples:

- New political parties, outside of the Liberal and Progressive Conservative, who would concern with intercultural and racism issues, will create a new political dynamic that this paper has not examined
- Authentic public engagement consultants might have more voices and power in the stakeholder group that they traditionally do not have, causing demand and talent shortage, thus slowing down changes and changing credibility being questioned

Due to the changing nature of the education system, a few signposts to continue scanning, observing, and monitoring would be:

- Political parties and the anti-racism strategy plan
- Different protests hosted by BIPOC and white groups and how each protest incites support or discourages public and government support

The recommendation for the solution is to be prepared with global standard oppositions and media critiques, ensure sufficient data collection online and offline, build strong or specific digital capacity and ensure enough talent sources to begin and sustain the work.

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THE AFTERMATH

11.0 Potential barriers to change

Due to the long-standing colonial establishment and Neoliberalism, school-level changes brought forth by the regional systems of innovation and its inherited curriculum change can naturally bring tensions, for example:

High schools have a more complex organizational structure. High school is weighted more in everyone's eyes due to its relationship to post-secondary education. (as cited in Grubb, 2011, pp.53-81) This weight could lead to human resources and budgeting battles to actualize changes when changes need to happen. Coordination efforts can also be a barrier to having stakeholders on board. (as cited in Leithwood, 2012, p. 8) Because, in general, stakeholders and decision-makers in the entire education system could have different and conflicting goals, interests, ideologies, and philosophies. (Jakobi, 2015, pp.30-31, as cited in Starr, 2011, p.646) When managing the changes at the school level, including policy, progressions, human politics, media and public commentaries, and the changing student diversities (Jakobi, 2015, pp.30-31, as cited in Starr, 2011, p.646), can be seen as pure complexity and fatigue generation that welcome resistance and prevent stakeholder buy-ins. If the previous changes cannot be established and actualized in classrooms with student outcomes during implementation and curriculum accountability evaluations, it can also decrease public trust in public education and delay or remove buy-ins for additional changes. Last, some say that if not all perspectives are being heard and considered, this can become a significant barrier in school or education reform. (Jakobi, 2015, p.32, as cited in Datnow, 1998, p. 4) The underrepresented power unit can terminate the change.

Subject specialization in high school can also create a specialized subject culture that some educators might put confidence in their expertise over students' experiences or learning needs (Jakobi, 2015, p.27, as cited in Leithwood, 2012, p. 8). The high school teachers could feel they have a definite say about curriculum, schoolwide changes, budgeting, teaching instructions, and being loyal to their subject instead. (Jakobi, 2015, pp.25-26, as cited in Malen, 1995, p. 154) Departmentalization in high schools, especially the larger high schools, creates barriers to effective communication, building rapport, and establishing cross-departmental collaborations. Without these cross-functional interactions, it is difficult for teachers to establish the shared and agreed-upon vision and purpose for the school or province-wide changes. (Jakobi, 2015, p.27, as cited in Siskin, 1995, p. 24; Levin, 2012, p. 23) Teachers could also have formed small groups based on subjects, interests, habits, years of teaching, the extracurriculars they hold, Etc. within their department or school that create forces, performances, personalities, and political advantages that are barriers to change. They could demand group norms over collaboration. (Jakobi, 2015, pp.27-29, as cited in Hargreaves and MacMillan, 1995, p. 142;

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Siskin, 1995, p. 29) Some teachers might also feel dissatisfied if they are not heard and want to maintain the status-quo through silent actions. (Jakobi, 2015, p.31, as cited in Iannaccone, 1967; Starr, 2011, p. 651)

When actualizing whole systemic change that includes managing diverse stakeholders, more challenges can emerge, for example:

To have existing stakeholders (ex. Federal and Provincial governments and teachers) showing interest in and responsibility for the current issues or to be aware of their collective and individual impacts on the system. (Stroh, 2015) And then manage the Creative Tension to bring workable relationships and alignment to the solution, implementation plan, metrics, incentives, authority structures, and funding. (Stroh, 2015, p.73) On top of that, one will need to build collaborative capacity among the stakeholders over their comfort of the non-systemic silo orientation and track success. To maintain the change, the group will also need to cultivate a continuous learning attitude, meet again for updates, be happy to have revisions and draft the next plan as changes and results come in. During the process, the stakeholders will also need to expand their agility by tapping additional resources, pivoting, and or scaling up what works as needed. (Stroh, 2015)

Diverse mental models among stakeholders can also become difficult to align their efforts despite shared intentions during conceptualization and revisions. They might try to optimize their part of the system without knowing their impact on the whole. Stakeholders could also feel enough with short-term efforts and hard to engage them in a long-term sustainable and adaptive solution. Reconvening each quarter to review or assess progress could also be difficult without prior executive sponsors or agreements. (Stroh, 2015) Encouraging a system analysis of how different factors interact over time and engaging people to do their analysis and settling on trade-offs (Stroh, 2015) can also take time.

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CONCLUSION

12.0 Final closure

This paper shows that there are inadequacies in Ontario's public high school education. Multicultural practices are tourist-level without deep pedagogical practices and rarely recognize or represent different cultures of the student body. (Pon, 2000, as cited in James & Schecter, forthcoming; Yon, 1999)

Despite "Sheppard [argued] that Asians have achieved tremendous scholastic success due to family and cultural values that place heavy emphasis on schooling for their children" (Pon, 2000, p.283), the price is using personal, familial, and same-race resources while Ontario's public high school education system was not fundamentally serving diverse realities. The Chinese children also face racism and discrimination in the Western coded school culture and Western-driven knowledge paradigm. Programs and consultation levels of race relations and equity approaches are not as effective as wished. With the changing power, social advocacy, and political dynamic surrounding Euro-centric, colonial/decolonial, and multicultural issues in Canada, fundamental change in Ontario's public high school education system is needed. Therefore, I sampled the regional systems of innovation to tackle intercultural, inclusion, and humanization possibilities at different systemic interactions and used Chinese knowledge as an example to diversify the monolithic management and education philosophy currently in place.

A quality Canadian education shall support hybridity and multiple worldviews instead of the sole quality evaluation of academic achievement. Diasporas' knowledge paradigm shall also be part of the foundation to increase status instead of using hierarchy framework such as categorization, racialization, capitalism, and superiority and inferiority thinking (Pon, 2000, p.279, as cited in Lowe, 1996; Henry, Tator, Mattis, & Rees, 1995; & Ng, 1993; can refer to Section 5.0) that facilitate infrastructural racism. On May 28, 2021, the media disclosed: "Canada: remains of 215 children found at Indigenous residential school site" (Lindeman, 2021). Let us seek education systems, philosophies, and practices that produce co-existence and not explicitly or implicitly repel each other.

For future research, investigators can further research 1) young white individuals to validate how and if they had experienced White Fragility in Ontario's public high school education system and if white norms shaped their lifelong preference for cultural separation 2) how to diversify education leaders. This paper's AOM (Author's Original Manuscript) was also submitted to the International Journal of Leadership in Education pending peer review and potential publishing.

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APPENDIX

Appendix A: Secondary Research questions

What are the differences in cultures, norms, and values between Chinese students and the dominant group?

What is described as discrimination and racism by Chinese students?

How are Chinese students impacted by discrimination and racism, either short-term or long-term?

How are teachers being supported, educated, and trained for teaching and multicultural practices?

What are the implications and associations of a new curriculum?

(Optional) What could the future of inclusive schooling in Ontario look like?

(Optional) What are the emerging trends in Ontario's education?

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Appendix B: School Operation

The Systemicgram below illustrates the education operation of a local school to its Provincial body:

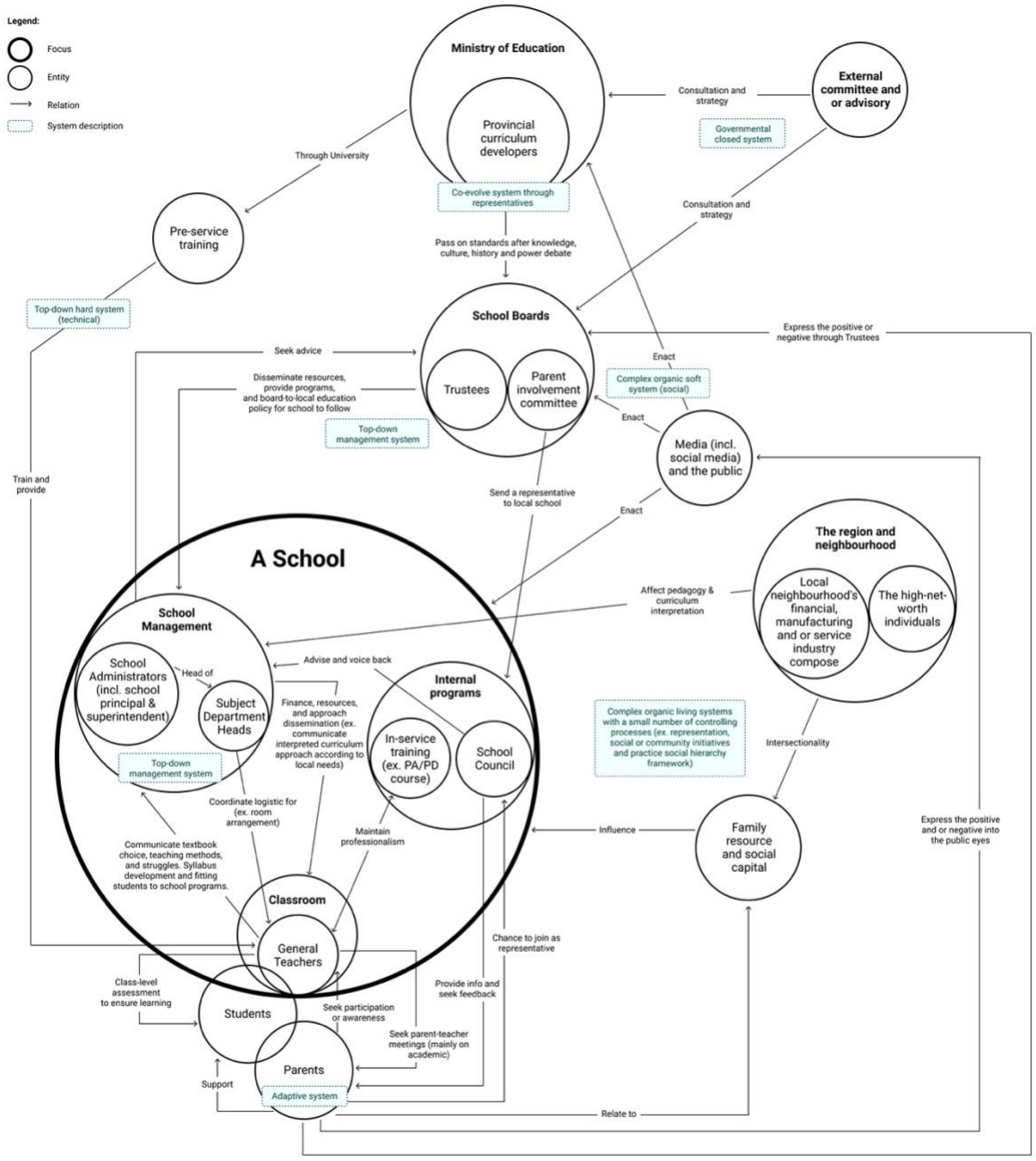

Diagram 6: *'Systemicgram of Ontario schools' created by Eva Ng has its data collected from (Hannay et al., 2001), (Holling, 2001), (Luke et al., 2018b), (Markham, n.d.), (Parekh & Flessa, 2016), (Parekh et al., 2011), (People For Education, n.d.), and (Zhong & Zhou, 2011)*

Diagram Note: *School operation is nested and at times tangled within its network of systems*

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A school is often managed by its administrators, including the school principal, superintendent, and subject department heads, to disseminate finances, resources, and operation approaches. General teachers will communicate their textbook choice, teaching methods, and struggles to the school administrators. They are also responsible for developing syllabuses and fitting students into school programs.

In the classroom, the general teachers will assess and interact with students and set up parent-teacher meetings to discuss matters related to academic performance. In-service training like PA/PD courses keeps teachers up to date, and the school council will provide and collect feedback from parents to advise school management.

Parents are expected to support their children and have the opportunity to join the school council depending on their interests and time capital. Their social capital and financial power based on the neighborhood's complex and the high-net-worth standards set by individuals can also influence the school as soft power. Their knowledge, preferences, and economic power can influence pedagogy and curriculum interpretation. Media, including social media (B. Law, personal communication, November 5, 2021), is another form for parents to express their thoughts and impact the schools, School Boards, and the Ministry of Education with the public. Reaching out to Trustees at School Boards is another professional way to proclaim excellences, concerns, or injustices bypassing local schools' adjudication.

Professionally, the Ministry of Education set up the educational strategy and the curriculum for the entire province with consultations from external committees and advisory group(s) and passed them to School Boards. School Boards will follow and disseminate resources and provide programs and board-to-local educational policy to all schools. Each School Board has Trustee positions and a Parent Involvement Committee for candidates to participate in School Boards. When in doubt, school management will seek advice from their School Board while Teaching colleges and Universities are the only sources to provide trained pre-service general teachers to schools.

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Appendix C: Proto-persona

Sasha K. - Proto-persona #1 Multicultural Believer	
Bio:	Sasha K. is a 2nd generation immigrant raised in Canada by an average white-collar immigrant family. There was not much color diversity among her teachers during her youth, which inspired her to be a teacher-of-color. (ALPHA Education, 2021) She does not doubt that "[…] the three most powerful predictors of student achievement are students' belief in themselves, teachers' beliefs in themselves, and teachers' beliefs in their students." (McLaughlin, 2021, p.99)
Gender:	Female
Occupation:	A social science teacher with five years of experience
Education background:	Honor B.A. in social science and teaching college
Ethnic background:	Muslim
Location:	Ontario, Canada
Multicultural knowledge level:	Advanced with the intersectional worldview
Assessment, tool, & pedagogy knowledge level:	She believes in academic rigor with assessment and tools, assisting students to understand the content, and "strong relationships with deep caring" (McLaughlin, 2021, p.101) to foster trust, so students believe in themselves. She also enjoys building "community in [the] classrooms and resist putting up borders or dominating and putting folks down." (McLaughlin, 2021, p.104)
Belief, hope, & vision:	Sasha K. believes "[…] every school is either a site of reproduction or a site of change. In other words, education can be liberating, or it can domesticate and maintain domination. It can sustain colonization in neo-colonial ways or it can decolonize." (McLaughlin, 2021, p.109) She hopes and has the vision to assist students and parents to be more involved in multicultural knowledge , and the education system will one day accept different knowledge paradigms
Motivation:	A great multicultural society
Pain point, frustration, & barriers:	There are low companionships, an open multicultural internal school culture, and ongoing funding support in

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	achieving advanced multiculturalism and diverse knowledge paradigms (Luke, 2018, p.2).
Needs:	More voices and representation
In-school behavior regarding decision making or change:	Constantly updates herself with groups outside of school to stay tuned in and able to take a stance (McLaughlin, 2021, p.87)

Chart 2: *'Proto-persona #1 Multicultural Believer' created by Eva Ng*
Chart Note: *n/a*

Ricky S. - Proto-persona #2 Multicultural Believer	
Bio:	Ricky S. lived a steady life and grew up in an average white-collar family with most things set up by his parents and standard white privileges. His jobs and engagement with communities allowed him to hear the perspectives of many cultures and marginalized individuals and their collective voices in society regarding their lived experiences (McLaughlin, 2021, p.89). Eventually, he self-reflected and deep-learned about racial markers in his late 30s with encouragement from his family in an attempt to remove blind spots and biases (McLaughlin, 2021, p.82) because of a growing diversity of ethnicities are represented in classes.
Gender:	Male, 50 in age
Occupation:	A Math teacher with 25 years of experience
Education background:	B.A. in math, average grades
Ethnic background:	Caucasian
Location:	Ontario, Canada
Multicultural knowledge level:	Average
Assessment, tool, & pedagogy knowledge level:	Rote learning, but would offer an ear to listen to students' needs in order to offer student-interested help regardless of racial identities (McLaughlin, 2021, pp.98-100); does not mind being more authentic over supremacy as his teaching approach to remove learning tensions. (McLaughlin, 2021, p.71)
Belief, hope, & vision:	Belief in the need for more internal and external support for Western-rooted practitioners in becoming more multicultural as a teacher and in education in general. (McLaughlin, 2021, p.112) There is hope, and it is a great

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	vision to have fewer tensions and be more intercultural; not all white people are above the line in the 'zone of being' (Grosfoguel, 2016, p.11, as cited in Fanon, 1967).
Motivation:	He is motivated by a tension-free learning environment as he is a good Christian.
Pain point, frustration, & barriers:	It is frustrating with low emotional, peer, and tool supports when media, classrooms, and parents demand more multicultural approaches.
Needs:	Constant exercising self-reflection and self-awareness to be fairer regardless of backgrounds and beliefs as norms are set with Westernized frames; prefer to have an internal support group in school that caters to Western-rooted practitioners.
In-school behavior regarding decision making or change:	Live by the norm but try and would not prevent anyone to "minimize bias and supports deconstructing cage (oppressive systems)" (McLaughlin, 2021, p.67)

Chart 3: *'Proto-persona #2 Multicultural Believer' created by Eva Ng*
Chart Note: *n/a*

Pardeek M.- Proto-persona #3 Western Enthusiast	
Bio:	Pardeek M. comes from a wealthy and educated background. She prefers to be perceived to have one identity only and believes her wealthy socio-economic background can be the common ground and vehicle to remove racial fictions; thus, the world and education are possible for all.
Gender:	Female
Occupation:	A English teacher with three years of experience, currently running fundraising for the school
Education background:	B.A. in music (in France), B.A. in English (in England), and Teaching College (in Ontario)
Ethnic background:	Biological: Indian; Prefer: West
Location:	Ontario, Canada
Multicultural knowledge level:	Minimal
Assessment, tool, & pedagogy knowledge level:	Equipped with the traditional dutch or colonial thinking of independent learning, ranking, and streaming

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Belief, hope, & vision:	Believes in elitism and that sometimes "youth are confined to situations of fate, such as being born into a particular class, gender, or race" (McLaughlin, 2021, p.109) but with hope and vision, changing socioeconomic status can be achieved to make a difference.
Motivation:	Let parents know about possibilities with socioeconomic and other available tools such as tutoring. Do great and be the global competitor.
Pain point, frustration, & barriers:	Feeling frustrated about the different Neoliberal neutralization programs established by the school or school board and the need to refer students accordingly case-by-case to these programs. She prefers to rank through set assessments, grading, or broad categorizations.
Needs:	Simplified ways to administrate students over the intersectional approach.
In-school behavior regarding decision making or change:	Believe in the services available in the market to help students and herself to achieve goals or demands.

Chart 4: *'Proto-persona #3 Western Enthusiast' created by Eva Ng*
Chart Note: *n/a*

George B. - Proto-persona #4 Western Enthusiast	
Bio:	George B. was raised in a classic above-average Western middle-class family, lived in a white suburban neighborhood, and was taught the Western worldview solel. Growing up, he believed emotion should be kept within and apologized when accidentally displaying emotions. The current situation holds absolutely no racial prejudice and there is the belief that racism ended along with slavery in 1865. (McLaughlin, 2021; DiAngelo, 2018)
Gender:	Male, 35 in age
Occupation:	A Subject Department Head of the science department
Education background:	Honor. B.A of Science and Teaching College
Ethnic background:	Caucasian
Location:	Ontario, Canada
Multicultural knowledge level:	Minimal
Assessment, tool, & pedagogy knowledge level:	Support traditional curriculum because it is the tradition and it was developed during Western industrialization when

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	education became widespread. It is believed to be the official and universal knowledge beneficial to all. (Luke, 2018, p.2) In order to be productive and vast, rote and prescriptive learning are the preferred way, therefore holding minor resistance to other collective pedagogies.
Belief, hope, & vision:	Believing in monoculture as the global standard, hoping to re-produce the current working education system and have the vision to train elites.
Motivation:	To gain self-confidence and self-worth with knowledge and knowledge advancement. Cultural consistency is empowering.
Pain point, frustration, & barriers:	Feeling pain or frustration on how and why to incorporate others in the curriculum and department operations; it's a lot and non-traditional.
Needs:	Support on efficient tracking/streaming, able-bodied, patriarchy, and whiteness education system as this had been the standard and tradition.
In-school behavior regarding decision making or change:	Prefer using objectivism to achieve goals (McLaughlin, 2021, p.86)

Chart 5: *'Proto-persona #4 Western Enthusiast' created by Eva Ng*
Chart Note: *n/a*

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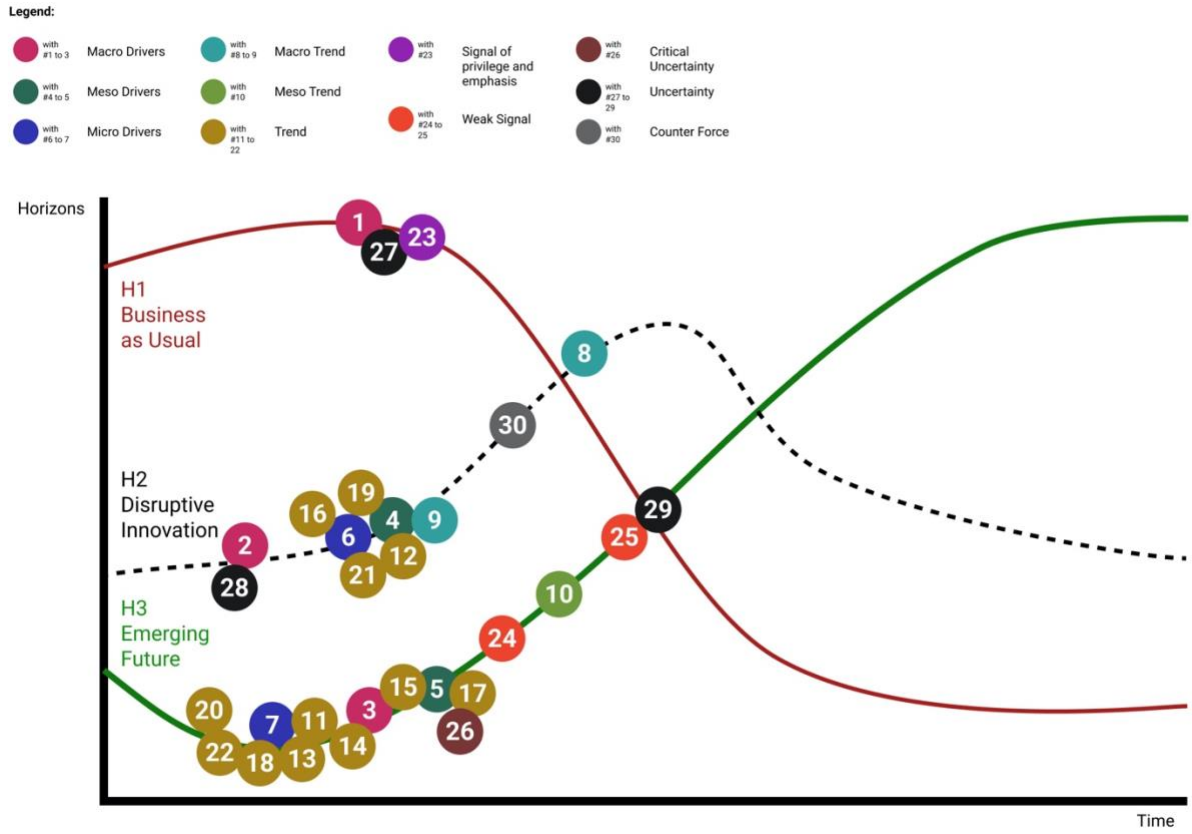
Appendix D: The Three Horizons Framework



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