

DISSERTATION

**EVALUATION OF THE IMPACT OF THE MULTICULTURAL
CURRICULUM INFUSION PROJECT ON FACULTY
PARTICIPANTS AT COLORADO STATE UNIVERSITY**

Submitted by

Blanche Mitchell Hughes

Department of Sociology

In partial fulfillment of the requirements

for the Degree of Doctor of Philosophy

Colorado State University

Fort Collins, Colorado

Fall 1995

COLORADO STATE UNIVERSITY

August 30, 1995

WE HEREBY RECOMMEND THAT THE DISSERTATION PREPARED
UNDER OUR SUPERVISION BY BLANCHE MITCHELL HUGHES
ENTITLED EVALUATION OF THE IMPACT OF THE MULTICULTURAL
CURRICULUM INFUSION PROJECT ON FACULTY PARTICIPANTS AT
COLORADO STATE UNIVERSITY BE ACCEPTED AS FULFILLING IN
PART REQUIREMENTS FOR THE DEGREE OF DOCTOR OF
PHILOSOPHY.

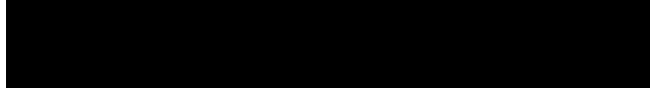
Committee on Graduate Work



Adviser



Department Head



ABSTRACT OF DISSERTATION

EVALUATION OF THE IMPACT OF THE MULTICULTURAL CURRICULUM INFUSION PROJECT ON FACULTY PARTICIPANTS AT COLORADO STATE UNIVERSITY

The Multicultural Curriculum Project at Colorado State University was designed to provide an opportunity for faculty to acquire training and support for the infusion of multicultural material into their courses. This project included faculty facilitation, mentoring, and resources that provided this training and support for the faculty. The project, which began in 1990, has included over ninety faculty participants.

The focus of this study was to assess how faculty participants evaluated the impact of the training and resources on their teaching, research, and service at Colorado State University. The following research questions were addressed:

1. How did the project impact faculty participants' teaching?
2. How did the project impact faculty participants' research?
3. How did the project impact the faculty participants' service?
4. What other significant impacts did the project have on faculty participants?
5. Were there changes in how faculty perceived these impacts over a four year time period with a specific focus on whether the faculty felt that they were more active and effective change agents after

completing the project?

As a result of this study the Multicultural Curriculum Infusion Project can be enhanced to serve as one of the models for other such university programs.

Blanche Mitchell Hughes
Sociology Department
Colorado State University
Fort Collins, CO 80523
Fall 1995

ACKNOWLEDGMENTS

When undertaking such a large and life consuming project as this doctorate degree, there are many people to thank. I begin by thanking my parents, Richard and Minnie Mitchell, for giving me the passion that I have for learning; the confidence to believe that I can achieve my goals; and a love for life that they both possessed. Although neither of them are alive to share this with me, I know that they are a large part of my soul and have been with me all the way. (I can almost see my father cheering and giving me that "I knew you could do it" look, and my mother asking me, "Now, are you finally finished with school? I have the only children that seem to go to school forever!")

I must next thank my husband and children. This is as much their degree as it is mine. To my husband, Wayne, my partner and friend, I couldn't have done this without your love, support, encouragement, and a good "kick in the butt" when I needed it! Thank you for always challenging me to keep going and to be the best. Now on to our next Project!

To my children, Dana, Marcus, and Allison: thank you for putting up with a mother that you have had to share with school (I have been in school for most of your lives (undergraduate, and graduate), and with three hundred other "kids" at Colorado State University. I hope that by watching me, you understand how important it is to continue your education and learning, especially as African Americans. We do not have the luxury to become content and complacent in this society. It is my dream, as was my parent's, for our children to do better than us, to contribute more. I have set the standards a bit higher for you, but I know that with hard work and dedication, you can do it. Don't ever settle for less that you can achieve!

I also want to thank my sisters, Janet and Dorothy, for always being there as support. Your experience and wisdom made the road a bit easier. Thanks also to my friends that understood when I couldn't spend as much time with them as I would have liked. A special thanks to my dearest friends Judy, the other "mom" in Allison's life and Corinne. I could always count on you when I needed you. I am blessed that the two of you, and your families, are a major part of our lives.

Completing a degree while working full-time is a challenge and takes the support of many people to make it work. Thank you Keith for allowing me the time to take classes and work on projects throughout the last eight years. You never hesitated to give me whatever I needed. To my colleagues in the Office of Black Student Services, Cecilia, Duane, and Aswad, I couldn't have done this without you. You were always there to cover my responsibilities within the office and to be a shoulder to cry on or someone to complain to when I needed to vent. You probably know more about sociology than you ever wanted to know by now!

Thank you also to my colleagues, especially my friend, Linda Ahuna. We started this program together and now we both have finished. I cannot begin to express how much you have assisted me in this process. Now what will be our next long-term endeavor? To Cheryl Presley, my mentor, thank you for your supportive attitude and wisdom. You always knew just what to say to keep me going. Thanks to all my colleagues within the university that always took time to ask me how things were going and constantly encouraged me.

I certainly cannot list them all or this acknowledgment section will become as long as my dissertation, but I have to thank the many students that have passed

through the Office of Black Student Services and the Student Affairs in Higher Education Graduate Program over the last eight years. These are the students that energize me when I need it; that make me smile and make me proud. Part of this degree is for you; our future. I hope that you can see that if I can do, you can do it! A special thanks to Sam Spraggins, now an alum, that wouldn't let me give up when I really wanted to. I will always have a special place in my heart for you.

And to the 1995 graduates of the SAHE program, also a special thanks. I decided when this group of students entered the program in 1993 that I wanted to graduate with them in 1995. I feel like we went through an experience together, even though I was a faculty member and you were the students. You never failed to encourage me as I was encouraging you throughout the two years. The loud and cheerful ovation that you gave me at the ceremony was also wonderful! We will always have a special bond. (And special thanks to Bridgette, JJ, Jerome, Mark, and Diana).

Thank you to the faculty that participated in this research project and had the courage to participate in the first Infusion Project. Your willingness to challenge yourselves and to be open to new experiences and ideas was exciting. Thank you to Ellie Gilfoyle and Kevin Oltjenbruns for getting me involved in the project and for providing the support for this research project.

And last, but not least, I would like to thank the faculty from the Sociology Department for introducing me to a challenging, engaging, and empowering discipline. I am forever changed by the experience and hope that I am worthy of being a colleague within your profession. Thank you to my advisor, Ronny Turner, and my committee Jack Brouillette, Stanley Eitzen, and James Banning for your support, encouragement, and signatures. Your collective wisdom challenged me to strive for excellence.

TABLE OF CONTENTS

<u>Chapter</u>	<u>Page</u>
I. INTRODUCTION	1
Background	1
Focus of Study	8
Multicultural Curriculum Infusion Project Description	10
Purpose of Study	13
Significance of Study	15
Definition of Terminology	15
Personal Disclosure	16
II. REVIEW OF LITERATURE	18
Change in Demographics	19
Overview of Social Change Theories in Sociology	20
Directed Social Change	25
Social Change Agent	28
Directed Social Change in Higher Education:	
Faculty and Curriculum	29
Faculty as Gatekeepers	36
Ethnic and Women Studies:	
A Historical Foundation	40
Development of Black Studies	42
Development of Women Studies	46
Multicultural Curriculum Infusion/Integration	51
Developmental Model	57
III. METHODOLOGY	63
Research Questions	63
Qualitative Analysis	63
Evaluation Research	64
Population	65
Research Procedures	66
Methodological Limitations of Study	67
IV. DATA ANALYSIS	68
Data Set #1: Surveys	69
Data Set #2 and #3: Interviews	75
Interview Data 1990-91	77
Interview Data 1995	93

Changes Over Time: Comparison of Data from 1990-91 and 1995	108
Developmental Process	112
V. DISCUSSION, RECOMMENDATIONS, AND CONCLUSIONS	113
Discussion	113
Recommendations	116
Future Assessment of the Project	125
Future Implications	127
Conclusion	128
REFERENCES	131
APPENDICES	136
Appendix A: List of Project Participants	137
Appendix B: Overview of Project Objectives.	138
Appendix C: Curriculum Infusion Project Survey	139
Appendix D: Letter of Introduction and Informed Consent To Participate Form	143
Appendix E: Interview Questions	146
Appendix F: Survey Tally Analysis Forms	148
Appendix G: Level II Coding Summaries	150

EVALUATION OF THE IMPACT OF THE MULTICULTURAL CURRICULUM INFUSION PROJECT ON FACULTY PARTICIPANTS AT COLORADO STATE UNIVERSITY

CHAPTER ONE

INTRODUCTION

Background

The school population in the United States will have more people of color, specifically African American/Blacks, Hispanic/Latino/Chicanas, and Asian Americans, than White Americans by the year 2020. Census statistics document that by the end of the 20th century, the Hispanic population will have increased by an estimated 21 percent, the Asian by 22 percent, the Black by almost 12 percent, and the White by only 2 percent (Henry, 1990). This change in the demographics of the United States will require a new and different set of survival skills for citizens if the country is to prosper in the future.

The United States population, in my opinion, is not as prepared for this social change in demographics as it could and should be. The survival skills needed to make the transition from a White European dominated society to one that includes the history and experiences of non-White populations have not been sufficiently recognized and acknowledged. Inclusion of a more multicultural perspective is needed. This multicultural perspective will help those who are born and socialized within the mainstream culture of a society to learn how to ". . . identify, question, and challenge their cultural assumptions, beliefs, values, and perspectives" (Banks, 1994, p.7). Because mainstream White Americans have few opportunities to become free of these cultural assumptions and perspectives that are monocultural and devalue other cultures, stereotype people of color, people who are poor,

and/or people that have been victimized in other ways, these individuals are often not able to function effectively within other, non-White or non-dominant American cultures, and, therefore, have difficulty being able to experience and benefit from cross-cultural participation and relationships (Banks, 1994).

One of the obvious places for this multicultural perspective to be formally introduced is through the educational system, from the elementary level all the way through college. James Banks (1994) argues:

Education within a pluralistic society should affirm and help students understand their home and community cultures. However, it should also help free them from their cultural boundaries. To create and maintain a civic community that works for the common good, education in a democratic society should help students acquire the knowledge, attitudes, and skills they will need to participate in civic action to make society more equitable and just (p.1).

Multicultural education, therefore, is designed to,

. . . reconstruct educational institutions so that all students, including middle-class white males, will acquire the knowledge, skills, and attitudes needed to function effectively in a culturally and ethnically diverse nation and world . . . It is a movement designed to empower all students to become knowledgeable, caring, and active citizens in a deeply troubled and ethnically polarized nation and world" (Banks, 1993, p.2).

Although multicultural education should occur at every level of our educational system, the institutions of higher education have a very important and key role

in providing this education to students. Colleges and universities provide the last formal avenue for reaching the population that will be in the best position to create and direct social change to a more inclusive society. As places where knowledge is created, acquired, and challenged, colleges and universities must be at the forefront of helping society become more accepting of diversity in its broadest definition:

Preparing future professionals who can address the needs of a culturally diverse population is a significant national challenge for all professions and academic disciplines. For higher education to continue its mission of preparing students for careers in all sectors of society, students must come to understand and value the growing cultural and racial diversity of our nation . . . the need to equip students with a multicultural perspective to enable them to develop the skills necessary to live and work in a society characterized by such rapid and fundamental demographic changes is immediate and urgent (Baez, et. al., 1995, p. 3).

This immediate need to prepare society for change is not a new challenge for higher education. Throughout their history in the United States, colleges and universities have been agents for social change:

. . . among all institutions in the nation, the university has the greatest responsibility to be a shaper of the society. As such it has an obligation to identify social wrongs and take an aggressive lead in rectifying them. It must be engaged, activist, reformist. . . In this view, the university can best protect its position not by an attitude of aloofness

from the great social issues of the day but by actively engaging in them. And this kind of activist role, far from detracting from the traditional functions of teaching and research, will actually strengthen them (Annual Report of the Carnegie Foundation for the Advancement of Teaching, 1967, p. 8).

This report was written during a time of tremendous social unrest in the United States and on college and university campuses throughout the country. Even though it was written 27 years ago, the statement is still true today as the country struggles with the issues surrounding diversity, multiculturalism, and inclusiveness.

As the demographic data confirm the rising number of ethnic and racially diverse individuals in the country, it is a responsibility of the educational system to include and prepare this population for leadership in our society (Hodgkinson, 1992). Traditional ways of doing and knowing are being challenged by those marginalized and oppressed populations that have been historically excluded from the educational system (as well as other systems), specifically women and racially diverse individuals, and the nation is again facing a period of uncertainty, fear, and conflict . It is also a time, however, for excitement, hope, and new possibilities for those that have been excluded. Now, more than ever, colleges and universities need to step up to the challenge and lead the nation into a new and more inclusive future. These educational institutions must help prepare the United States for yet another major change in society.

In order for the educational institutions to prepare citizens for this social change, there must be an understanding of what social change is and how the educational system can provide this leadership. Sociology provides a framework to examine how social change theories can be applied to educational practices.

With a better understanding of social change theories and strategies, it can better be determined how to facilitate change in our higher education institutions that can prepare society to be more inclusive of racial and gender diversity. Understanding how the change process works, how individuals (specifically faculty) can be change agents, and how educational institutions affect values, ideas, and knowledge about individuals in our society, can be used to not only help society cope with these changes, but hopefully will empower individuals to take personal responsibility for facilitating positive results.

Preparing traditional, predominantly White colleges and universities to address these changes specifically dealing with diversity challenges is one of the first steps. Providing focused support services for the diverse student is certainly important and should be provided but the history, experiences, and contributions of these diverse students in the academic arena must also be included. The **curriculum** in higher education has been used as a tool for social change in the past and it can promote social change towards an acceptance of multiculturalism now and in the future. The curriculum is the core and fundamental component of the institution. Including the history, experiences, perspectives, and contributions of diverse people and issues into the classroom experience will help make the diverse student feel included and welcomed on the campus, and will also expose and teach the majority White students about the multicultural history and nature of our society. A multicultural curriculum, ". . . integrates the particular and the universal: It celebrates the distinct attributes of various cultures and respects differing world views" (MacPhee, et. al., 1994, p.290). A truly educated person can be defined as one who understands that his or her history and experiences are one of many and an individual can learn to respect his or her own culture, while learning to understand and respect other cultures (Gaff, 1992).

The curriculum on any college campus is determined by the faculty. These faculty, the change agents, defined for purposes of this discussion, as full-time academic professors in a specific discipline (usually on a tenured-track), must be willing to reexamine what they are teaching, both content and process, in the classroom to determine if they are including diversity in their courses. They must also look broader than their own classroom teaching. Faculty are indeed the gatekeepers within higher education and determine what students will learn to prepare them to be contributors to society. These men and women professionals create new knowledge, challenge existing paradigms, and disseminate this knowledge to their students and community through their research, teaching, and service activities.

Faculty are expected to create new knowledge and critically analyze existing "truths" through their research while staying current in their academic discipline. They are also expected to disseminate this knowledge and traditionally do so in several ways. The first way is through teaching in the classroom. Another way is through advising students in their major or serving on graduate committees. And still another approach is through their community service which may involve presentations (on and off campus), consulting activities, university policy committee appointments, etc. If diversity information is to be included in the college curriculum, and infused in research and service activities, faculty must first believe in the importance of this inclusion.

The difficulty in bringing this diversity to the classroom for most faculty members, even if they ethically believe that the information should be included, comes from their own inexperience and limited knowledge in this area:

By and large, current faculty were educated in strikingly homogeneous college environments; and for perfectly

understandable historical and social reasons, the curriculum they studied reflected this homogeneity. American universities have traditionally dispensed a curriculum that reflects a view of US society as monocultural and primarily white Anglo. In this type of curriculum, questions of diversity are not central. Thus, the first step necessary in any curriculum revision to better reflect diversity content involves professional development of faculty (Baez, et. al., 1995, p. 4).

In order to include diversity issues in the curriculum successfully, it is clear that many faculty must be reeducated in this area. Universities that are truly committed to this inclusion must find a way to provide this professional development for faculty in a way that will encourage them to participate. Banks (1994) agrees:

The most meaningful and effective way to prepare teachers to involve students in multicultural experiences that will enable students to know, care, and to participate in democratic action is to involve teachers in multicultural experiences that focus on these goals. When teachers have gained knowledge about cultural and ethnic diversity themselves, looked to knowledge from different ethnic and cultural perspectives, and taken action to make their own lives and communities more culturally sensitive and diverse, they will have the knowledge and skills needed to help transform the curriculum canon as well the hearts and minds of their students. Only when the curriculum canon is transformed to reflect cultural diversity will students in our schools and colleges

be able to attain the knowledge, skills, and perspectives needed to participate effectively in the global society of the next century (p. 28).

Several universities across the country recognize the importance of educating the faculty in this area and are looking for ways to provide this multicultural experience for their faculty (Collins, 1991; Schmitz, 1992; Aiken, et. al., 1988; Schuster and Van Dyke, 1992; Macphee, et. al., 1994; Fiol-Matta & Chamberlain, 1994). One such university, Colorado State University, a predominantly White, land-grant, Carnegie I research institution, located in Fort Collins, Colorado, has implemented such a program called the Multicultural Curriculum Infusion Project.

Focus of Study:

The Multicultural Curriculum Infusion Project at Colorado State University is one of a handful of such projects across the country. The rationale for the project is stated in the training manual (Baez, et. al., 1995):

Diversity, multiculturalism, and pluralism, terms which connote the presence and participation on university campuses of different individuals and groups, pose a serious challenge to our traditional ways of learning and educating students to meet the many demands of a changing society. These demands are paralleled with many different experiences of discrimination and prejudice which institutions of higher education must seek to eliminate. Thus, faculty and administrators in universities must begin to educate themselves who meet the broader learning needs of a diverse student population. This multiculturalism is coupled with the challenges of students of all ages, different abilities, and economic background (p.3).

Since the project began in the College of Applied Human Sciences, through a grant with the USDA in 1990, over ninety faculty from across the campus from twelve departments and six Colleges have participated. A list of the departments represented in the project and the number of faculty participants within each of those departments are listed in Appendix A.

The training manual (Baez, et. al., 1995) for the project lists two primary assumptions that were made when designing this project. The first assumption of the training approach believes that faculty members are committed to providing a quality education for their students and that includes an understanding of diversity, but that these faculty members have not been sufficiently prepared to incorporate this into their classes. The second assumption is that faculty members are experts in their own disciplines and are well prepared to judge what materials related to culturally diversity are relevant and appropriate to bring to the classroom. The project is designed to assist faculty in enhancing their knowledge of diversity issues from both a cognitive and affective perspective.

The project is also designed to address the campus climate to make it more welcoming for all students and particularly for students of color. The safe and welcoming climate that needs to exist on the campus for students must also be modeled in the project for the faculty:

A crucial step towards accomplishment of this goal is to acknowledge that ethnocentrism, racism and prejudice are part of the human condition. No one is immune from the attitudes and behaviors that lead to intolerance and discrimination. The training therefore focuses on all participants learning together and exploring together how to create a university that fosters, promotes and enforces

an environment of mutual respect for all people, and in which all ideas are open to exploration and challenge (Baez, et.al., 1995, p.5).

The assumptions that the project make are in agreement with the research that supports the assertion that in order for faculty to bring multicultural issues into the curriculum, they must be provided the information and given the confidence to share what they learn with their students and with each other (Hunt, et. al., 1992; Schmitz, 1992; McCarthy, 1992).

Multicultural Curriculum Infusion Project Description

The project is designed for a one year experience with facilitators planning and leading the training component and faculty mentors to assist the faculty throughout the process. The faculty are asked to infuse at least one course with a multicultural perspective, and to provide a bibliography of resources that were used to infuse the course. The training includes information about diversity, and discussion of issues, both personally and professionally, that can impact the faculty's ability to successfully infuse and teach the course. The faculty participants are also paid a small stipend at the end of the project, are given graduate student hours to assist with the research, twenty dollars worth of free copying, and several hundred dollars to purchase resources. Except for the first two years of the project, it has been financially supported by the Provost Office at approximately fifty thousand dollars per year. The Provost strongly supports the project, and in a letter to participants in May of 1994 stated:

I think the Project is making a difference. Faculty and students are gaining an understanding of the multicultural aspects within our society, enhancing communication skills, and acquiring positive attitudes

regarding the value of diversity. The concept of integrating a multicultural perspective within a course is a key factor in promoting social change (Gilfoyle, 1994).

One of the important comments in this letter is Provost Gilfoyle's first sentence where she says, "I **think** the Project is making a difference." After five years, the project needs to document, through evaluation, whether the project is making a difference on the campus.

The six main objectives listed for the Project include:

- 1.) engaging a multi-disciplinary group of faculty members in a year long training process involving
 - a. the acquisition knowledge,
 - b. the development of sensitivity to general and discipline-specific content concerning human diversity and multiculturalism,
 - c. enhancement of one's understanding of learning/teaching interactions,
 - d. development of new teaching strategies to enhance active learning.
- 2.) helping participants gain a greater ability to address the diverse student audience in the university environment;
- 3.) improving each participating faculty member's depth and breadth of a university course by infusing relevant discipline-specific content concerning human diversity and multiculturalism;
4. developing an annotated bibliography on general diversity issues and on the individual disciplinary topics being researched by the faculty participants;
- 5.) disseminating locally, regionally, and nationally to colleagues and peers ways in which curriculum can be modified and enhanced through greater infusion of diversity and multicultural content in academe; and

- 6.) evaluating the impacts derived by students and faculty from modifying and enhancing the curriculum to include content concerning human diversity and multiculturalism (Baez, et. al., 1995, p. 6.)

Note that the last objective specifically relates to the importance of evaluating the impact of the Project on those students and faculty that have participated in the infusion courses. The evaluation component formally designed by the project administrators is divided into two main components. The first part focuses on the participating faculty. Since curriculum infusion projects are educational programs for the faculty involved, it is important to collect information from the faculty about the various aspects of the project and document how the faculty assess the impact of the project on their teaching, research, and service. Asking faculty to evaluate the project encourages them to ask questions about their teaching philosophies and methods hopefully leading to an understanding that infusing content cannot occur without also evaluating delivery.

The second focus of the evaluation is on the student. Faculty are asked to design an evaluation tool to give to their students in the courses that they infuse. How they design such an evaluation tool may be qualitative (class discussions, interviews, etc.) or quantitative (surveys, pre-post tests, etc.) depending on what information they want to gain from their students. Time is given during training to help participants design evaluation tools for their classes.

There currently does exist a variety of different evaluation components of the project that have been collected throughout the five years. These data include:

- 1) interviews from the first year participants on audio tape
- 2) a list of courses infused
- 3) bibliographies from participants from each year

- 4) a slide show that was presented to the State Board of Agriculture, spring 1994
- 5) a survey given in the spring of 1993 to participants that completed the project between 1990-1993
- 6) pre and post tests for a faculty baseline assessment tool (not given every year)
- 7) student attitude test (given by several participants to selected classes)
- 8) varieties of different assessment tools designed by faculty for the classes that they infused

All of this information is available, but no comprehensive evaluation tying it all together has been completed at the current time.

Although the impact of the project on students involved in the courses that have been infused is one area of research that needs to be accomplished in a comprehensive way, this study will specifically examine how the project impacts the faculty participants. If the faculty are not engaged and committed to the infusion of diversity into the curriculum, curriculum infusion will not work. Focusing the training on the faculty is essential and therefore evaluating how the project impacts the faculty from their perspective is also essential. Therefore this study will focus on the **faculty participants' evaluation of the impact of the multicultural curriculum infusion project at Colorado State University on their teaching, research, and service.**

Purpose of Study:

Although there may be a need for a comprehensive evaluation of the project, tying together all of the different assessment information available, **this study will not be this comprehensive.** This study will take one aspect of the project, the

faculty participants, and evaluate how they assess the impact of the project on their professional responsibilities as teachers and scholars. Many faculty participants have made and continue to make comments to me about how this project has impacted their personal and professional lives. As a trainer for the project, I have also observed how individuals have changed as a result of the knowledgeable that they gained from the project and how this knowledge helped them to be more committed to multiculturalism and advocates for curriculum infusion. Evaluating this kind of commitment from faculty can be an important and key measure of success for any multicultural curriculum infusion project.

Banks (1994), however, argues that this type of commitment to multicultural education and infusion does not necessarily happen overnight. Any training program must acknowledge that individuals come to the group with many different experiences and at many different levels of their own understanding, comfort, and work in multicultural education. It may take more than one or two years for faculty to become comfortable infusing and teaching multicultural perspectives into their courses. It may even take more time for them to become advocates for multicultural education as an important change for the curriculum. Is there indeed some kind of developmental process that faculty need to work through before they can become committed change agents and advocates of multicultural issues? Is it even necessary for faculty to become active change agents to infuse their courses effectively? How do faculty, as scholars and teachers, use the information gained in the project to infuse their teaching, research, and service, and does this information become less or more important over time? Do they use their teaching, research, and service to advocate for multicultural issues? If so, how do faculty use these components and do they change how they use their teaching, research, and service over time? Other questions to be examined include: What are the

components of the project that are most effective? Does the project impact some faculty more than others and why? Is there indeed, a growth process involved? Do faculty who participated four years ago continue to infuse at a greater degree and higher comfort level than those that just completed the project?

In an effort to answer these questions, this study will attempt to **assess, from the faculty participants, their evaluation of how the training and resources provided through the Multicultural Curriculum Infusion Project at Colorado State University impacted their teaching, research, and service activities.**

Significance of Study

As a result this study, the Multicultural Infusion Project can change or enhance those activities that faculty find the most useful in their work as faculty. The results can also be used to help other institutions of higher education either start infusion projects on their campus or enhance projects that already exist. Faculty may also reveal ways that participation in the project impacted other components of their life (personal as well as professional). The study will be designed to try to ascertain if there is a developmental process that faculty experience through the learning process of the project (do they use the information and infuse more after they leave the project and are they more of an active change agent for multicultural issues over time?) This will be assessed through information that faculty share through their responses on a comprehensive survey completed in 1993-94 by those participants from 1990-1993, and through personal interviews with those faculty that participated the first year of project (1990-91).

Definition of Terminology:

There are numerous ways to express definitions for the key words that will be used in this study. Since there exists no one "correct" definition, for the purposes of this study, I define these terms as follows:

Diversity, in human interaction, can be defined as a person or persons that exhibits differences from the majority population in any given situation. For the purposes of this discussion, however, diversity is used to primarily to describe those individuals that have been marginalized through oppression from mainstream society. **Multiculturalism** describes bringing together particular groups of individuals (cultures). Any specific culture may share a history, language, race, gender, lifestyle, etc. An individual usually belongs to more than one culture at one time. For the purposes of this study, these terms primarily concentrate on ethnic, racial, and gender differences. The inclusion of information about all non-dominant individuals and cultures and making it a part of everyone's knowledge base, however, teaches you to become sensitive to broader diversity issues and leads to a stronger appreciation of human differences that go beyond race and gender. Human diversity and multiculturalism, therefore, are used interchangeably in this discussion.

Personal Disclosure:

Michael Patton (1990) describes the importance of "epoche" in qualitative research. Epoche refers to a process where the researcher attempts to become aware of his or her own prejudices, viewpoints, or assumptions regarding the phenomenon under investigation. In order for the study to be credible, the researcher must recognize his or her own personal points of view and work to set aside these viewpoints to be able to see, experience, and interpret the study accurately. It is important to not only recognize these issues as the researcher, but to also reveal any areas of concern to the reader and to let the reader know what other experiences might influence the researcher .

My epoche, as one of the individuals that had input into the USDA Grant when I worked as a graduate assistant in the College of Applied Human Sciences Deans

Office, and participated as a trainer for the project, is that I have a personal investment in seeing this Multicultural Curriculum Infusion Project be succeed. I have worked very closely with many of the subjects in the study through this project and other projects on campus and therefore have a certain degree of comfort with most of them. The fact that I am not a full-time faculty member, however, does give me enough distance from the project to be able to interpret the data creatively, systematically, and honestly.

The procedures for infusing multicultural perspectives in the college curriculum is crucial, and the pragmatics are still debated. Information from this project, however, can be added to the limited body of knowledge to help improve the Infusion Project at Colorado State and at other universities. My desire is to be able to provide a study that will help to enhance and /or begin such projects across the country in the best way possible. Facilitating positive social change for a more inclusive nation and world will not only benefit me professionally and personally as a female African American sociologist, educator, and mother, but will also benefit society as a whole for generations to come.

CHAPTER TWO

REVIEW OF THE LITERATURE

Changing the curriculum in higher education is a crucial step in helping to change society to become more inclusive of historically marginalized groups of people. Placing the burden of facilitating this change on faculty members perhaps seems unfair but according to social change theory is appropriate. Faculty are change agents even if they do not consciously choose to take on this role. Beginning this discussion with a review of social change theory helps to better understand why faculty, through their curriculum, must play a major role in social reform. The literature will also show how institutions have played a role in social change throughout the history of the United States and specifically how the curriculum has been used a tool for this change. Multicultural education, for example, is a result of this change.

Multicultural education in its early stages had more of an emphasis on helping marginalized groups become part of the mainstream educational system. By including some of their history and contributions (primarily through co-curricular activities, and providing special support services), it was believed that these diverse students would feel more connected with their education and with their college and university and would therefore perform better academically (Banks & Banks, 1993; Wright, 1987). Banks (1993) and others (Howard, 1993), however, argue that for multicultural education to work it cannot be only for people of color and/or for other marginalized groups. Students representing all types of diversity must be exposed to multicultural perspectives as the nation and world become more diverse and interconnected. Infusing multiculturalism in courses for all students is an appropriate way to achieve this goal.

Change in Demographics:

The changing demographics has had a major impact on many institutions emphasizing the need to include a more multicultural perspective in the educational system. If the majority of students coming out of high schools will come from ethnic and racially diverse populations, the economic survival of colleges and universities that must recruit and retain many of these students, and the economic reality of employers that will need to hire these populations, forces these institutions and organizations to more closely examine how these cultures can be included with the White traditional population to meet the future needs of our society. These pragmatic and economic concerns have in part caused some accrediting bodies to require inclusion of diversity issues in the curriculum (Anderson, Reiff, & McCrary, 1988; Lewis & Hayes, 1991; MacPhee, et. al., 1994) forcing institutions to respond accordingly.

H. L. Hodgkinson's (1992) demographic data that outline the growth of diverse populations and supported by others (Banks and Banks, 1993; Henry, 1990) are no longer being debated, but how this influx of diverse individuals will affect higher education, our nation, and the world continues to be questioned. Those supporters of multicultural education, however, are clear on where they stand in this debate:

Approaches to school reform that do not include important aspects of multicultural education will not be successful because the learning and motivational characteristics of students from diverse cultural groups often differ in significant ways from those institutionalized within the school. Demographers predict that students of color will make up about 46% of the

nation's school-age population by the year 2020. These students are already majorities in the nation's twenty-five largest school districts as well as in California, our most populous state.

Not only will tomorrow's students become increasingly diverse, but they will also become increasingly poor. The gap between the relatively affluent 85 percent of US society and the desperately poor 15 percent of the population continues to widen (Banks & Banks, 1993, p. xiii).

Finding a way to meet the educational needs of the diverse population, while insuring that the traditional White population is included, is the challenge facing educators today. If the United States is to survive a more global market, its citizens must learn how to relate to the diversity both within their own country and within the world. This need supports the argument that it is not enough to educate only the diverse populations about their history and culture, the dominant White population must be educated as well.

This change in the increased numbers of the non-White population forces the nation to examine how these demographic changes will affect the social system of the United States. Exploring the definitions and theories of social change and how it specifically has been used in higher education provides a foundation and a context for explaining how these demographic changes can affect society and how this change can be addressed in the future.

Overview of social change theories in Sociology:

What is social change? Wilbert E. Moore (1963) asserts that there is no one definition or theory of social change. He says that , ". . . different types of social organizations set different variables for analyzing changes in patterns of action "(p.

23). Other theorists expand on the definition of social change and explain that every social system is changing all the time (including the population, individual physiology, interactions and expectations, and knowledge). It is important to distinguish between continuous change (normal) and social change. This difference is focused on change that alters the social structure over time. Social change is ". . . dealing with a difference between what can be observed before that point in time and what we see after that point in time"(Randall & Strasser, 1981, p.11).

Social change, therefore is an integral part of sociology, and theories of social change attempt to explain our social system past, present, and future. Each of these theories of society have a built in stability-change dimension, ". . . the crux of the matter is not which theoretical scheme deals with the change dimension, but rather which one explains more effectively social change, its origins, forms, and directions"(Strasser & Randall, 1981, p.4).

There are various ways to analyze social change. Randall & Strasser (1981) divide the theoretical perspectives of social change into three major categories; the individual, interaction, and group/organization/society. At the individual level, the analysis focuses on the interrelationship of ones personality with his/her environment (the psychological reactions of the individual). Social change occurs when individuals seek their wants or needs to optimize their own gratification. The individual is then seen as impacting the group. Freud, Skinner, and Pavlov are examples of proponents of this psychological perspective.

The interactive perspective involves examining the, "behavior patterns, personality characteristics, and social context represent conditions on the basis of which interactions take place" (Randall & Strasser, 1981, p. 31). The process of

change occurs as a result of the influence of the socio-cultural environment on the mutual expectations of the interacting participants and their interpretations of the situation. The interpretation of the situation by the individual affects his/her behavior. Mead, Simmel, and Homans are given as examples of theorists who represent this perspective. The last perspective described by Randall & Strasser (1981) is the group/ organization/ society category. This perspective emphasizes the social system as the primary focus. Individuals as group members are part of the larger system. Social change occurs when elements of the social system change and this change affects other parts of the system. The interdependence of the parts of the system implies linear change in all system parts. Durkheim, Marx, Parsons, and Dahrendorf are listed as theorists that support this perspective macro strategies (dealing more with societal and institutional patterns and social structure).

Gerald Zaltman, et. al (1973) proposes that change strategies fall within three main categories, as well, but he identifies these as either micro (the individual), middle-range or macro (the entire society). He says that in reality, all three, micro, middle-range, and macro are interactive in the change process because individuals are affected by social structures and institutions, and institutions and social structures are influenced by the values, beliefs, and behavior of individuals. We need to look at both micro and macro patterns of social change and attempt to bridge the gap between them before we can reach a consensus on what social change processes are or should be.

Richard Appelbaum (1970), however, divides social change theories into four main categories that are more comprehensive and more specific than the previous authors. He also receives support for his categories from others including Randall

and Strasser (1981) and Coleman (1973). His four theories of social change include:

1. Evolutionary Theories:

Evolutionary theories are modeled after the biological sciences (Darwin, survival of the fittest). They view society as a highly complex organism with many parts and functions that maintain the whole (for survival of society). Stability is the key to survival and change occurs only for society to survive.

These theories assume a smooth, cumulative change, usually linear, always in the direction of ". . . increasing complexity and adaptability" (Appelbaum, 1970, p.10). Early theorists such as Comte, Durkheim, and Spencer advocated for these theories. Modernization theories which focus on industrialization are considered modern day variants of this model and include theorists such as Smeltzer, Levy, Parsons, and Moore.

2. Equilibrium Theories:

Equilibrium theories are the 20th century legacy of evolutionary theories. These theories view society as a stable, smooth running, highly complex, and highly differentiated organism much like the evolutionary theories. The difference between the two, however, is that equilibrium theories are not necessarily evolutionary in development. Therefore, changes that occur in society do not always come naturally as they do under the evolutionary theories.

Equilibrium theories hold that social systems can change, but change occurs with great difficulty, and ". . . forces that produce change will tend to be met with compensating forces that offset the change" (Appelbaum, p. 132). Change comes from outside the organism and is not inevitable.

The concept of "homeostasis" or uniform state is unique to these theories and focuses on the conditions that will keep society stable. Parsons and functionalism are examples of these theories of change.

3. Conflict Theories:

Conflict theories conceive of social organisms as arising in response to a scarcity of desired resources (economics and/or power). Conflict and change are inevitable and are inherent and continuous properties of societal organizations. These theories always look for sources of instability that cause conflict. Social change occurs through the resolution of conflict situations. Marx (property) and Dahrendorf (modern - authority relations or power) are examples of theorists that support this perspective.

4. Rise and Fall Theories:

These rise and fall theories focus on cultural systems as well as social systems. Cultural systems are defined as whole classes of societies. These societies, cultures, or civilizations regress as well as grow, and not all societies move in the same direction. Social change occurs as a result of this growth and regression. These theories could be considered cyclical and definitely do not support a linear direction of change towards progress.

Like conflict theories, however, social change is continuous and inevitable. Weber, Sorokin, and Spengler are examples of this perspective.

These examples of ways to better understand social change from a theoretical point of view, specifically from sociology, is helpful. It is clear from the literature, however, that there continues to be a debate about how to categorize the different types of social change and that the theories are not completely inclusive of all

points of view. Some theories welcome change and see it as a natural part of the society. Others view change as a threat to the stability of society. Some see society as an organism with functioning parts and others view society as the interrelationship between individuals. It is also interesting that some theorists can fit into several categories (Marx, evolutionary and conflict; Parsons, evolutionary and equilibrium) and illustrate how the theories are not mutually exclusive.

The debate about social change which started with the beginning of sociology, will continue to be debated in the future. The important aspect about all the models is that they all agree that social change does occur and that it can be studied and explained. Many theorists go beyond believing that change can just be studied and explained, and assert that it can be, and sometimes should be, planned, controlled, and initiated. This planned, or directed social change is where education has historically played and should continue to play a direct role in helping society adjust to a more multicultural environment.

Directed social change

Social change can be unplanned, which means that change occurs within the natural order of time and space. Unplanned change is a result of the interaction of forces within the social system. An example of this type of change is the passing of ideas and techniques between cultures through observation and interaction. In Appelbaum's (1970) models of social change, the evolutionary and equilibrium perspectives would also be examples of unplanned social change. The key to unplanned change is that no active change agent is present.

Social change, however, can also be planned or directed to reach a particular outcome. Zaltman, et. al. (1973) explains that, ". . . knowledge about unplanned change is essential to the understanding of planned change and in a special way the reverse is true in that planned change represents a test of theories of unplanned

change"(p. 3). Planned change is a deliberate effort with stated goals on the part of a change agent to create a ". . . modification in the structure and process of a social system such that it requires members of that system to relearn how they perform their role" (Zaltman & Duncan, 1977, p. 10). This type of change is referred to in the literature as either planned, directed, or purposeful social change.

James Coleman (1973) proposes two broad classes of directed change theory to be considered. The first class of change are theories that emphasize changes in the **social condition** that affect people's lives. These include theories dealing with the law and theories focusing on economic resources. The second category of theories involve changes that occur **within the individual**. These theories focus on the internal psychological forces that lead individuals to become revolutionary in their approach to social issues. The challenge with all of these theories is that it is not always clear which theory is at work in a real life situation at any given time. Coleman gives the example that it is not always clear when social conditions cause revolutionary behavior or vice versa. Coleman also discusses how this model should include the role of education more directly. He suggests that :

In developing the general model of change, it appears useful to think of a set of resources held at any point in time by a society or a subgroup in society, and a set of transformation processes by which these resources create further resources. One can conceive of the institutions of a society as arenas within which these transformations take place, creating a given set of output resources from a set of input resources. The courts are one such arena, the economic system is another set of arenas, the government

decision-making bodies another, schools another, . . .and so on(p.73).

The important point to this discussion is to look at how parts of each of the theories of social change can help us to examine the appropriate strategies to undertake to produce change in our society. Just as there is no one change theory for social change in general, there does not exist one change strategy for directed social change.

Roland Warren (1977) calls planned or directed social change, "purposeful" social change and defines it as a process that attempts to mold the change in one direction or another. This type of change represents intervention into a flow of events that will change because of the "purposeful" action of others, ". . . attention is directed not at explaining how various social changes have come to take place, but rather how we ourselves may change the course of events" (p.12). As stated earlier, the key difference in directed (purposeful, planned) change is the belief that 1) social change can be directed and should be for the social good, and 2) the role of the change agent is crucial for success.

The debate about whether social change should be directed was noted as early as the early 1900s when William Graham Sumner and Lester Ward discussed the role of planned change for societies. Ward argues that education, in particular, should be the change agent for society. Sumner believes in the evolutionary model that Appelbaum (1970) outlines and proposes that if you leave society alone, it will change to adjust as needed. Their arguments are summed up in Warren (1977). William Graham Sumner states:

If this poor old world is as bad as they say, one more reflection may check the zeal of the headlong reformer.

It is at any rate a tough old world. It has taken its trend and curvature and all its twists and tangles from a

long course of formation. . . If we puny men by our arts can do anything at all to straighten them, it will only be by modifying the tendencies of some forces at work. . . This effort, however, can at most be only slight , and it will take a long time. . . The great stream of time and earthly things will sweep on just the same in spite of us (p. 4).

Sumner did not believe that planned change was feasible or desirable. Lester Ward, on the other hand, used education as an example of how planned change could and must work:

It (the problem of education) is, in short, the question whether the social system shall always be left to nature, always be genetic and spontaneous, and be allowed to drift listlessly on, entrusted to the by no means always progressive influences which have developed it and brought it as a proper subject of art , treated as other natural products have been treated by human intelligence, and made as much superior to nature, in this only proper sense of the word, as other artificial productions are superior to natural ones (p. 4).

Ward argues that change must be planned and directed and that the educational system is the appropriate place to initiate this change.

Social change agent

No direct change can occur, however, without a change agent . The change agent can be an individual, group, or organization and usually requires the assistance of others to be successful. An agent is someone or a group that is involved in working toward social change in a given area and is usually thought of

as the initiator or principal leader in the change effort (Warren, 1977). It is also important for social change agents to understand that they will not always get cooperation from the networks that they seek for help. The change agent must be skilled in the art of negotiation, in understanding individual and group behavior, in human relations, and in research methodology. In higher education, faculty are key change agents within that system.

Directed social change in higher education: faculty and curriculum:

Colleges and universities in our society have always been agents of social change but have not always used direct social change strategies. Using Appelbaum's model, higher education has supported the evolutionary and equilibrium perspectives changing only as a result of tensions within society that forced it to adapt to maintain the status quo. Although the student services areas of universities have tried to address these changes in society and prepare for a more diverse student body by designing support programs such as academic support, career development, cultural awareness, mentoring, and counseling programs (Wright, 1987) to meet this need, the academic faculty have not been as engaged in this endeavor. This lack of enthusiasm to include diversity has a long and strong tradition in the history of higher education in the United States.

The early colleges (i.e. Harvard, Yale, etc) were founded to educate only the elite and were not interested in educating the masses or in promoting social change. Their curriculum centered primarily on religion and philosophy and was designed to prepare a few young men for leadership in the society or for the ministry. Quotas were administered against the admission of Jews, Catholics, and "dark people of any shade" by these institutions and unfortunately the standards and the direction of these few institutions set the standards for higher education in this country that lasted for over two hundred years (Freedman, 1971, p. 35).

Doris Wright (1987) sums up the higher educational experience of students of color in the early years by stating:

As one may conclude from these examples, the United States did not embrace minority student college education with any perceptible enthusiasm. If by chance a minority student was permitted to enroll in a college, it was often in a segregated learning environment under markedly inferior conditions (p.7).

After the Civil War, there was a need in this country to rebuild the nation. The population needed to enhance its expertise in agriculture, science, and scholarship. The migration into the northern cities and the increased industrialization sparked a national effort to increase skills and knowledge for the working class population. The elite institutions could (or would) not meet this need. So, as a result, the government, established a new type of college called the land grant schools. These institutions were set up in most states to educate the "common" person, primarily in agricultural and technical fields. The elite institutions also started to examine their role and curriculum and expanded their course offerings beyond religion and philosophy (but still refused to offer the more applied, hands-on fields of study) (Kerr, 1982). Even the newly established land grant institutions, however, still refused to admit people of color. To meet the educational needs of this population, the government, in 1890, established separate land grant institutions in the southern part of the country for Black students only.

There were many innovations and new knowledge that occurred between the years 1900 to 1960. Advancements in the sciences, military research, and medicine were significant (Henderson, 1968). New colleges and universities were

started (both private and public), and existing ones expanded as the number of college students increased dramatically with the introduction of the GI Bill that provided the financial resources to allow veterans to attend college. The next major social change, however, occurred during the 1960s for the nation and for our higher education institutions. And once again, colleges and universities did not lead the way! They merely changed to adapt to the new social demands of the time.

There continued to be an emphasis on science and technology (as a result of Sputnik), and access to the university was finally opened up to more women, people of color, and lower-income students. The university was the sight of much of the social chaos during this period of time because students viewed the institutions as places where social change should occur. Change, however, was very difficult and slow in coming on these campuses. Clark Kerr (1982) states that, ". . . everything else changes but the university mostly endures - particularly in the US" (p. 24).

During the 1960s more women, people of color and lower-income students started attending universities in larger numbers (due to increased financial assistance, and civil rights legislation), and the institutions were criticized for not taking a more direct role in changing the environment to meet the needs of these new diverse populations both on campus and within the community (Wright, 1987). T. R. McConnell (1968) states that, ". . . an institution that ignores the problems that cry out for human compassion, destruction of the status quo, and social reconstruction (including poverty, discrimination, injustice, denial of freedom and human dignity) demands action not 'scholarly detachment' " (p. 5). He goes on to say that universities already engage in social action through their

work with experiment stations, extension activities, and service learning. They should also take more of a direct role in facilitating change on social issues.

Michael Rossman (1972) criticizes the university for not equipping students with the tools to solve critical problems. Without these tools and skills, students cannot understand or change society. He feels that the problem with universities is that they do not see their function as one of directing social change. Instead he views the university as a place ". . . to preserve and transmit the intellectual heritage of our culture, and to train new workers in those vineyards"(p.43). Even though colleges were originally started to serve and train elites he found it interesting that ". . . in this new time the university is a new institution, whose nature is hidden under the rhetorical cloak of an old purpose"(p.43).

James Perkins (1973), however, takes a different view of higher education and believes that the university is an agent for social change and is actively involved in this change on a regular basis. He says that institutions may be involved in change in different ways. Perkins divides the university into two parts, 1) the corporate component that deals with property, power, decisions and actions, structure and hierarchy, and 2) the academic component that deals with thought and instruction, independence and reflection, and standards and values. To understand how these two components work within the university, he proposes five ways that a university can be involved in social change:

1. Direct action or specific positions taken by the university as a corporate institution.

This strategy relates to the university's role in society as an educational institution and how it is able to balance the needs of society with its own mission and goals. This area is usually handled by the administration of the institution which

understands that there is a close reciprocal relationship between the institution and the community.

2. Social policy pursued indirectly as a by-product of normal university responsibilities .

He refers to investment choices and admission policies (control access) as examples in this area.

3. Social change that naturally flows from the work of university professionals working with professionals outside of the university.

The land grant universities and community service, training, and consulting are examples. This is where links between theory and practice occur.

4. Individuals working within the university concerned as citizens with what **could be** rather than **what is**.

When a university gives visibility to some complaint or issue that either questions the status quo or challenges other programs, policies, etc., and when the university, as an "idealized" community, makes society deal with the tension between the real and the ideal world, it is practicing this type of change.

5. Producing an educated university graduate that has the potential to influence social change.

Perkins (1973) best describes this strategy for change:

In the long run the educated man is the yeast in our social dough. . . We do not mean that the educated man is necessarily good; educated men and women have frequently put their education to evil uses. Nor do we mean that the educated man is necessarily omniscient. He can be wrong. The educated man may not have the answers but he does have the style that is more likely to

produce the answers (p.26).

Perkins argues that a university will use one or more of these strategies on a daily basis, and therefore would say that the university is indeed practicing direct social change.

Clark Kerr (1982) does not totally agree with Perkins. He asserts that social change in higher education is too slow and that this change is not direct, is unplanned, and supports the status quo. He believes that the hesitation to promote change is a result of the internal life of higher education, which involves the teaching, curriculum, research, and service missions that change very little year after year. Decisions are made by faculty members within these institutions and these individuals, for the most part, are not anxious to make major change in anything that will make their life or work uncomfortable. He says that the changes demanded by students in the 1960s were met with resistance on the college campus because:

1. Faculty did not initiate the changes.
2. Faculty did not approve of two of the major demands; to spend more time teaching and to spend more time with students.
3. The demands made by the students were not oriented toward advancing knowledge, but rather to make the undergraduate environment better.

Kerr believes that in order for higher education to move forward, the faculty must lead the way. They must be active change agents (Kerr, 1982, p.26).

Faculty did not see a need to change their curriculum just because of a more diverse student body or because of the demands that other students made to have more of a say in what they were being taught in the classroom. Faculty believed that content in a course was discipline based and therefore any student taking a

course would need the same information. Rossman (1972) describes college teaching as:

. . . a particular way of conveying information that is already known. It is based on the assumption that the student must have a certain quantity of knowledge before he can question what is known or create new knowledge. . . And so the creation of knowledge, usually conceived of as either "research" or "scholarship," becomes an expert's job. The teacher's task is to transmit it; the student's task is to learn it (p.48).

Although this statement was written about faculty over twenty years ago, the statement is still true today. This method of teaching serves to train scholars in the ordering, preservation, and presentation of established knowledge and does not allow for other interpretations of experiences or perceptions that might differ from the traditional ways of "knowing."

Enhancing the curriculum is the first step in moving faculty from a place of tradition to inclusiveness. When faculty can make this move, students will then learn how to move as well. Curriculum and methods of teaching can change attitudes from intolerance to tolerance (Furniss, 1969). Debates over what is taught is also a debate over what knowledge is of most worth. What is learned in the classroom represents what is seen as important and sets apart who is left over, left out, or different (Pinar, 1993). The focus on the curriculum, especially when applying curriculum change to the social change of multiculturalism and inclusiveness, is crucial as the attempt is made to include people who have been purposely left out. Elizabeth Minnich (1990) concludes:

. . . as long as we do not engage in critique and

correction of the curriculum, the framework of meaning behind particular questions of what to teach to whom will continue to prove inhospitable to all those who have been excluded from knowledge and knowledge-making, and so also from effective participation in understanding and exercising power on a basic cultural level (p. 11-12).

The role of the change agent is vital to the success of any planned or directed social change. In higher education discussion about changing the curriculum requires working with faculty to make this happen. It is the faculty that control the curriculum and therefore they are the change agents that must be mobilized to change the curriculum. Zaltman & Duncan (1977) define a change agent as "any individual or group operating to change the status quo in a system such that the individual or individuals involved must relearn how to perform their role(s)"(p.17). This definition could describe faculty on university and college campuses as they become more involved in direct social change.

Faculty as gatekeepers:

Using the curriculum as a means of including and excluding people in society is why Farkas, et. al. (1990) refer to teachers as the "**gatekeepers**" for society. They argue that faculty use their "**cultural capital**" to maintain this gatekeeping status. To understand the gatekeeping concept, it is necessary to first explain cultural capital. The concept of cultural capital and its use in education was developed by Pierre Bourdieu and Jean-Claude Passeron to analyze the impact of culture on the class system in France, specifically focusing on the interaction of the class system and the educational system. They believed that cultural capital was used by high status groups to exclude others from certain jobs, resources,

and information that might lead to these individuals eventually desiring to also have higher status in society. Through stratification in the educational system, high status groups could design the schools to use cultural capital to keep groups from getting the information and education needed to move to a high status position (Lamont & Lareau, 1988). Michelle Lamont and Annette Lareau (1988) decided to explore if Bourdieu's theory of cultural capital was relevant to the educational system in the United States. They define cultural capital as:

. . . institutionalized, i.e. widely shared, high status cultural signals (attitudes, preferences, formal knowledge, behaviors, goods and credentials) used for social and cultural exclusion from high status groups. . . it also includes signals operating as informal academic standards, and those that are dominant class attributes, for both types perform exclusivist functions (p.156).

Within the educational system, the groups that come into the system that have the most in common with those that hold the cultural capital (i.e. faculty) will have the most success. The dominant groups will then use their cultural capital as an exclusive tactic and assure their cultural distance by limiting access to information and to the academy (Lamont & Lareau, 1988). The authors describe faculty as the "cultural producers" that unconsciously include and exclude others based on their learned behavior. If curriculum change is to occur, faculty must understand how they unconsciously include and exclude others based on their work and how this power influences their students, the institutions where they work , and society at large.

Ann Swindler (1986) discusses how an individual faculty member's own culture influences their behavior. She calls this "culture-in-action" (p. 273). Culture is defined as the ". . . symbolic vehicles of meaning, including beliefs, ritual practices, art forms, and ceremonies. As well as informal practices such as language, gossip, stories, and rituals of daily life" (p. 273). She argues that culture influences action by shaping a "tool kit" of habits, skills, and styles which people construct their "strategies of actions"(p. 273). Faculty use this "culture in action" when they decide what should be taught in their disciplines. If students want to academically succeed they must learn what the faculty determines to be the "right and true knowledge."

Patricia Hill Collins (1991) agrees that faculty and schools are cultural producers and views schools as ". . . sites that reproduce social class, race, and gender inequality, critical education theorists suggest that educational institutions foster social inequality by serving as conduits for societal privilege and disadvantage" (p. 367). She argues, however, that the behavior of faculty in excluding other cultures is not an unconscious decision as Lamont and Lareau suggested, but a very conscious decision rooted in the strong historical academic traditions described previously in this paper. She says that :

The racist and sexist beliefs of Western social and political thought, and the role of this thought in defending slavery, imperialism, colonialism, and other structures of class exploitation is well documented. Exclusion, marginalization, and distortion of knowledge about oppressed groups was not an afterthought: such practices remain core features of the connection between knowledge and sustaining the power of elites (p.374).

William King (1990) gives further support for the argument of educational institutions and faculty using their power and influence (cultural capital) to determine what is to be considered important or relevant in society. He describes the university and the curriculum as:

. . . the university is a political structure established to continue and expand the socialization (begun in the lower grades) of its charges to accept the orthodox values of the society. . . the curriculum itself is a political statement about a desired reality. Both the university and the curricula operate to effect agreed-on certainties implicit in the society and culture of which they are a part (p.174).

The view that cultural capital is used by faculty at universities (whether consciously or unconsciously) is supported by the literature. This cultural capital has been used and continues to be used to exclude experiences and contributions of the large number of diverse populations in the nation.

George Farkas, et. al. (1990) uses the term "gatekeeper" to describe how teachers use their cultural capital to include or exclude others to "high status positions" (p. 127). Although their study focuses primarily on secondary school education, the argument that the teachers, in their role as educators, determine the success of their students can be applied to higher education. Faculty at colleges and universities use their "gatekeeping" capabilities through the curriculum by deciding what knowledge is to be taught and rewarded (grades), and also impact what knowledge is created and challenged (through research), and shared (through community service).

The literature on faculty as "gatekeepers" in higher education (specifically using the term) was limited and focused more on the cultural capital concept.

More information on gatekeeping at the university level is an interesting area that needs more exploration. Faculty are change agents. They have tremendous power to change minds and souls toward a more inclusive society through their curriculum and teaching methodology, their service, and their research. Although there are many ways that faculty can become direct change agents, focusing on how the curriculum has historically been used in the past and how it can continue to be used as a tool for social change in the future will be examined.

Ethnic and Women Studies: A Historical Foundation:

Even though knowledge about diverse cultures was not infused into the mainstream university curriculum throughout the history of higher education in the United States, scholarly work on diverse cultures, especially concentrating on African Americans and women, was being created. In the early 1900s, for example, W.E.B. DuBois, the first Black American sociologist, for example, was doing research and writing about the plight of Black Americans in America. He did an extensive study of Blacks in Philadelphia called the *Philadelphia Negro: A Social Study* in 1899 (Lewis, 1993). Scholarly research such as this, laid a foundation for the ethnic and women studies programs that developed in the 1960s and still exist on many campuses today. The ethnic studies programs set a scholarly and pedagogical foundation that continues to inform the transition to infuse more of this multicultural material into the mainstream curriculum today.

Earlier in this paper a discussion about the first colleges in the United States described how women and people of color were excluded from both the colleges and from the curriculum. Frederick Rudolph (1977) expands on this issue:

By 1900. . . the curricular directions of colleges and universities for blacks had been established basically in imitation of the institutions that served the dominant

caste. Acceptance of segregation as the defining practice in the relations between the races required of the southern colleges for Blacks the education of trained, vocationally prepared graduates in many diverse fields. The curriculum of the Black colleges was shaped by a policy of apartheid in a society sufficiently democratic in the abstract to encourage the development of a class of responsible professional leaders. . . . But the models for these institutions were those of the dominant caste (p.168).

This situation should not surprise Rudolph given that most of the Black institutions were founded or run by White administrators and faculty. Women were not in a much better situation:

Colleges for women were . . . founded . . . as an experiment in applied psychology, philosophy, and physiology. . . . As was true of the colleges for blacks, colleges for women were often colleges in name only; those that deserved the name, having survived the opposition of critics who sought to discredit them with accusations of having failed to live up to the curricular standards of men's colleges, soon found themselves criticized for imitating the men's colleges too well and for not providing a course of study appropriate for women's work [whatever men would not do](Rudolph, 1977, p.169).

Mainstream curriculum would stay in place in universities almost exclusively until the 1960s when the new influx of racially diverse students and women demanded

that their experiences and history have some place in the curriculum. As a response to this demand Black studies and women studies programs were developed.

Development of Black Studies:

The development of Black studies as a viable curriculum addition actually began prior to the 1960s. Robert Harris (1990) divides the development of Black studies into four stages. The first stage is from 1890 - World War II. During this period several organizations emerged to document, record, and analyze the history, culture, and status of "African" peoples. Such organizations as the Negro History Society and the New York Society for Historical Research were founded. These organizations wanted to preserve and publicize the legacy of Black people. In 1915, Carter G. Woodson formed the Association for the Study of Afro-American Life and History (which still exists today). He also started the *Journal of Negro History* and the observance of Negro History Week (now called Black History Month).

The second stage that Harris (1990) discusses is the Study of America stage. This period, starting in 1939, is considered a setback for the study of Black history. It is considered a setback because during this time period, White American scholars confined their analysis to how deficient Black people were because they lacked an African culture or identity. These scholars argued that because Black people did not have a separate identity from White Americans, over time, the Black population had become basically inferior to the White dominate culture. Sociologists from the Chicago School also took the position that ethnic and racial contact would lead to conflict, but that over time Black people would assimilate and be absorbed into the dominant society (the melting pot theory).

The third stage of the development of Black Studies that Harris describes is the "Civil Rights Movement, Black Power drive, and Black consciousness Movement" between the mid 1960s until the mid 1980s (p. 10). During this period large numbers of Black students entered predominantly White colleges and universities and many were first generation college students. For many of these students, this was the first time that they encountered White faculty, teaching a totally Eurocentric curriculum, in a classroom of predominantly White students. Part of the conflict on college campuses during this time was the revolt of Black students to the lack of inclusion of Black people in the curriculum, in the classroom as teachers, and on campus as students.

During this time period, the university was also experiencing a Free Speech Movement by all students and these students were questioning faculty and demanding curriculum change in many academic areas. The university was transformed into social chaos:

Black student recruitment; black student scholarships and fellowships; black dormitories, student leagues and unions; black faculty recruitment and curriculum revision; and preeminently Black Studies all became signs of new times and territories in the United States Academy (Baker, 1993, p. 12).

Black studies was introduced, in part, to address these issues. Black Americans were finally given an academic avenue to link Africa with their experiences and culture in the United States through the university curricula. Scholarly material by Black scholars about Black life flourished during this time. These programs had many different names including Africana studies, Afro-American studies, African-American studies, and Black studies.

These Black studies programs were designed to meet several needs of the Black students at that time. Three basic concerns were behind the demand of Black students for a Black studies program according to Nathan Huggins (1985):

1. political need for "turf and place"
2. psychological need for identity
3. academic need for recognition (p.40).

W. Todd Furniss (1969) added additional reasons for Black students to have a program:

1. to correct American history by a more adequate recognition of the past and present experience of 25 million Black citizens
2. hasten integration by improving understanding between races
3. to provide Black students with pride, self-confidence, and power
4. to prepare Black students to work in the Black community (p. 360).

Most of the programs were in history, literature, or sociology, and between 1966-1970, most American colleges and universities added at least some Black courses to their curricula. It appeared that the best model for Black studies was to have a program (series of courses leading to a major or minor degree), but schools had many other models as well, including having a college devoted entirely to Black studies, a Black studies department, graduate program focusing on Black studies, and undergraduate Centers, or research centers or institutes (Huggins, 1985). In order for any of these models to be successful Paul Wisdom and Kenneth Shaw (1969) suggested that the program needed a Black administrator to insure that Black scholars maintained control over their own curriculum and policies (1969).

By 1970, over 200 programs existed across the country. The programs produced excellent Black scholars and provided an entry for them into the

academy. Black studies scholarship grew and prospered, especially in history and literature, during this time as well. But by the end of the decade many of those programs were discontinued. By 1985 there were fewer programs than in 1973 (Huggins, 1985).

The last stage Harris (1990) describes includes the 1990s and beyond. He feels that Black studies should broaden its field of inquiry into the Black experience. He suggests that the focus on getting more Black faculty on predominantly White campuses should continue, but also believes that it is time to rethink the curriculum and purpose of Black studies in a new era. From the beginning, there were faculty who did not believe in the academic rigor or legitimate scholarship of Black studies. Many believed that Black studies "ghettoize" the Black students and separated them from the "real" academic world. Other faculty claimed that Black studies had no real impact on changing the institution. The courses were for Black students only and that to really make change on the campus and in society these courses needed to be for everyone on the campus. Some of the Black students taking the courses had a difficult time sorting out the academic, political, and personal significance of the course of study. Many asked, "What do I do with a Black studies degree after I graduate?" (Huggins, 1985). Morris Freedman, in 1971, feared that having a Black studies program, taught only by Blacks, and offered only for Blacks would disappear or diminish in importance over the years. It appears that he was partially correct in his assessment.

In spite of the criticisms, however, Black studies programs found a life in the mid sixties, gained a degree of academic credibility, and continue to exist as strong programs in many of our leading universities and colleges today. These programs alone, however, are not enough to move universities and society into a new

multicultural era, but they certainly provide the history and foundation to build towards this goal.

The Development of Women's Studies:

During the time of social demands on college campuses during the 1960s, another excluded group in society, women, started speaking out and women's studies was created. Although a detailed history of the Women's Movement in this country will not be presented, a discussion of how the development of women's studies, in relation to Black studies, can serve as another example of how curriculum change can occur.

Women's studies grew out of the Women's Movement during the 1960s and was directly influenced by the Civil Rights Movement. Women faculty and students began to see how women's social and political inequality was reflected in and was partly caused by the invisibility of women in the curriculum (Butler, et al., 1991). Courses in women's studies began more as a compensatory education but as time went on grew into a more intellectual and social critique of knowledge. Like African American and other ethnic studies (Asian, Chicano, Native American), women's studies, ". . . makes central the perspectives, experiences, and cultures of the marginalized" (Butler, et al., 1991, p. 3). It sought to include the missing curriculum that feminist and Black scholars wanted included (Anderson, 1985).

Women's studies grew because it met urgent political and intellectual needs of women and because its founders took advantage of existing institutional frameworks and structures put in place by the pioneers of Black studies:

Black studies and women's studies have clear affinities.

Both enterprises have strong roots in movements for social change, both cement the connections between

theory and practice, between the academy and the world. Black studies and women's studies offer definitions and critiques of culture, analyses of oppression and, as interdisciplinary undertakings, challenge the traditional compartmentalization of knowledge (Butler, 1985, p. 75).

The first women's studies program in the United States was started in 1970 at San Diego State University. By 1977, there were 276 women's studies programs across the country. Women questioned, as did Black students, why they were excluded from the curriculum. Women no longer accepted being marginalized and always being the "other" when it came to their position on the campus, within their academic discipline, and in society as a whole. Elizabeth Minnich (1990) gives a personal account of how she came to embrace the study of women as a new and important area of knowledge:

In the early 1970s, when I first discovered that a few women were beginning to think about what it means and has meant to live as a woman, to uncover and to create knowledge that speaks of and for us, I had a calm and uncomplicated reaction. Why not? I thought, that is very interesting. But, of course, I soon discovered that my reaction was by no means the norm, and that there was a great deal of work to be done persuading others that the effort was indeed interesting, significant, and important for those who were doing it, for their students and the readers of their work, for all of education. I began to speak publicly about the new scholarship on women, an effort that required me to think through why I found such scholarship interesting and so

obviously important , and hence to think about thinking as well as scholarship and activism (p. 4).

Again, education needs to play a key role in changing the gender inequality in society. An inclusive curriculum could help lead the way because as Minnich argues, the curriculum is a reflection of society. If it gives a true and inclusive reflection of society, it could and should take all of society into a new and better understanding of the past, present, and the uncertain future:

This is a curricular matter. It is also more than that. The conceptual blocks to the comprehension and full inclusion of women that we find in familiar scholarly theories and arguments, as in their institutional expressions in organizations and systems, political and economic and legal, are at root the same blocks that are to be found within the curriculum. And if we do not remove them from the curriculum, much if not all that we achieve elsewhere may prove to be, once again, a passing moment. It is, after all, to a significant extent through what we teach to new generations that we bridge past- present, and future. That which is actively excluded from - or never makes it into - the curriculum is very likely to be forgotten and is almost certain to continue being devalued, seen as deviant and marginal at best (p. 12).

Women's studies and feminism in the 1970s pushed the university to continue their struggle with curriculum change started in the 1960s with the push for Black studies and other ethnic studies programs.

By the 1970s, both women studies and Black studies (and at some institutions their ethnic studies) had found at least a tentative home on college and university campuses. The faculty within these areas, however, continued to struggle with:

How, as educators, do we begin to alter a curriculum whose standards emerge only from the experience of a few? And how, in this process of change, do we create dynamic accounts of race, culture, class, and gender in the development of a sound curriculum—one that is rooted in the multiracial, multicultural, and gendered character of the total range of social experience? (Anderson, 1985, p. 62).

The faculty who taught ethnic and women studies courses also continued to struggle with gaining academic credibility on campus from those that did not see the importance or significance of including women or racially diverse people in the curriculum. Black and women studies were regarded as extra courses on campus primarily for women and Black students and therefore not central to the academic mission of the institutions. They continued to be marginalized on college and universities campuses (Butler, 1985).

Black (or ethnic) studies and women's studies continue to exist on many campuses today and their existence is a direct result of students, faculty, and community demanding that curriculum change occur. The society of the 1960s and 70s changed and these changes included new societal needs. These new needs forced higher education to respond. The Black and women studies programs finally allowed Black students and women to see themselves in history. As Black students explained in the sixties, Black studies helped with their self-esteem, with

their comfort level on campus (feeling like the institution cares and that they belonged), and with their intellectual development. When individuals are part of the educational experience and information, they are more engaged in their own learning. Both women studies and Black (ethnic) studies accomplish these goals, and these goals are still important today, especially for students who attend predominantly White and male dominated colleges and universities.

These programs, however, are not enough for the future will require this diverse population to learn to work together as a society and as citizens of the world. Ethnic and women studies programs help those students that take the courses (usually women and students of color), but do not help those in the dominant culture to move to an understanding of inclusiveness. Even the programs have not been inclusive. Typically, women's studies and Black studies,

. . . have worked as separate programs, resulting in the too-common problem of treating race as if it were one feature of experience, and gender, another. In the next decade the greatest challenge to feminist and black scholars and educators is to transform the curriculum in ways that make the dynamics of race, class, and gender central to students' learning experience(Anderson, 1985, p.63).

This challenge is not limited to feminist or ethnic scholars.

Once again, societal needs are pushing universities to make further changes in the curriculum to meet the needs of a more diverse society in the twenty first century and once again these institutions must meet this challenge and find appropriate ways to respond. In the future, new models must be added to educate all cultures about one another. The ethnic studies and women studies programs provide a needed addition to the curriculum and should not be abolished.

Instead, the curriculum needs to add the experiences of racially diverse individuals and women that have historically been generally confined in separate courses, to **all** courses. This can be accomplished through what is called curriculum infusion or integration.

Curriculum infusion or integration is different from simply adding on a diversity component (i.e. a diversity day, or one film or lecture) where diverse issues are seen as peripheral to the main subject area. Infusing diversity issues in a course means that the course material is an integral part of the entire course. At the university level, a few courses in diversity is also not truly infusion. The goal of infusion is to have every course have diversity issues included so that all students can benefit from multiple perspectives from many different disciplines and courses. As long as students perceive these diverse or multicultural issues as "special," a one day discussion topic, or a one requirement special diversity course that they have to take in order to graduate, they will not value these issues, histories, and experiences as an important part of their education.

Multicultural Curriculum Infusion/Integration:

One of the major drawbacks of ethnic and women's studies programs is that they have not usually included the White dominant population. Society needs to be more accepting of people with different life experiences, and in order for this to happen, everyone must be reeducated. How can this be done? In 1969, Paul Wisdom and Kenneth Shaw recognized how important Black studies was and how the content of the courses needed to reach White students as well. They suggested changing the curriculum for all students but acknowledged how difficult this would be for faculty to consider this approach:

. . . We are treading on extremely dangerous ground
that of academic freedom, when we attempt to tell

a professor what he should teach, and yet a way consistent with traditional academic freedom must be found. The tragedy is not only that black students are being indoctrinated with all-white courses, but that white graduates also leave with one blind eye. It is especially difficult to tell professors that they should be teaching their courses differently, because they are the experts and know their disciplines. Yet they are blind to the fact that they are teaching essentially what they were taught from an exclusively white point of view(p. 358).

The authors recognized that faculty could only teach what they knew and that trying to get them to, 1) realize that they are products of an educational system that has excluded other scholars and perspectives, and 2) that they need to learn and teach from a new perspective, would be a difficult challenge.

Later in 1985, in a report to the Ford Foundation on Afro-American Studies (1985), Nathan Huggins, criticized Black (Afro-American) studies for not having an affect on changing the predominantly White institutions to be more accepting of Black students. He recommended including Afro-American subject matter in core courses in the curriculum to really affect change:

The question, it seems to me, is not whether English departments offer courses in Afro-American literature, but whether works by black authors are taught in courses on American literature. A similar question can be asked of other departments-. . . do those faculties feel a lesser need to include within their courses matter pertaining to the Afro-American experience

because black studies programs exist? . . . conventional departments have not leapt into the field; they have been slow and grudging. Yet it cannot be proven that without Afro-American studies they would have done any better. The need for integration of this subject matter into mainstream courses is great and should be one of the principal tasks in the years ahead (p. 62).

Black and women studies were positive additions to the college curriculum, but to really affect social change, something else needed to be done to share this new knowledge about historically oppressed groups with everyone. Including information about diversity in all courses is the next logical approach.

As universities set objectives to become more accepting of multicultural, populations and perspectives, more pressure is placed on faculty to diversify the curriculum to include more women and racially diverse groups. The issue of academic freedom that Huggins (1985) discussed previously is very much part of the debate. How do you get faculty to change without making them feel that they are being forced to include information that many of them don't know and/or don't want to learn?

One approach is to provide a structured program to assist faculty that want to learn and infuse this new information but don't know how to do it. Many projects are underway at universities across the country to help faculty members learn information about how to diversify their curriculum for their discipline and specifically for the classes that they teach. These projects tend to have several components in common. One of the most important is the need to help faculty make a "paradigm" shift or to change their world view:

This change in world view involves relinquishing the assumption

that there is a pyramid of cultures based on relative value with one's own at the top. The new world view involves the recognition of a diversity of cultures, each with its own uniqueness to be understood and cherished, as well as a mutual responsibility to establish an equitable community for all members (Hunt, et. al., 1992).

There are many ways in which a faculty member can begin the process of changing their world view. John Hunt, et.al. (1992) suggests that faculty must understand that the melting pot theory does not exist in reality. These authors assert that cultural pluralism or multiculturalism must no longer focus on adaptation but on creating a new multicultural standard that includes the contributions of all groups. They believe that one must become fluent in cross-cultural awareness. They encourage faculty to see this as a new opportunity to learn new scholarship on race, gender, and ethnicity in their discipline and to incorporate this knowledge in courses, research, and service. New teaching styles and classroom interaction techniques must also be developed. And most importantly, they feel that the faculty that participate in this endeavor should be appropriately rewarded by the institution.

Betty Schmitz (1992) also talks about faculty needing to, ". . . rethink old paradigms for the study of civilization and cultures and explore ways to connect values and experiences of disparate human societies across time and place" (p.63). She believes that if this occurs, multicultural curriculum will be part of the core curriculum, not just added on, and that this new knowledge will find a "central place" in the academy.

Schmitz also suggests how new teaching methods must be developed and used in the classroom when you are teaching from a multicultural perspective. She uses

ethnic and women studies as models because faculty in these areas have a "history of student-centered teaching and learning" (p. 67). Their teaching strategy is built on taking familiar experiences of the students and developing teaching methods that value the individual student's experience as a base of knowledge to complement or contradict textbooks. It is important to break down hierarchical ways of teaching (lecturing) and teach students how to take responsibility for their own learning. Collaborative learning that emphasizes both the social and intellectual involvement by students and faculty is important. The professor becomes more of a facilitator or "master learning" instead of the expert (p.68).

Cameron McCarthy(1992) suggests that in order for multicultural curriculum integration to be successful faculty must be more involved in the process, and that this discussion must go beyond inclusiveness to a "language of critique" (p. 127). The definitions of multiculturalism, diversity, pluralism, etc. are still evolving and this "language of critique" encourages the continued debate over these definitions and their applicability. Part of the intellectual pursuit of "truth" is to ask questions and to challenge each other to keep asking questions and not to accept or dismiss ideas just because its the popular thing to do.

Helping faculty to incorporate a multicultural perspective into their discipline involves many components. The best way to assist them is for the institution to provide a structure for the faculty member to follow. Much can be learned from the many women studies integration projects that exist across the country. The Ford Foundations Mainstreaming Minority Women's Studies Program supports twelve different programs and research centers that focus on infusing the higher education curriculum with gender issues (including ethnic women). This project includes the following institutions, University of Arizona, UCLA, City University

of New York, Columbia, Duke, George Washington University, Memphis State University, Metropolitan State in Minnesota, University of Oregon, Universidad de Puerto Rico, State University of New York-Albany, and the University of Wisconsin-Madison (Fiol-Matta & Chamberlain, 1994).

These existing projects across the country can provide a structure for faculty and include most of the components discussed above. The Engaging Cultural Legacies Project out of the University of Washington, the previously mentioned Arizona Gender Integration Project (which was one of the first gender integration projects in the country), the Colorado State University Multicultural Curriculum Infusion Project, and over 50 other curriculum integration or infusion projects are now underway (Schmitz, 1992; Aiken, et al., 1988; Schuster & Van Dyke, 1992; MacPhee, 1994). All of these projects have faculty working in groups and attending seminars and discussions, debating the definitions of diversity and multiculturalism and new knowledge and how it all relates to traditional and comfortable ways of teaching and knowing. They usually try to get faculty from across the campus in different disciplines and particularly focus on getting a good percentage of White and male participants. It is usually a six month to one year training and development program and the faculty are asked to change at least one course to be multicultural in nature. Some programs have a long-term evaluation program, others bring in a new group of faculty every year. However the institution chooses to design their program, it is important that a program exists that is supported by the administration of the institution. The faculty need support and encouragement to jump into something that may be scary, time consuming, and life changing, and the institution must support the faculty with time, money, and appreciation.

Developmental model:

The design of any project needs to also consider the learning process of the faculty members involved in the training. James and Cherry Banks (1993) developed a model that suggests that the learning process in multicultural education involves understanding the interrelationship between different types of knowledge. They define the types of knowledge as personal/cultural, popular, mainstream academic (school), and transformative. They argue that the main goal of multicultural education is to help students understand how knowledge is constructed and ". . . how it reflects the social context in which it is created and to enable them [students] to develop the understandings and skills needed to become knowledge builders themselves" (p.12). The key for faculty to feel competent and comfortable infusing diversity into their curriculum is for them to understand that, as faculty, they must also understand how their knowledge was constructed and that they are part of the learning process and not the experts.

William King (1990) and Patricia Hill Collins (1991) suggests that there is a developmental process for faculty as they learn new information or relearn traditional material in their discipline with more of a multicultural context. Both authors discuss how the first level of understanding or knowledge must come from an examination of personal values, beliefs, and knowledge. King calls this the self-knowledge phase of curriculum reconstruction (1990). Collins calls this phase the ". . . investigating the self-defined, subjugated standpoints" which attempts to articulate ". . . subjugated knowledge of subordinated groups" (p. 370-371). Once this is established and a person is able to investigate multiple standpoints, there is a movement to the next phase of development which she defines as;

a second dimension involves decentering dominant

frameworks by using the ideas gained from multiple self-defined, subjugated standpoints to challenge the concepts, paradigms, and epistemologies of knowledge representing elite group interests. The multiplicity of alternative standpoints ultimately decenters the assumed universality of elite white male knowledge (p. 371).

Collins' last dimension in her model for achieving an inclusive curriculum is to be able to take the ideas from multiple standpoints to reconstruct knowledge.

Previous dominant frameworks are treated as one standpoint among many and commonalities among the groups emerge from looking at the differences (1991).

King (1990) begins with the self-knowledge as Collins, but suggests at the next level, an individual must examine the idea of change. Why is it necessary to look at different ways of knowing and doing? Why does a person resist change both in him or herself and in society. If a faculty member does not take the time to question the feelings behind changing their curriculum or teaching techniques, the new approach may not be successful. King's last phase to his model for curriculum reform is for the faculty member to become comfortable with differences. He suggests that the best way to do this is to focus on process, ". . . how we go about something and how means have a way of becoming ends," and less on the product, ". . . How might these ideas be used to shape a model curriculum?" (p. 175). Both King and Collins agree that people generally should start at a place of personal reflection and perspective and self-awareness of what one believes and why, to a place of valuing multiple perspectives. When one can get to this place he or she will be comfortable developing and teaching a more inclusive curriculum.

Banks (1994) adds an additional approach to how people use their knowledge in multicultural education to infuse the curriculum and also argues that it may be developmental. He says that at level one the infusion is usually the contribution approach. This is where the faculty member is comfortable talking about heroes, holidays, and discrete cultural elements about a culture. The second level is called the additive approach and at this level content, concepts, themes and perspectives are added to the curriculum without changing the structure (a diversity day or separate unit). At both level one and two, the approaches do not challenge traditional curriculum. Multicultural perspectives are seen more as an add on to traditional knowledge.

Level three in Bank's model, is called the transformation approach and at this level the "structure of curriculum is changed to enable students to view concepts, issues, events, and themes from the perspective of diverse ethnic and cultural groups"(p. 25). Material is infused throughout the course.

The last level, the social action level, is where individuals make decisions about certain social issues that they have discussed and learned in classes and take some type of action to solve them. Knowledge moves beyond the classroom. It is at this level that faculty become active change agents for social change.

Any professional development project for faculty must include some type of learning process that allows faculty to explore their own knowledge base, where it came from, and if it is legitimate in a more inclusive context. Projects across the country at Arizona (Aiken, et. al.,) and other universities (Schuster and Van Dyne (1992), Schmitz (1992), (Fiol-Matta & Chamberlain, 1994) have included an extensive training program for their faculty that include many of the elements discussed. Infusing or integrating a multicultural perspective in as many courses as

possible across the university campus will lead to a better acceptance and understanding of multicultural perspectives on the campus and in society. The nation is on the threshold of a new decade and the future is uncertain. People can no longer be excluded and ignored because of the color of their skin or because of their gender. There are many challenges ahead and **everyone** needs to be engaged in finding answers and ways for the nation to survive and prosper.

There are faculty and others that question why we need to change anything. Allan Bloom (1987) is a critic of universities changing their curriculum from the traditional classics. Banks (1993) replies to Bloom's and others concerns by explaining that multicultural education is not a movement that is opposed to Western civilization or the classics. He notes that the multicultural movement is a Western movement that grew out of the civil rights movement in the United States. What multicultural education strives to do is to:

. . . demand that the truth about the West be told, that its debt to people of color and women be recognized and included in the curriculum, and that discrepancies between the ideals of freedom and equality and the realities of racism and sexism be taught to students. . . it challenges positivist assumptions about the relationships between values, knowledge, and action . . . [by explaining] that knowledge is position, that it relates to the knower's values and experiences, and that knowledge implies action (p. 2).

It is not the goal of multicultural education to replace traditional knowledge, but to add new perspectives to it.

Another major criticism of including multicultural material into the curriculum is that it will further divide the nation. By highlighting the differences instead of

concentrating on common experiences people become further divided and separate into their distinct cultural groups. This criticism assumes that the nation was or is already united. The nation has always had diverse cultural groups and has always been divided especially along the lines of race, gender, and class (Banks, 1993). Multicultural education attempts to unite the cultures by acknowledging that the differences among individuals is really what cultures have in common and the more people learn about each other the more united everyone will feel. Elizabeth Minnich (1990) responds to this concern by saying:

When people say to me, 'But isn't the point to speak of *humankind*? Shouldn't we drop all the emphasis on women, on different groups of women, on all kinds of men, and get on with learning about and caring for humans?' I say, "That may be a goal, but if we act now as if we have already achieved it, as if all we need do is assert our gender-, race-, or class-blindness, the awful weight of an old, fully developed, very powerful meaning and power system will ensure that in critical ways 'human' will continue to be conflated with 'man,' and 'man' with a particular group of males. *Saying* we are now inclusive cannot make it so. It will take a while to transform what has been developing for millennia (p.179).

Curriculum infusion will not solve all of the social problems and injustices in the world, but it is a good place to begin.

Since curriculum infusion projects are relatively new, there is little research available that assess if the projects are successful. Determining what is "success," and how to evaluate this success once it is defined is the challenge. The traditional ways of evaluating programs (statistics, cost/benefits analysis, etc.) may not be the most appropriate way to evaluate the effectiveness of changing curriculum to basically facilitate social change to better understand, appreciate, and value the diversity in our society that has been ignored, misunderstood, and devalued for so long. One area to begin this evaluation is by examining the impact that these infusion projects have on the faculty involved. Since so much of the emphasis on the projects noted include training for faculty, the change agents, to get them to change their curriculum, assessing how these faculty evaluate success concentrating on their teaching, research, and service is important. This study will attempt to assess how faculty participants evaluate the impact of the Multicultural Curriculum Infusion Project at Colorado State University on their work as teachers, researchers, and community leaders.

CHAPTER THREE

METHODOLOGY

A qualitative methodology was used to evaluate how the faculty participants in the Multicultural Curriculum Infusion Project assess the impact of the project on their teaching, research, and service at Colorado State University. A collection of demographic data, and a deductive and inductive analysis of the data was implemented to address five research questions:

1. How did the project impact their teaching?
2. How did the project impact their research?
3. How did the project impact their service activities?
4. What were other significant impacts that did not fit under the first three categories? (including personal impacts)
5. Were there changes in how faculty perceived these impacts over a four year time period with a specific focus on whether the faculty felt that they were more active and effective change agents after completing the project?

Qualitative Analysis:

Given the desire to assess the impact of the project from the faculty members perspective, a qualitative approach to the study was most appropriate. Michael Patton (1990) says that the first task of qualitative analysis is description.

Qualitative research captures perspectives without predetermining responses and emphasizes lived experience and personal assessments. Patton (1987) also suggests that in qualitative research "detailed attention can be given to nuance, setting, interdependencies, complexities, idiosyncrasies, and context" (p. 17). He says that qualitative research is a creative process that is both a science and an art.

The scientific component is systematic, analytical, rigorous, disciplined, and critical in searching out themes and patterns from the data. It is an art because it "generates new possibilities" through exploration. It encourages the researcher to look beyond the obvious.

The strength in this type of analysis lies in the insight and experience of the researcher who is able to uncover patterns, themes, and categories in a creative way and then make judgments about what is really "significant and meaningful in the data" (Patton, 1990, p.406). The strength of qualitative research is unfortunately also one of its main weaknesses. If the researcher is not skillful, trained, disciplined, and creative, the analysis will not be of good quality.

The Training Manual for the Infusion Project also suggests that qualitative methodology may be the most useful for evaluating the impact of this type of project:

Qualitative approaches are indicated when . . . conducting process evaluations related to changes in teaching methods. . . when raw data are words, as with interviews and documents . . . when one does not have an a prior theory that would generate testable hypotheses, as is the case with exploratory or descriptive research. . . when there are no standardized instruments that can be used as pre- and post-tests, as is the case with assessing changes in discipline-specific knowledge of diversity issues. . . (Baez, et.al., p. 67).

Evaluation Research

Using a qualitative approach, the study was designed to provide evaluation information about the project. Michael Patton (1990) explains that the purpose of

qualitative evaluation research is to "produce findings useful for decision-making and action"(p.432). Rossi and Freeman (1989) define evaluation research as, ". . . the systematic application of social research procedures for assessing the conceptualization, design, implementation, and utility of social intervention programs"(p. 18). This type of research asks the question, is the program or intervention effective? According to the authors, evaluation research can be divided into three different types of evaluation analysis. These types of analysis are:

1. an analysis related to the conceptualization and design of interventions
2. monitoring program implementation
3. assessments of program impact and efficiency (p. 66).

The infusion project is a "social intervention program" at Colorado State University and therefore fits into the third type of analysis mentioned above. This study examined how the participants assessed the project's impact on their responsibilities as faculty. Through the faculty's evaluation of the infusion project, the project administrators can better design the project to be more effective in the future.

Population:

Forty-five full-time and one half-time, tenured or tenured track faculty members at Colorado State University who were involved in the project from 1990-1993 were asked to participate in the study. Twenty-nine faculty agreed to participate either through personal interviews and/or through the use of a survey that was completed spring of 1994 that attempted to evaluate how faculty had used information gained through the project in their infused courses, research, and service activities. Only those faculty that either returned their survey, and/or participated in the project the first year were asked to participate. These faculty

members were contacted by letter and received a follow-up phone call to explain the study and to ask for their participation.

Administrators, community liaisons, and part-time instructors that participated in the project were not included. Those participants that were in the project during the 1993-95 school years were also not included because they had not officially infused a course prior to the time of the survey.

Research Procedures:

A content analysis of the surveys collected from nineteen participants from 1990-1993 (Appendix C) that specifically asked the faculty to respond to how the project impacted their teaching, service, research, and personal lives was completed. This analysis involved examining each of the surveys to gather demographic data and specific information about the numbers and types of courses, research, and service activities that the faculty participated in as a direct result of the project. These surveys were originally collected by the Dean's Office in the College of Applied Human Science and copies were made for the purposes of this study.

A second content analysis was completed from 1) audio taped interviews collected from thirteen of the first year participants of the project (1990-91) between November 1991- January 1992, and from 2) audio taped interviews collected from the first year participants who were interviewed again in March and April of 1995. This analysis involved examining the transcribed tapes to seek responses to the first four research questions listed previously that asked the participants to assess how the project impacted their teaching, research, service, and other activities.

The follow-up interviews conducted in March and April of 1995 with fourteen of the sixteen faculty members that participated the first year (90-91) of the

project was an attempt to address the fifth research question that attempted to determine the long term effects of the project for faculty participants in the areas of their research, teaching, service, and social change activities. The questions that were asked of these faculty three years ago were asked again and their responses were analyzed and compared to the first taped interviews. (Questions are listed in Appendix E.)

Methodological Limitations of Study:

This study is limited to those faculty participants that are teaching at Colorado State University. Three of the faculty members in the original project group have left the university. Only those faculty that participated in the first three years were included because this is the group that completed the project and infused at least one course based on the training that they received through the project.

A major limitation of this study was the inability to generalize the findings to the larger faculty population at Colorado State University. With over 1000 faculty employed by the university, only a small number have participated in this project. Those faculty that have participated in the project volunteered and already had some interest in diversity issues.

The faculty participants are also primarily in the College of Applied Human Sciences. Because the project originated within this College, faculty outside of the College could perceive the project to be only for those faculty that teach and work in human services areas. If the goal is to get as many faculty throughout the university to participate, this perception must be changed.

Another limitation is that this study focuses on faculty and not students. The study is more interested in exploring how faculty evaluate their own experiences in the infusion project. Getting student input is also important and should be accomplished in other research projects.

CHAPTER FOUR

DATA ANALYSIS

Data Analysis:

The research questions addressed by the data analysis included:

1. How did the Multicultural Curriculum Infusion Project impact the faculty participants teaching?
2. How did the project impact their research?
3. How did the project impact their service?
4. What were other impacts that were not anticipated? (Especially personal impacts)
5. Were there changes in how faculty perceived these impacts over a four year time period with a specific focus on whether the faculty felt they were more active and effective change agents after completing the project?

The data analysis focused on three sets of data to address these five research questions. The first set of data included an analysis of the nineteen surveys, collected in 1994, and provided demographic data on the faculty participants, the number and types of courses infused, and the number of research and service activities initiated as a result of the infusion project. The second set of data included the analysis of the thirteen audio tapes from 1990-91, and the third set of data included the analysis of the fourteen audio tapes from 1995. The first four research questions were addressed by analyzing each of these three sets of data separately. Research question #5 was addressed through an analysis comparing the data from the interviews from 1990-91 with the interview data from 1995.

Data Set #1: Surveys:

Survey Demographic Data

Between the years 1990-1993, forty-five individuals participated in the infusion project. Seven individuals were not included in this study because they had either left the university, or were not full or part-time tenured track faculty. The thirty-eight remaining faculty included thirty-four from the College of Applied Human Sciences, two from the College of Liberal Arts, and one each from the College of Business and the College of Agriculture. Each of these individuals was asked by the administrators of the project to complete a survey to assess the various outcomes of the project. The information was synthesized and used as part of a presentation about the project to the State Board of Agriculture, the governing body for the university, in the spring of 1994. Twenty faculty returned the surveys. Of this twenty, one refused to participate in this study. The nineteen surveys were summarized using a summary form (Appendix F) and then compared for demographic data and themes.

The nineteen surveys analyzed included ten males and nine females. Sixteen of the faculty represented departments in the College of Applied Human Sciences, one from the College of Agriculture, and two from the College of Liberal Arts. Nine were in the first cohort group of participants (1990-91), four were in the second group (1991-92), and six were from the 1992-93 group of participants. Seven were assistant professors, 10 were associate professors, and two were full professors. Thirteen of the nineteen were tenured.

Survey Results

All of the respondents infused at least one course. (Titles of courses are not included to protect the confidentiality of the respondents). Because the purpose of the survey was to provide more quantitative information, it was difficult to find

strong themes in the data. A summary of the few themes found addressing teaching, research, service, and other impacts experienced as a direct result of the infusion project, however, were as follows:

Research Question #1: How did the project impact teaching?

The goal of the Multicultural Infusion Project is to impact teaching. Faculty are required to infuse at least one of their courses and provide a syllabus to show how diversity issues are taught in the course. All faculty that completed the survey also provided a syllabus and outlined the changes made in the course.

The strongest theme revealed the variety of ways that the courses were infused. Most faculty included some type of assignment that required their students to deal with cultural issues or backgrounds either through class exercises or interview assignments outside of the university. Depending on the courses, some faculty were able to easily include diversity issues within the curriculum. Those faculty in more data specific courses that included more math and process oriented activities, it was more difficult for them to truly infuse specific course material. In those cases, the faculty tried to use more examples that included diverse individuals or situations, and also tried to change the classroom environment to be more supportive to all students (particularly in the area of learning styles, disabilities, etc.)

It was also interesting to note, that several faculty did not truly infuse, as defined earlier. Instead of including multicultural issues as a part of the entire course, they added a section on diversity as part of the course. They explained that since this material is so new to their students, they needed to focus specifically and highlight how diversity impacts their discipline.

Interweaving the issues within the course would not have been effective because students would not have understood what was going on. The information would have been lost. Their hope is to eventually infuse more as their students become more comfortable with this new information.

Other themes concerning the impact on teaching expressed by the faculty included feeling more competent and confident dealing with multicultural issues in the classroom. Two faculty participants, however, expressed concern that some students did not like the infusion of diverse issues and became angry. They questioned whether the project adequately prepared faculty for dealing with student anger and with tools to know how to effectively handle tense situations in the classroom.

The major disadvantage of the survey data is that it asked faculty to share and what they did, but did not allow for any probing of why they did what they did and how they really felt about it. The project, however, did impact teaching by asking the faculty involved to infuse at least one of their courses.

Research Question #2: How did the project impact research?

Since participants were asked to list research projects, themes did not emerge. The number of research projects, grants, presentations, and published articles, however, are indications that the project did impact this area for many of the participants. Seventeen new research projects were started by ten faculty participants (several are involved in more than one project). Six professional presentations were made at national and international professional conferences.

Nine grant proposals were submitted and eight were accepted and funded. Seven articles have been published as a direct result of the infusion project.

For faculty on tenured track especially, the opportunity to increase their research and publishing was greatly aided by their participation in this project.

Research Question #3: How did the project impact service?

Again, themes did not emerge from this data. Listing the number of faculty involved in service activities, and the type of activities that they listed illustrated that there was an impact on the community and on many of the participants. This is especially important because after the first year of the project, faculty were not required to do a service activity. The ten faculty that responded to this question began these service activities after participating in the project.

These ten faculty have been involved in various service activities involving:

<u>Type of Service</u>	<u>Number of faculty participating</u>
*committees (on and off campus)	3
* mentoring programs	2
*trainers (infusion project)	6
* professional curriculum review committees	1
*advocacy organizations	2
*presentations (campus and community)	1
*community organizations	3
*training activities	1

Again, many faculty are involved in more than one service activity.

Research Question #4: What were other significant impacts of the project?

Faculty were asked to list the personal and professional (other than research) outcomes of the project. Thirteen faculty responded and three themes emerged from these two questions.

*Collaboration among faculty both within departments, and between departments and Colleges:

The opportunity to work with other faculty was a very important impact of the project for most of the faculty. The sharing of resources, and the ability to talk about sensitive issues with individuals from different perspectives and disciplines was a good learning experience for everyone.

Several faculty commented:

"As a direct result of the diversity project I find myself talking with many other people in a wide variety of academic and professional areas. Students are exposed to a wider variety of perspectives as a result. In many large universities, faculty often tend to be discipline bound. This project has broken down some of those artificial barriers to the benefit of students."

"I fully support the diversity project. I gained a lot from the experience. The project provided a context within which people from a variety of perspectives could systematically interact with each other. The project has been helpful to students, faculty, and staff. The experience was also fun. I believe the project was a success. Don't be too hard on yourself if you can't demonstrate conclusively massive changes in students and/or faculty.

Social change occurs slowly! Thanks again for the experience."

*Better Awareness, appreciation, and understanding of diversity issues:

Faculty discussed how the training providing by the project helped them to better understand diversity issues. They were able to debate issues around diversity and multiculturalism and how these issues affect their

professional and personal lives. Some faculty discovered that they needed to infuse other courses and that they basically viewed the world differently after participating in the project.

"I've come to a personal perspective on how diversity issues should best be handled in the curriculum. In addition, I've become more aware of the relevance of diverse consideration in virtually all aspects of my professional life and many of my personal life."

*Personal development:

Personal growth as a result of this project had a major impact on the faculty participants. Most did not enter into the project with the expectation that they would be changed from the experience, but many noted that this personal development was perhaps the most significant impact of the project. Faculty shared how they were more aware and sensitive to other ethnic and racial groups, how they had a better understanding of prejudice and their own personal biases.

". . . more aware of own cultural heritage and importance in my life."

" Good investment of my time."

" The project was an energizing experience."

"Our disciplines differ, commitment to a common theme for enrichment of our courses and ourselves has given us a central purpose in our own development."

"Fantastic: working on the infusion project has given me a feeling of contentment-feeling fantastic!"

"I now project a healthier, more diverse, and accepting demeanor."

Two faculty members expressed personal perspectives from the project that were not as positive. It is interesting to note that both of these faculty members are from the more technical disciplines. They said:

"I've gained an increased conviction that emphasizing difference drives us apart, not together."

"Helped me understand that sheer color means entirely too much to too many people."

Only two faculty expressed this concern, but as the project reaches out to faculty in the more technical areas, it will be important to make certain that the information is relevant and helps faculty understand how these issues affects them and their students.

The survey data, overall, was overwhelmingly supportive of the infusion project and documented specific areas where the project has resulted in both professional and personal development for the faculty involved.

Data Set #2 & #3: Interviews

Interview Data

To document further the impact of the infusion project on the faculty participants, from their perspective, interviews were conducted. The first interviews were conducted between November 1991 and January 1992 with the faculty participants from the first year of the project. These faculty participated in the year long training during the school year 1990-91 and infused a course the fall of 1991 or spring of 1992. These interviews were conducted by a representative of the Applied Human Sciences Dean's Office, Dr. Bonnie Titley. Each interview was done in person and took approximately one hour to complete.

I did the follow-up interviews with these participants was conducted again in March and April of 1995. Many of the questions asked in 1991-92 were repeated in 1995 to determine if there was a change in how these faculty members assessed their experience from the project after four years of infusing. Each interview took 45 minutes to one hour. Both sets of interviews were audio taped and transcribed for analysis.

The transcribed text from the audio tapes were analyzed and coded. Each sentence of each interview was initially coded **T** for **teaching**, **R** for **research**, or **S** for **service** depending on what the participant was discussing or describing. This deductive method of coding answered the research questions of how the project impacted the faculty participant's teaching, research, and service. Each interview was also coded with a **O** for **other**, indicating those ideas, statements, etc. that did not necessarily fit teaching, service, or research but discussed other impacts of the project from the participants' perspective. This inductive approach towards the data allowed the participants to speak for themselves and allowed patterns and themes to emerge that were not necessarily predicted beforehand.

After this initial coding of each interview, the line by line coding was synthesized into broader and more abstract categories (called Level II coding) based on the information given by the respondents. (For example, if a respondent commented on teaching approaches, the comment was coded under teaching. Then all comments under teaching were analyzed and combined under broader categories that more than one participant addressed.) A list of these broader categories under **teaching**, **research**, **service** and **other**, and the number of individual responses from each participant under these categories are listed in Appendix G (data from 1990-91) and Appendix H (data from 1995).

This broader look at the data was then examined to find emerging patterns/themes that answered the research questions and that produced other themes that were not necessarily anticipated. These thematic patterns, called Level III coding, was a result of doing a cross-case analysis (concentrating on the themes across cases and not analyzing the data case by case). This type of analysis, recommended by qualitative researchers, is also referred to as the constant comparative method of analysis. This method constantly compares concepts with concepts and themes with themes to lead to a better understanding of the data. This constant comparative method provides a way for all three coding approaches to come together (Glaser, 1978).

In this study, the interview data was first coded to address research questions 1-4, assessing how the project impacted the faculty's teaching, service, research, and other impacts as described by the participants. The presentation of the data will be provided at the Level III coding stage where themes and patterns emerged from the Level II categorizing of the data (Appendices G and H). The 1990-91 data is presented first, followed by the 1995 data. Direct quotes will be used, when appropriate, to express the data in the participant's voice.

Interview Data 1990-91

Research Question #1: How did the project impact teaching?

Three major themes emerged from Level II coding of categories in the teaching area. These included:

1. importance of introducing diversity issues in the curriculum
2. teaching impacts: content, delivery, and classroom environment
3. fears and concerns about infusion

Each of these themes were examined more closely:

1. The importance of introducing diversity issues in the curriculum:

Faculty talked about how diversity issues would fit well into their course; how it was valuable for students to learn this material; and how it would increase student sensitivity. They expressed that diversity issues were part of the diverse and global world that students were going to be entering upon graduation and therefore it was a necessity to provide diversity and multicultural information to their students in their respective fields of study. Comments included:

" . . . I don't see how you cannot build it in. I mean it just seems responsible. I think the way it gets built in is not always explicit in terms of real overt discussions of diversity, but throughout my courses now, everything I teach include people who are different than white Anglo Saxon Protestant 'subjects" (#2, p. 4).

"The reason I became involved in the project I guess is because I care very much about my students, and I care very much about those students they are going to be teaching, and I want them to be prepared for what eventually they may come in contact with" (#10-p.2).

Providing a forum to present and discuss diversity issues within the classroom is crucial. To continue to ignore different perspectives, experiences, and populations does not prepare students for a new reality in the working world. These faculty recognized that if these issues are to be seen as important to students, they must become a central part to what they teach in the classroom.

2. Teaching impacts: content, delivery, and classroom environment:

The faculty participants overwhelmingly appreciated the opportunity to come together to talk about teaching, both content and delivery. Although the project targeted changing the curriculum of a course, it was quickly discovered that infusion was more than just simply changing the content of the course. Infusion also included examining teaching and learning styles and approaches, and the importance of creating a safe classroom environment to discuss and debate controversial and sometimes sensitive issues.

" Like, I now, I never did this before, but I now announce to all my classes certain things like, 'if anybody here has a learning disability, I would encourage you to come and talk with me sometime during my office hours or set up some time that we can discuss your special needs.' Or if anybody else has any certain special needs like that. I never used to do that before, but somebody in our group had mentioned they do that, and boy that's neat, ya know" (#1, p.7).

"Uh, I think, the most useful insights came from the minorities on the panel when they'd set up scenarios about what happens if somebody makes a bigoted remark what are we suppose to do? And to hear it from their perspective, ya know, how they would react to that situation or how they would like the professor to react to that situation. It was usually because it wasn't black and white as to what you would do, but the thing that came through to me was that just don't ignore it, just don't try to ignore these types of

situations. You have to do something, and what you do might not be the most appropriate but from the minorities perspective, they wanted to see the professor at least acknowledge that there was an issue there or try to address it in some way. And they're so used to the white majority in the teaching position and just ignoring all those situations. So, even if we're not minorities ourselves but the fact that we're making an attempt to address some of these issues would be appreciated. So that kind of gave me enough courage to try some things in the classroom" (#7, p.2).

The project increased faculty sensitivity to all students in the classroom. Many of the faculty had not even considered the importance of the classroom environment and how that environment influenced a student's ability to learn. Discussions about other approaches to teaching besides the traditional lecture style (cooperative learning, community projects, testing procedures, etc.) were presented and discussed. Since the majority of the younger faculty taught classes with over one hundred students, much of the discussion focused on how to present information and create a safe and intellectually stimulating environment for a course with a large student enrollment. This continues to be a challenge for faculty who want to utilize other teaching approaches in their courses.

3. Fears and concerns expressed as a result of infusing diversity into the classroom:

This theme had the largest number of categories as faculty expressed many anxieties, concerns, and fears about what might happen when they infused their courses. Some faculty described how the project helped to give them the confidence and support to try it out, but others were still not sure how they would handle potentially tense situations in the classroom.

Others wondered how they would infuse diversity content in an already full course. (This was referred to as the full-bucket problem). What do you leave out to include diversity information? There was also a big concern about not wanting to offend diverse students in the class if the faculty member brought the topic up and did not present the information well. There were questions about how White students would react and if they didn't see the point of the infusion, would they hurt the faculty member's evaluation record? The traditional model of professor knowing it all, being the expert, was directly challenged by this project. Can a faculty member present information in class that he or she feels is important without fully understanding the information or issues him or herself? These issues were expressed very strongly by most of the participants.

"I was the one that always talked about the full bucket, ya know, because we have so much. . . I wanted to see how we could add this whole topic area without throwing something else out" (#1-p.1).

"Minority students in the classroom might feel put on the spot having to discuss these kinds of issues when it makes them feel too conspicuous in the classroom. . . On the other hand, I heard feedback from another participant that when she implemented something multicultural in her classroom, she was criticized for not doing enough, because I guess she didn't give equal attention to all of the possible minority racial groups. . . maybe a lot of students who are white, middle class enjoy things the way they are. They don't want the boat rocked. They are comfortable with things the way they are" (#6, p.4).

"So first off I think the risk is you have to look at yourself in a mirror and that's a bit risky and that's tough for us to take. . . we're taking a risk because we're going into new ground and we don't know what we're going to find there. We don't know what our students what kind of baggage their bringing into the classroom . . . You expose yourself in front of a class. . . that's scary as an instructor" (#1, p.3).

Because the faculty had not (or were just beginning) to teach their infused course, there was still a great deal of anticipation and worry about how introducing this diverse material would be accepted by students. Philosophically and ethically they believed that it should be done, but many felt that they needed more assurance and more specific classroom tools before actually teaching it. One of the criticisms of the training included a desire to have more "nuts and bolts" about teaching strategies and classroom management techniques. More information about this was added to later infusion projects.

Research Question #2: How did the project impact research?

The project did not significantly impact the research activities of the faculty participants that first year. Three faculty were already doing research with diverse populations (gender study and work with Black Americans and Hispanics). Two themes, however, did emerge from the data.

1. Increased awareness and comfort with diverse populations:

The three faculty that were already involved in research with diverse populations reported that the project made them more aware and comfortable working with these populations. They were more sensitive to their own biases and interpretations than before.

2. Stimulation of ideas for collaboration within and across disciplines:

Several faculty talked about the project stimulating ideas for future collaborative research across disciplines.

"Actually, I came up with some ideas for some collaborative research. There really in the incubation stage and I really haven't come up with anything specific. But I think there's opportunity out there. We're a college of applied human sciences that has tremendous breadth of areas of experience, and I think that it's amazing what we could do with one another if we truly learn. And this at least gave me the opportunity to meet people from different areas" (#11, p.11).

Because the project was only in its first year, and the emphasis was on teaching, the research component was not stressed. The faculty, for the most part, were not focused on how their research could be affected by the project. Only those few faculty that were already doing research with diverse populations could see the benefits of the infusion training in this area.

Research Question #3: How did the project impact service?

The responses to the service impact of the project was also sparsely addressed by the participants. Only five participants referred to service activities and these included work on university committees, advising, and community work. The first year participants were also required to complete a summer experience in a diverse work setting. Several of the participants referred to this experience as positive.

"Um, it was a very beneficial experience because I was able to interact directly with this minority group . . . I've never felt so welcomed and so needed and so appreciated in my whole life. It was a wonderful summer" (#6, p.6).

Because of few comments in the service area, there was not enough data to pull out themes for analysis. It is interesting, however, to note that service project was required for every participant that first year. They were asked to complete the project during the summer. Given that all participants had this experience, only a few found it important enough to comment on it. The limited time during the summer, and the forced activity lessened impact of the service activities for many of the participants. Those faculty that had a service activity that directly related to their teaching or personal interest had the most positive experiences. Because the service activity was not significant for the majority of the participants, it was not included as a requirement for the project after the first year.

Research Questions # 4: What were other significant impacts of the project?

Many comments made by the faculty either did not fit into the teaching, service, or research categories, or were comments that impacted all three areas. Four thematic areas emerged:

1. Faculty interaction and support
2. Self-awareness and personal growth
3. Strategies for evaluating the success of the project
4. Definition of diversity

1. Faculty interaction and support:

This theme was very strongly supported by **all** of the participants of the project. This first group developed such a bond that they continued to meet as a group after the formal part of the infusion project was over. Faculty expressed how crucial it was for a safe environment to be provided during training where they felt comfortable sharing their fears and asking sensitive questions. The group provided strong support

for one another around diversity issues and many established relationships with faculty outside of their department. They talked about how valuable it was for them to meet and learn from other faculty from different disciplines.

" . . . when it came to the nuts and bolts of teaching it, I think people all of a sudden felt a little less certain and needed more guidance or suggestions on how to actually teach in the classroom. And I think it was also an interest in okay, what are other people doing and how might I benefit from the wisdom of their experience. . . (#5, p.5-6).

" . . . as far as meeting as a group is concerned, I think you are searching for answers and new ways and sharing your experiences with somebody else and theirs with you . . . it's just a current ongoing thing that's important right now on university campuses, so it's something you want to be a part of" (#9, p.10).

They noted how they felt a close identity with each other because they were "all in the same in boat." This was especially important in the relationship between the participants and the facilitators.

"Well, it was nice to have everyone struggling with the issue. You wouldn't have gotten involved in the project unless you had some concern, but in spite of that, and some of the people were much more experience teachers than I was, or much more experienced in the university setting and that, we were all struggling at different stages with how are we going to present this type of issue, what's our goal to change attitudes, is it just to make students aware? And

the minority facilitators were also struggling with it. What was the best approach? So, the fact that we were groping but all had good intentions. Again, it helped kind of give me the confidence to proceed because you know, it wasn't like here's this certain way you're suppose to do it, and I wouldn't be getting to that point for a long time. But like we were all somewhere on the road to try to make it an effective part of our classroom presentations" (#7, p. 3). "I guess, one specific thing that I learned with this group was that a lot of us were coming from the same lack of knowledge perspective. When I first got into the group, I thought 'oh, gee, I'm going to be the only one who doesn't really know what's going on,' and it was enlightening that a lot of people were not doing this in the classroom already. And that was very informative for me and it also made me feel as though, okay, I'm not in the dark ages. And also learning from the other people as we went along, learning what the other people were thinking about, and where they were coming from" (#11, p.1).

Shared resources, both materials and ideas, collaboration and networking across disciplines, and the deep level of commitment to diversity issues, were also noted as important components of the project that brought faculty together.

"The other thing that I think was very helpful was not particularly so much sometimes the greater group, but that I had a group within my own faculty who were committed to the same direction. So that was kind of a day to day we'd find things to chat in the hall, we

teach sequential courses so what one was doing in another class would directly affect the other. So that collegiality came within our discipline and common cause and common commitment" (#4, p. 2).

2. Self-awareness and personal growth:

Faculty talked about how the project met their personal need to learn more about diversity and multiculturalism, and to learn more about themselves. The comments were divided into three main areas:

* Increased sensitivity to diverse issues and people:

"I'm certainly much more aware . . . that a lot of messages we give as educators and professionals, even unintentionally, have a hidden message of indifference or fear. I would certainly not say, gee, I can now see it from the minorities perspective, I certainly don't do that, but I think there's at least a window or a little door, a crack in the door that I'm maybe a little bit more aware when I say certain things or do certain things how that might be perceived by - and not just minority- maybe a little more aware of just the undergraduates. That certain things might be, they might just take more offense at it than what's intended, like some flippant remark here or there, could really hurt someone's feelings even though it was not intended that way. So, I think it's made me a little bit more generally sensitive to it, other people's feelings and perceptions" (#7-p.10).

"I think that it has just reinforced my feelings, my sensitivity, or perhaps the commonality of all people first of all. That we have so

many common elements. That's what we need to latch on to" (#10, p.4).

"I think that I've become more sensitive too. When I hear jokes, when I hear somebody say something so narrow, it just disturbs me much more. I mean, not to say that it didn't used to disturb me, but I am so much more aware when somebody states something that is insensitive, stereotypical, and stupid. And I've just become more aware of that. And I've also become aware of when I'm starting to think that way. Every once in a while I'll get into a mode in which I start stereotyping and thinking of people in a particular manner, and I'm much more aware and stop" (#11, p.10).

*More awareness of their own prejudices and how this awareness, along with an increased knowledge of diversity issues, made them "better" human beings:

". . . first off, it [project] would expose any prejudice that you personally would have. So part of what I did that happened to all of us, I know it happened to me, is it's almost a cleansing type of thing. You have to look at yourself and see how you view the world and what terms you use" (#1, p.3).

"I'm a better person for having gone through this. I think it will benefit not only my class and our students and their ability to cope with multicultural situations in the future, but I think it certainly benefited me for what I will run into in other aspects of life besides the students I deal with and the class that I teach. . . I see some needs better. . . I feel that 'other' is not such an unknown now (#6, p.8).

"I think that is a life-long gift that we've acquired. I don't think it will fleet, I don't think it will be gone. I truly feel it's a life-long gift. . . There's emotions that I have about it [this project] that I don't know how to talk about because I don't know how to put them into words. I just sense that it has made a tremendous difference in who I am and how I will work and the person I will be. And I don't know how to put that into words" (#8, p.10).

* More understanding of different points of view:

"I don't think until you sort of walk in the other person's shoes that you really know what it's all about. I think what's important is to open up the discussion and open up the recognition, and be willing to understand a different view of the world, and that view as different as it may be from your own isn't right or wrong, it's just plain old different" (#2, p.4).

These personal growth experiences were powerful and had the most meaningful impact on the faculty participants.

3. Strategies for evaluating the project:

The faculty struggled with how to best evaluate the success of the infusion project. It was interesting that most of the faculty interviewed struggled with providing specific strategies for evaluating the project. They felt that it was crucial to document the success of the project and to get student input, but had few suggestions for doing so. How do you evaluate a project that has so many components and that is really the beginning of a long-term process?

"Hum. Well, the only thing I can do is evaluate it for myself. Even the student evaluations are not very valid. The students' perceptions, at times, and how they feel about things, are usually clouded. I mean, if you would ask a student five years from now, they'd have a different opinion. I just mean, what are the valuable things that students take away? That's a tough one to call so how do you evaluate what you're doing?" (#1, p.8)

". . . the danger in quantification of evaluation is that that's the easiest thing to do and therefore, you tend to evaluate things by numbers, and miss an awful lot of other stuff, the richness. Ya know, it seems to me that this process that we're engaged in and your interviews with the faculty is another way to begin to evaluate. It's a more qualitative way, but it seems to me that the only way to really deal with what essentially became a process is through qualitative evaluation. Through people describing their experiences, and analyzing of the process they went through. I think another measure for me will be how this eventually impacts not only the classroom but also the research and scholarship of the faculty members involved" (#3-p. 8).

Understanding how the project impacted the faculty involved was seen as a crucial component of evaluating the project. A qualitative evaluation methodology was also suggested by several faculty. They also suggested using a variety of methods to evaluate the project including student evaluations, assessments for infused courses, and faculty assessments.

4. Definition of diversity:

Although the purpose of the grant for this infusion project focused on ethnic and racial diversity, the faculty quickly found that when they started to learn about diversity issues, the definition of diversity became much more inclusive. This was a significant revelation that everyone noted:

"I think more broadly in terms of diversity, in terms of diverse experiences and attitudes not just skin color" (#5, p.8).

"I gained some awareness around issues of international diversity and domestic kinds of diversity. I think I began to also include 'poor' in my definition of diversity, as well as ethnic diversity or gender diversity or sexual preference diversity or disability diversity. . .it got focused yet expanded at the same time (#2, p.8-9).

Research Question #5: Were the participants more active and effective change agents after completing the project?

Faculty described how the project helped them to become more of an advocate for diversity issues in all parts of their life. They no longer were comfortable being silent when they felt that some type of action needed to take place to correct injustices and discrimination. The project gave them resources and courage to confront these issues, especially in the classroom, more directly. Faculty also talked about how this project can help to facilitate social change to help society become more inclusive of diversity and how they, as change agents, can facilitate this change.

"It's the positive approach, and I think that's what we've got to have. And I think that as we go into our classrooms that we have somewhat of a captive audience. That we've got to in some way

instill that into our students that we're talking to, and then when we make a difference with our students, we're going to make a difference in a wider range of areas" (#10, p. 6).

"I'm ultimately committed to that notion of how can we make college education really contribute to society. I know I have a lofty goal in life, but that's where I am" (#12, p.9).

"People just aren't getting along, so how we gonna get at that? Education is the way, see. It's gotta start from us, I believe. See, where's the impact here? I go through this and I, to a small extent, become more educated in this area, and then what do I do? I pass that on to my students. Who are my students? My students happen to be future teachers. They're gonna go out now in a school and look how many kinds they're going to impact. And I think other professions as well to some extent there's a trickle down effect that may be not quite as large but substantial. . . I mean, if we are truly teachers in higher education, then we have to broaden our scope and continually seek to broaden our scope of the world and other cultures, and how people interact, and be sensitive to the needs of people. And I mean this for professors of all ethnic backgrounds, not just whites, but people who are black have to be more sensitive to what it is to be like when you're white, or men and women, the whole gamut. The more we as people can be more sensitive to each other, I think the better it is" (#1, p.11-12).

Although several faculty were ready to become more active change agents, many of the faculty felt that they were not yet ready to become active advocates

for diversity and multiculturalism. They were still becoming comfortable with this new information. Most of them were now more aware of situations that were racist or sexist, but still did not perceive that they had the tools to confront this behavior in an effective way.

Summary of interview data, 1990-91:

After completing the first year of the project, all of the faculty participants felt that the project had a powerful influence on their lives. Their teaching was impacted the most because the focus of the project was primarily on changing the content of one of their courses. The most significant impact, however, was how the project impacted other components of their lives. As several participants expressed, it literally changed their lives. Their world view was expanded and they had not anticipated this when volunteering for the project. Everyone was pleased and felt that they were better teachers after participating.

Anticipation and fear was a very strong theme for almost every participant because when the interviews were done, most had not infused their targeted classes. Despite their fears, however, they all agreed that curriculum infusion was important and necessary and they were ready and willing to give it a try.

Interview Data 1995

Research Question #1: How did the project impact teaching?

The emerging themes from the 1995 follow-up interviews with the first participants of the Multicultural Curriculum Infusion Project (1990-91) describing the impact of this project on their teaching, four years later, was divided into four areas:

1. Importance of presenting diverse information to students
2. Unfounded fears and concerns

3. Teaching approaches

4. Evaluation strategies

Each theme was analyzed in more detail.

1. Importance of presenting diverse information to students:

Faculty noted two main reasons for participating in the project as it related to their teaching responsibilities, they wanted to improve their courses and they wanted to stretch themselves and their students. Infusing their courses with more diverse material would better prepare their students for the "real" world, and provide help them, as teachers, become more knowledgeable and current in their discipline. They also liked the idea of learning new material with their students.

"It sounded really appropriate. I was at the time trying to do some things in the classes that I was teaching that were stretching myself and the students a little bit, but I felt like I was kind of, well, wasn't real informed I guess. I was kind of doing it on my own. So it was a chance to find a way to do this a little more legitimately and get some more help with that. It was real interesting to me" (#2, p.1).

"It was necessary, especially [in the field]. . . I like teaching, and it was an opportunity to develop teaching skills" (#5, p. 1).

Other faculty spoke about the need to "enrich" classes, to challenge students, and the desire for them to do something new and exciting as other reasons for infusing their courses.

2. Unfounded Fears/Concerns:

The number of fears expressed were far less than before because after four years of infusing their course(s), the faculty were much more comfortable teaching multicultural material and handling potential

uncomfortable situations in the classroom. Having infused for a number of years, many found that the fears and concerns that they had when they began the project were not warranted. Everyone had an overall positive experience infusing their courses. The concerns of balancing content, still not feeling like they know enough, always being concerned about being sensitive to students, and some student resistance continued to be challenges.

"And the struggle of ya know that old full bucket that always bothered me. I mean I had so much stuff to talk about in my classes, and now it's more materials, but it's a balance because what you can do is - first off, it's what value you put on materials. . . As I learned more I learned to value this, and this value I then placed on students. I mean, we can say all we want that the college courses should not be subjective, they should be more informative, and professors shouldn't really put their values on. . . well, that's baloney because I pick course material. It's my course. I decide what I'm going to put in it; and if I value something, I'm gonna put it in there. And if I want to , if I value it, I'm gonna emphasize it and test on it and whatever. So, I think, it's a struggle with finding the right way of doing it, how much and what it is you want to put there" (#1, p.2).

"I really haven't thought too terribly much about risks. I guess just confronting the fact that I do stupid things and that I need to be aware that I can't say stupid things. I need to be conscious of what I'm saying and aware of other people and their feelings. I'm not a

real PC kind of person, but I do have to be sensitive and knowledgeable" (#11, p.1).

A couple of faculty expressed concerns about what they should do next. After infusing courses and changing teaching strategies, they wondered how to continue to improve and grow in their understanding and commitment to diversity.

"I've kind of hit a little bit of a road block in the course. I've gotten to this and I think it's good, but a little bit further would be much better" (#7, p.8).

3. Teaching Approaches:

Through the project, all faculty noted that they had infused other courses that they taught. The most prevalent comments, however, focused on how the project affected their teaching philosophy and style (content and delivery).

"That was probably one of the most valuable things I learned. I think in some ways probably a better way to listen to other students' perspectives and experiences in a way that my little judgment piece wasn't running quite so fast. I think I've learned that it's sort of inevitable that people will judge or evaluate based on experience, but I think it's let me let go of stuff I used to think was really right, really correct, and I don't think so any more" (#2, p. 1).

"I think the other insight that I think myself and talking with others is that the experience changed our curriculum but also changed us. And that's powerful" (#4, p. 1).

"I've gotten more comfortable about trying to present an array of

perspectives. There is no single right answer here, but it's important for you to go through the experience of wrestling with these ideas" (#5, p.3).

Faculty also presented specific ideas for ways to approach multicultural infusion in the classroom. Several faculty suggested that the topic be "eased in to" by talking about diversity issues that may not be as controversial or sensitive (gender issues, cultural differences, etc). Others provided additional ideas for effective ways to infuse courses.

"I began to realize well it may not be clear for the students, unless I make explicit connections to other kinds of differences, and now I'm very conscious and I was right, as I make these connections for students in that particular area, I've come to realize that when I didn't make that explicit, they didn't get it. . . So I mean unless you draw those very explicit examples, they don't get it, they don't get it" (#3, p. 2-3).

"If you want to teach diversity issues, ya know I'm not sure that's a term I particularly prefer, but just reading about it or talking about it is not enough. You have to if you really want to get a feel for other cultures or other populations you really have to get involved, and there's levels of course. But I was thinking, while the course isn't going to correct all the problems, it might increase the awareness that people would be willing to take that next step. And I think I got an insight into the way other cultures think, but at least opened my eyes to some possibilities, some reasons why some people might be really angry or might interpret something completely different that I would" (#7, p. 1).

"How important is it for us to look and see what we're teaching? And not necessarily change what we're teaching. I mean, it's not going to be effective if you just have one week of diversity, but that's what the infusion is, that you work it throughout and that it benefits not only us who teach but also the students that might have a better understanding of what's going on" (#10, p.4).

After four years of infusing, the participants were much more comfortable and confident. When interviewing the faculty there was a sense of excitement about the new things that they had used in their classes. There was also a sense of accomplishment and a desire to share their experiences and ideas with others.

4. Evaluation strategies:

Even after four years, every faculty participant still noted how difficult it was to evaluate the success or effectiveness of the infusion project. They were unsure of specific strategies but all agreed that a qualitative approach should be used. It was also suggested that the long term effects of the project need to be evaluated in some way (perhaps by interviewing alumni that were students in infused courses.) One of the difficulties of evaluating this project, expressed by the faculty, was that if courses were infused well, students will not always recognize that diversity was a component of the course. These students may not always understand why diversity and multicultural issues are essential to their education until they are out working in their professions with diverse individuals.

"I don't think a quantitative survey is going to do it. I really think it's going to have to be qualitative. . . This is something that you're

planting a seed in some of these courses. It may be that we have so many people doing it now the seed is getting watered frequently at CSU. But I think it's something that down the road is when it really sees the fruition or whatever" (#7, p. 4).

". . . the real academic challenge is to move to synthetic learning for the students. So, infusing is only the first piece because I can always spout off facts, but how do students incorporate the constructs, the frame works and ideas to use them?" (#12, p. 3).

"I know people need feedback. But because it seems to me like a lot of the good things like that happen afterwards and it's hard to measure. . . I think in the teaching profession, not only teaching children but teaching adults, there's a lot of long-term effect that is not measurable. So my answer is I don't know how you do it" (#14b, p.3).

"And I don't think it's really possible to drastically change people over the course of one semester anyway. So that's tough, because that would be nice, that would make it easy to evaluate. . . As far as students taking part in our courses, I think it's a long-range deal. Ya know, if they get it coming in my course and your course and everybody's else's course, then hopefully there will be an attitudinal change that's very important. But also the knowledge part is the most important - through knowledge comes change" (#1, p. 4).

Research Question #3: How did the project impact research?

The research component was greatly effected after four years of infusing. Eleven of the thirteen faculty participants were excited about the research opportunities they were involved in as a result of the project. As faculty became

more comfortable with the material, they were able to see new possibilities for research. The presentation, publication, and grant opportunities that evolved from the project and the new research ideas stimulated from the project emerged as the two main themes in the research area.

*Presentations, publication, and grant opportunities:

Six faculty noted how they have presented professional papers at national and international conferences on work that they have done either through the infusion process in their classrooms, or through other research about diverse populations that they now participate in.

"I've been successful at incorporating this into research. We had a presentation that was last week at our national conference and I got an article scheduled to come out like fall or winter in the Journal of _____ on the infusion. So, I mean, that's feather.

There's some insight that there's a whole area of research out there that really needs to be tapped" (#1, p.1).

"In research, it's been fairly impactful. The articles I've written, the evaluations I've done have been primarily with diverse groups, and I feel more comfortable writing about them. . . I'm a lot more attuned to sampling issues. I was before, but I've become a lot more sensitive" (#5, p.7).

*New research ideas

Others talked about how the project stimulated new ideas for research that they still plan to pursue in the future.

"And I think I've gotten interested, and really like this idea of looking more - I don't know if I'll adopt it as a research project -

but looking more at the influence cultures have brought us, to things that we think are so American, ya know. I have a feeling that there's not much that's all American" (#8, p.8).

"In terms of research, I've never been a big producer of research and articles and so forth, but certainly, it's taken a while, but I think I'm at the point where I've got a lot of research ideas. One of the things I'm going to negotiate with my department chair, I want to do those, so I'm going to negotiate some time next year to begin to try to do those" (#3, p.9).

Research Question #3: How did the project impact service:

The service activities that were most impacted by the project included advising, involvement in minority support programs on campus, and membership on community committees, boards, and organizations. Faculty specifically discussed how they became involved in service, or improved their performance in their service activities, after participating in the infusion project. No specific themes emerged, but faculty felt that specifically those activities that involved students were greatly enhanced by participating in the project.

". . . this is less about multicultural infusion in some ways than it is about working effectively with students as advisors and the classroom" (#5, p.6).

Some faculty had a difficult time separating service from other parts of their job responsibilities.

". . . teaching and advising, it's trying to become aware of - we can never lose our humanitarianism when you deal with people at the college/university level, and it's trying to realize that people have needs.

Things like being more accepting of individual differences, or willing to listen to people, or trying to listen, not just talk. Trying to get discussions going in classes and outside of classes more. And that pervades teaching and research, I think, I mean **advising**. Ya know, man there's a whole bunch of stuff out there that we need to consider. And that goes hand in hand with the service" (#1, p.7).

There was less of an emphasis on community service, and more of a focus on service to students (especially students of color and women).

Research Question #4: What were other significant impacts of the project?

The themes that emerged in this area included information that did not fit well into the teaching, research, or service categories. In most cases the impacts mentioned included all three components. The themes were:

1. The opportunity to network and gather new resources
2. Fears and concerns
3. Definition of diversity
4. Personal growth

1. The opportunity to network and gather new resources:

Faculty discussed how important it was to have a support group and to have the resources available to infuse effectively. They particularly valued getting to know colleagues from across the college.

". . . what this thing did for me was give me some resources, but I think it gave me the confidence that this is okay to do this" (#8, p.2).

"One of the insights that I've taken away from this is the degree to which competent and well-educated people need support to do something new, something different, and well intending. That they

need that kind of help to talk to each other, to have resources, to energize from that, and I think that's true of any kind of change issue" (#4, p.1).

Faculty that were in departments where the majority of their faculty have participated in the project felt positive about the support and used each other as a support group. Those faculty in departments where they were the only one or two faculty to participate felt a sense of isolation. Many had lost touch with other faculty from the first year and expressed that they missed having a network in their department or discipline to collaborate with. So even though the network is still important to the faculty, not everyone from that first year has been able to maintain that supportive network.

2. Fears and Concerns:

Just as many of the fears and concerns expressed by the faculty concerning teaching were unfounded, there were also fewer fears and concerns in this general category expressed by the faculty in 1995. Three participants said that after infusing for the last four years they no longer had many of the concerns that they had expressed or felt earlier in the infusion process.

"But I think more than anything, it took away some of the fear that I had learning about it and interacting with people. And I guess even now I realize that there's so much I don't know about it, but I don't have the fear that I'm going to say Black when I should say Afro American, and I guess that fear went away by knowing in my own heart that my intentions were good and I can still be wrong, but I can deal with that" (#8, p.1).

One issue that was expressed very strongly by several faculty members was a concern that some faculty may become **too** comfortable with diversity issues and will fail to continue to grow in the area.

"I think the faculty has gotten very enthusiastic about this in a way that I think we've made ourselves into experts and I don't think we're experts. I mean I worry that maybe we think we can do it all now with multiculturalism and infusion, and I'm not sure we can do it all. I'm not sure we're the best people. We're all white women and men, [referring specifically his/her department] but ya know, I don't know that we're the best people to really take on all the multicultural aspects in our course content. Maybe we need to do a lot more work with other groups and other people on campus and in the community to do that well and be credible. And the bad experience is I think we're hurting our credibility with students to some extent, because I think they look at us and say, 'well, you guys don't look diverse. You don't sound very diverse, and you're giving us a lot of stuff about how we should be thinking.' But I don't know that we have the credibility and the life experience to back ourselves up very well. So I guess in some ways I feel like it's become, it's like people have jumped on this bandwagon, but they haven't done it with the right tools. . . we've assumed not that we know, we can handle it. And I don't think we're far enough away to even see our own biases and own limitations" (#2, p.1)

These faculty members were specifically concerned with faculty who have not participated in this project infusing courses on their own without

the support and proper training. They were also concerned with what they perceive as White "arrogance" where faculty believe that they know more about the diverse experience (racial, gender, etc.) than the people living the experience. This "arrogance" leads to an attitude of "I know everything there is to know about diversity and multiculturalism." When faculty have this attitude they do not see a need to participate in the infusion project. Without the proper training, they can do more harm than good.

3. Definition of diversity:

Faculty's definition of diversity continued to broaden and become more inclusive during the last four years.

"I think it got broader. I think even the focus when I was involved was largely on sort of the ethnic cultural parts of it, I think in my own mind it began to relate to everything else. . . even, ya know, White Christians compared to White Unitarians, suddenly it's like, yeah, gees there's a lot of variety out there. So that was good" (#2, p.4).

"Yes, it broadened, and I would say if anything, one of the notions that I really became more sensitive to is the diversity within groups. . . So being much more sensitive to not assuming all folks are alike even if they are African American, Latino or whatever, and trying to respect that difference. . . The other thing that has happened to me is I have a real appreciation of the real assets we have because of diversity" (#4, p.3).

"One thing I did learn though was the importance of examining your own background, the majority students in particular and

myself as far as what makes us unique . . .there are a lot of differences that you could attribute to diversity" (#5, p.5-6).

4. Personal growth:

The impact that the project had on the personal and professional lives of the participants was significant. Over the four years, the personal impact of the project became stronger as the faculty learned more and experienced success with their infusion in the classroom and, for many, with their research. The personal impacts, however, were considered by many to be the most important impact of the project.

"I've changed in the way that I read the newspaper with a more open mind. I also try to buy cards, clothes, etc, with a multicultural theme. I am more aware of advertisements that stereotype minorities" (#9, p.2).

"I think it affects it all because it validated and supported what's important to me, and I don't know what the project did and what I do because when I take something on, I take on the gestalt of it. . . I just know that the reason I do this work and the reason cultural infusion is so important is that it is a life and death issue! It's not an esthetics issue. It's not an esoteric debate. . . it's a front burner issue" (#12, p.6).

"Well again, it goes back to what I mentioned earlier of becoming more aware of the differences, not so much the differences in people, but how much alike we are. And that was an awareness that I still work with and the fact that I got to know me a little bit better. That helps me to interact with all students and all people, and I guess that was as much as anything" (#10,p.5).

Research Question #5: Were faculty more active and effective change agents after completing the project?

Although a few faculty talked about how the project encouraged them to become more sensitive and vocal about diversity issues in 1991, more of the faculty noted that over this four year period of infusing, they now advocate much stronger for these issues in and out of the classroom and are now much better change agents than before.

"I think another insight that I gained and probably more directly related to diversity is a deep commitment to the responsibility we have as educators, and that we can make differences by what we do and have the responsibility to do that. . . this experience over time changed me, I have become a much less quieter entity, much less. . . and what I have done is become an incredible advocate for the devastation of poverty and its proportion and impact on minorities. Yeah, and that's where I think I've seen the change. **I have changed!" (#4, p.1,4)**

"I'm more vocal in terms of when I see an injustice. I would not do that before I participated in this. But see I don't view that as a risk; I view that as a responsibility. But some people would look at it as a risk" (#10, p.2).

"I think the infusion has been successful from a sense that a lot of people that have been involved probably do more and will do it more comfortably. I'm not sure that there isn't also just a general expectation in the environment for more with diversity. But I don't get hung up in issues across the campus what's politically correct about multiculturalism or not, but some people do. They get into

that argument. I think maybe the infusion project and the discussion we were in sort of helped me not worry about that - get on to other things" (#13b, p. 8).

Faculty were much stronger agents of change than when first completing the project. Some used their influence to make change in their departments, others in their field of study, and still others in their academic and in their personal lives. One faculty member commented that gender or racial jokes are no longer tolerated in her presence. She will confront the individual and leave if the behavior is not stopped. The experiences during and after the infusion project gave her the courage to take a stand.

Summary of interview data, 1995:

The impact that the project had on the personal and professional lives of the participants was significant. Every faculty member reinterviewed in 1995 continued to feel that the infusion project was worthwhile and when asked, said that knowing what they know now, they would definitely participate again. They were all still very excited about what they learned during the project. They all continue to incorporate this knowledge and increased sensitivity in their classroom, and many into their research, service, and personal lives.

Changes Overtime: Comparison of Interview Data from 1990-91 and 1995:

The last research question also asked how faculty perceived the impact of the Multicultural Curriculum Infusion Project over the last four years. A comparison of the data from the 1990-91 interviews with the data from 1995 revealed the following:

Impact on Teaching

The most obvious impact that the project made on the faculty was in the area of teaching. Since the purpose of the project was to infuse at least one course with

multicultural material, the teaching component is the easiest to assess. In the 1990-91 interviews, however, the faculty overwhelmingly talked about how their teaching changed as a result of the project. After four years of teaching, the faculty in 1995 still considered the improvement in their teaching as a major aspect of their growth, but were able to focus on other aspects. The faculty also had infused more than more course and talked about how their increased sensitivity permeates everything that they do now.

A number of fears and concerns were noted in the 1990-91 data. Fears about offending students, boring students, not presenting accurate data, not being the expert, etc. All but one faculty member expressed concerns about infusing their course. Some wondered how they would incorporate diversity issues without leaving out other relevant material. The anxiety of doing something new in the classroom without feeling like they knew all the answers was difficult for them.

The 1995 interviews were quite different. Faculty were much more relaxed and confident about teaching diverse issues in their courses. Having four years of experience infusing more than one course was exciting and challenging, but no longer scary. During these interviews, the excitement and enthusiasm that faculty expressed both verbally and non-verbally was evident. There was that sense of "I can do this and I need to do this." They were pleased that many of the fears that they had after that first year in 1991, did not occur. They still had concerns about infusing well and were still exploring better ways to reach their students, but some of their concerns were also different. Several talked about their anxiety about other faculty jumping on the diversity "band wagon" and trying to infuse without the appropriate training. Others were feeling like they needed something new to move them to the next step in their own development and for their students.

Impact on research:

The faculty in 1990-91 did not really participate much in research. There were a couple of faculty that were already doing research with diverse populations and expressed how the project helped them to become more sensitive and comfortable working with these populations. Others had research ideas that were sparked from information that they gathered through the project. Overall, however, the focus after that first year was more on teaching.

In 1995, however, the faculty were more involved in research activities. Several had published articles and many had given presentations. At least four of the faculty study diverse issues as their primary research focus. Others are able to better analyze data about diverse populations and were more sensitive to research methodology that may negatively impact certain populations. There was also more collaboration among faculty in some departments and a few people across departments. It was clear, that faculty believed that there were many opportunities to do research on diverse issues and again, those that were engaging in this research found it rewarding, exciting, and interesting.

Impact on service:

The service component was not as impacted by the project as the teaching and research areas. Improved advising, bringing their diversity perspective to university and community committees and boards, and participating in student support programs, such as the University Minority Mentoring Program, were the major service activities that about half of the faculty participated in. Others noted that it was difficult to separate service from the rest of their work. There were a few more people involved in service activities in 1995 than in 1990-91, but the focus was on service activities that directly related to student needs.

Other significant impacts:

The impact of the project on areas that emerged from the faculty themselves provided powerful support for the project. All the faculty noted how the project changed them as teachers, researchers, and as human beings. Increased sensitivity, a more inclusive definition of diversity, confidence, and an opportunity to read more, gather new resources, and share and learn from each other were the predominant themes expressed as important to the participants. The interview technique allowed the faculty to talk about these impacts and in many cases faculty noted that it was these other impacts that made the difference in their lives.

Knowing how to evaluate the project was difficult for the participants. The 1990-91 group had more specific ideas about how to evaluate, even though most of them had not evaluated their infused courses. They were looking for more specific ways to evaluate students in these classes. In 1995, this same group were not as concerned with designing specific evaluation techniques for the project. Many use class assignments and projects to determine if students are understanding the diverse material. Many, however, said that the success of the project lies with the faculty participants. If faculty change, their students will change as well.

Everyone said that the evaluation for students needs to be long-term. Some suggested interviewing alumni that are working in their professions to determine if they are using information that they learned in infused courses at Colorado State. (A research project is currently underway to do just this.) Faculty also agreed that a qualitative approach needs to be used. Counting numbers is helpful, but it does not give the richness or the amount of information needed to adequately evaluate a project that touches both the mind and the heart.

Development:

One of the research questions was to determine if there was a developmental process for faculty going through this project. Do they infuse more after four years? Do they feel that they have changed over the years? Do they see themselves as social change agents for diversity and multiculturalism in higher education and in society?

The data clearly showed that they all infuse more now than they did in 1990-91. In all, but some of the statistics and math type courses, faculty have infused every course that they teach. Banks (1993), Collins (1991), and King (1990) suggested that there was a developmental process in multicultural education where people move from a place of understanding to one of action. This certainly happened to many faculty that participated in this project. They talked about how the project gave them courage to speak up more when they heard or saw discrimination or prejudiced actions. The participants talked about the faculty role on a university campus and their responsibility to be agents of social change. They saw their classrooms as a place to impact students for the future. In 1990-91 they saw the need to be advocates, but in 1995 more of them were actually involved in social action by saying and doing more to advocate for diversity. As they became more confident and aware, and grew in their knowledge of diversity issues and in their sensitivity, they became more vocal change agents concerning these issues. They attributed this growth to the project.

Did the infusion project at Colorado State University impact the faculty participants? They clearly said "yes!" The positive impact that the project had on everyone that participated in this study was striking and their experiences and suggestions can help to enhance the project in the future.

CHAPTER FIVE

DISCUSSION AND RECOMMENDATIONS

Discussion:

The Multicultural Curriculum Infusion Project at Colorado State did impact the teaching, research, and service activities of the faculty participants. All of the faculty involved in the project, both through the survey data and interview data, demonstrated how and to what extent the project impacted at least one or more aspects of their faculty responsibility: teaching, research, and/or service. The project also provided tremendous personal growth for the participants. The thirteen faculty that were interviewed discussed how the project changed them as individuals and how this change led to their effectiveness in infusing their courses and in many cases their research and service activities. Their transformation made them more effective change agents and advocates for diversity and multiculturalism.

Faculty as Change Agents

The literature discussed previously in this paper talked about the importance of faculty being both gatekeepers for society and also their responsibility to be change agents for society. How can faculty be expected to perform what seemingly appears to be complete opposite roles? As gatekeepers, they are expected to teach and uphold society's values, history, and traditions. They determine, through the curriculum, what knowledge is important. They determine, through their research, what knowledge is to be discovered and shared. Through their service activities, faculty determine who should use (have access to) knowledge and determine how this knowledge should be used. They have the ability to maintain, question, and/or change the status quo.

This is where the role of the change agent comes into play. As change agents, faculty can provide opportunities for their students (the future leaders) to question, debate, discover, and create new ways of knowing, thereby preparing future generations for challenges and social change.

Clearly, it is not the faculty members sole responsibility to lead social change. It is, however, their responsibility to anticipate, participate, and even when necessary to facilitate positive social change. For too long, institutions of higher education have been reactive rather than proactive in addressing changes occurring within society. This has happened throughout the history of higher education (as discussed in earlier chapters). It is time for colleges and universities to take the lead when it comes to preparing this society for the full inclusion of people of color, women, and other historically oppressed people that have been excluded from the leadership of this country.

The Multicultural Curriculum Infusion Project at Colorado State is designed to help faculty identify needs in society and discover ways, through their role as educators, to help create more inclusiveness in society. Changing the curriculum means changing how we view the world. Elizabeth Minnich (1990) says that:

Change comes when thinking is released from old tangles of errors that have locked it into the past and when we learn to analyze the potential for real change in our very specific contexts. In that movement from the conceptual to the concrete, and from the concrete to the conceptual, is one of the most important conversations of all, the one that returns thinking to the world it helps illuminate, and, in turn, challenges that

thinking to take account of particulars, individuals, specific situations (p.190).

Helping faculty to open up their world and their field of study and discover information that was not even available to them as students allows new possibilities to emerge. This infusion project was designed to open the door to new possibilities for the few faculty members that have chosen to participate. Providing this opportunity has changed them and thus has the potential to change their students, their colleagues, their friends and eventually part of society. If enough parts change and grow, social change will occur.

In order to be effective change agents, individuals must have adequate information and resources, they must be given time to adjust and analyze this new information (both intellectually and emotionally), and they must be given support and encouragement to tackle this project with energy and commitment. The faculty members in the first cohort group of the infusion project did just this. The challenge is to create a snowball effect where other faculty will begin this process as well and the change process can expand.

Expanding the infusion project is the challenge facing the administrators of the project. One of the difficulties of new innovative programs is the ability to get them to last over time. How does one create social change in organizations that are not only slow to change, but strongly resists this change? Barbara Curry (1992) suggests that change is particularly difficult for organizations because,

Even when innovations arise from the best of circumstances, it is helpful to know why they do not last. Innovations, whether or not achieving their goals, are not automatically institutionalized; organizations are not naturally prepared to accommodate and incorporate them. Change involves the

inevitable struggle of the old and familiar versus the new and unknown (p.2).

She suggests that innovations, such as the infusion project must be institutionalized to last over time. Curry says that "...change is difference; institutionalization is making that difference last"(p.6). Before the project can become a valuable component of the university (and not a year to year funded program on university grant money), several components of the project must be carefully examined.

Recommendations:

One of the goals of this research was to provide recommendations to improve and/or enhance the infusion project at Colorado State University. The faculty participants provided helpful feedback about the components of the project that were most helpful for them. Their suggestions will be presented, followed by my comments and recommendations.

Participants Evaluation:

The faculty were asked to evaluate the components of the project and to give suggestions for recruiting other faculty to participate. The activity with the most impact from the project that everyone discussed was the retreat. The retreat was a two day, one night training seminar in Estes Park. Participants shared how getting away from campus helped to focus them and helped to build group unity and support. Without using this time to create a safe environment for questioning and discussion, the participants would not have felt comfortable learning from and challenging one another.

The resources provided were also important components of the project. The monetary compensation (\$800.00) was appreciated, but the money for purchasing resources (\$300) and the salary for research assistants were rated as being crucial

to the faculty's ability to find appropriate material and time to participate in the project.

The training facilitators were also important. They established a safe environment that allowed people to question. They were honest and shared their fears and frustrations with the faculty. They also provided new ideas and ways of looking at the world from a different perspective from many of the faculty. What seemed most vital for the faculty, however, was the way in which the facilitators made everyone feel included and supported.

The small groups had mixed reactions. The groups that met regularly and had lots of information to share with one another, were viewed as being very good. There were groups, however, that did not meet regularly and that did not have a focus. Many faculty felt like they were wasting their time. The groups that included faculty from the same or similar departments were so much more satisfied with their groups than the faculty who were in groups where the participants were from different disciplines. The timing of group meetings was also an issue. Many faculty found it difficult to find times where everyone could meet for a least a hour in addition to the large group meetings.

The large group meetings that occurred before the retreat and especially the ones after the retreat were the most helpful when they provided people with specific "how to" advice. How do you actually infuse information into the class? How do you identify students with different learning styles? Faculty wanted more "nuts and bolts" and received some from the large group discussions, but overall, wished that there had been more. Many faculty said that after infusing they were more comfortable in their own understanding but were not sure how to bring it to the students.

The group discussions on issues and philosophies were also noted very favorably. Discussions of racism, sexism, classism, and poverty were mentioned as good topic areas that helped with their sensitivity and awareness.

Getting other faculty to participate, especially outside of the college, was a challenge. They suggested that these faculty need to see how this information will directly affect their discipline before they will make a commitment. Emphasizing that the project is more than just infusing the curriculum may draw out more science and math professors. Helping these faculty to see how becoming more sensitive to students, learning more about multicultural resources in their discipline, and improving their advising, could occur as a result of participation in this project. A few faculty wanted to make participation in this project mandatory training for all faculty. Most, however, felt that faculty should be encouraged to participate, but that you couldn't make it mandatory for all personnel. If people are not ready to receive the message, they will not hear or understand it.

Another way to encourage faculty to participate is to make it part of the reward structure. One faculty member was granted tenure after participating in the project and noted that participation was a plus in the tenure process. Another faculty member was denied a promotion from the department, but the decision was overturned at the Provost level. Participation in this project was specifically noted as one of the areas that helped to overturn that decision. A past participant, who is now an administrator, said that participation in this project is so important that it is given positive weight in tenure and promotion decisions within some departments. Because of this, almost all of the faculty within some departments have participated. There are other departments, however, that will not penalize faculty if they participate, but do not consider the faculty's participation in the project favorably either. The attitude is, you can do it as long as it doesn't interfere with

your teaching and research (especially the research). If faculty know that the time they put into this project will be rewarded by the institution, many will decide to become involved.

Recommendations:

Before offering recommendations for the Multicultural Curriculum Infusion Project at Colorado State, it is important to take a step back and ask, with hindsight and research, are there parts of the project that should have been organized differently? There are two major areas that could have been organized in a different way.

The project started from a grant from the USDA and was focused on specific academic areas that were within the College of Applied Human Sciences. Because the project was started out of this college, other faculty perceive that it is a human service type program and not a project that can be effective for the entire campus and for faculty outside of the college. If the project had included representatives from all colleges from the beginning, it would not have to overcome this perception. The College of Applied Human Sciences, however, saw an opportunity to bring this infusion to the campus and took advantage of it. Other faculty from outside of the college have participated in larger numbers in the last two years, but it will continue to be a challenge to have the entire university embrace curriculum infusion if the project cannot get more faculty from all the colleges to participate.

The second change needed is more of a review of the gender integration projects, and their incorporation as a model for this infusion project. Many of the training techniques, literature, etc. were created by the trainers for the project. Many of the gender integration projects across the country have been in existence since the early 1980s. They have struggled with training techniques and materials,

recruitment of faculty, ways to institutionalize their projects, etc. We could learn a lot from these programs that have the strongest history of curriculum infusion/integration today. Had we consulted more of this material, we could have saved ourselves a great deal of time. Given that the gender integration program at Colorado State University has been in existence for twelve years, there should be more collaboration between the projects.

Examining the data from the surveys and interviews, reviewing the suggestions made by the participants, and reflecting on my personal experience as a trainer for the project, along with reviewing the literature about effective social change strategies, the following recommendations are made for the enhancement of the Colorado State University Multicultural Infusion Project:

1. **Group support** is crucial to the success of a project like this. Faculty need to feel that they are in an environment where they can express their fears and concerns, show their ignorance on the issue, and not feel like they are being judged. This type of environment must be carefully orchestrated and constantly reinforced by the administrators and facilitators of the project. The retreat should be continued and required of every participant. Those few participants that missed the retreat felt that they never had the same closeness with the group. Faculty must be willing (or allowed) to miss a class or meeting to participate in the retreat.

Large and small group work should also continue. The small groups, however, may be more effective if they include faculty from the same or very similar disciplines. These small groups could then be more of the working groups that assist members with developing their syllabi for their infused courses. Since the faculty within these small groups are aware of what needs they have in their own disciplines, they can help each other with ideas, synthesizing new research, etc.

These small groups could continue to meet during the summer and during the next year as a support for each other as they teach the courses for the first time. The large group sessions can be more of the philosophical discussions. It is clear that faculty need both. The sensitivity to and knowledge of diverse issues must be developed, but at the same time, faculty need to learn and practice new teaching strategies and techniques to provide this new information to their students.

Getting to know faculty from different departments, and now getting to know faculty from other colleges, builds collegiality among faculty and provides a good network and support group. It appeared that those faculty that were in departments where 75-90% of their faculty have participated in the project, the support is strong. In departments where the faculty member is the only participant, a sense of isolation can occur. This is especially true if the department head and other faculty do not fully appreciate the importance and usefulness of this project. Without regular reinforcement, it was difficult for some faculty to continue their growth in the area of diversity.

Another suggestion in the area of group support is to convince academic departments to support the project more. This is particularly important to do in the science and math areas where many faculty do not perceive a need for this type of sensitivity and awareness. Concentrating on how the project can impact ones teaching, research, and instruction strategies, arguing how students must learn how to live and appreciate a multicultural existence, and believing that it is a faculty responsibility to do their part, may help faculty to want to become involved in the project in the future. This type of department support could be received by making the department a more integral part of the project. For example, the project could be redesigned to be a two year commitment. (Unofficially it already

is a two year commitment because faculty are asked to go through the training the first year and infuse one of their courses the second year.) The difference would be that officially the project would run for two years. The first year would consist of the training, compensation, and money for resources and the research assistant as it exists now. The second year the faculty participant would still receive the money for resources and a student assistant, and the department could receive a monetary stipend as an award for supporting the project. The department and the individual faculty member would also be acknowledged by the university in some way. This would provide further support for the faculty member, and the department would benefit as well. Perhaps, then, the department would be more interested and supportive of the faculty member's efforts and other faculty would see such projects as professionally worthwhile.

Along with the additional resources for the faculty participant that second year, he or she would continue to meet in their small groups established that first year, and could be assigned a mentor (a past project participant) as further support. Designing the project in this way would meet two concerns, providing an ongoing support system for the faculty member when he or she is actually teaching their infused course and needs additional support, and for departments that may feel like this project is an unnecessary burden on the time of the faculty member and on the department.

Another issue around group support is the concern of the participants to have more long-term support for their diversity efforts. Again, those faculty in departments where others have participated, feel that they have a good support system to share ideas, to collaborate, etc. Those faculty who are not in these departments feel increasingly isolated and have less opportunity to engage in diversity conversations, debates, growth, etc. The project is currently trying to

address this need by providing a newsletter, and by having a monthly film presentation that is open to all past participants. Another idea would be to provide a monthly seminar where past participants would be invited to present research, different class activities that they have tried, and other experiences related to the infusion project that would be of interest to infusion participants, and to others throughout the university and community. When interviewing the participants for this research project, it was exciting to see the type of class assignments, and projects that faculty were assigning. It was obvious that they wanted to share their experiences and were also anxious to get feedback and suggestions for doing some things differently. This seminar could be designed to meet this need.

2. The current **training** for the project was rated very well by the participants and should continue. The training manual (Baez, et.al, 1995) is a good manual that provides ideas for working with faculty participants and for teaching strategies and exercises that can be used in the classroom. This manual should continue to be updated each year with new information, ideas, etc.

The role of the facilitators is key to the success of the project. Faculty consistently talked about how important the facilitators were in setting a safe environment and how they used their own life experiences, frustrations, and positive suggestions and ideas to motivate and encourage the participants. For this reason, the facilitators should continue to be comprised of a diverse group of faculty that represent different academic disciplines, gender, racial/ethnic backgrounds, age, and faculty status (tenured, non-tenured, assistant, associate, and full professors) whenever possible. The idea that they were "all in this together" was very reassuring for the faculty. A diverse group of facilitators must continue to provide this environment and support.

Starting with the basic definitions of diversity, multiculturalism, oppression, etc, and allowing individuals to think these concepts through, and to question and challenge one another are essential components to facilitate the growth of the faculty. This appreciation of diversity must also include appreciating the diversity of thought and experiences among the faculty participants. It is important for the facilitators to be aware of this diversity and take advantage of the wisdom of the group. Encouraging and modeling experiential and cooperative learning should be part of the training approach.

3. The **resources** provided to faculty through the project are also key to its success and should be continued and enhanced when finances permit. The money for books, videos, etc., having a research assistant to help locate resources for infusing classes, and the stipend given were all positively noted by the participants. They certainly need to be continued. The annotated bibliography required from each participant and shared with everyone is also a valuable resource. Inviting guest speakers, including student leaders, to come to the retreat and to the monthly workshop meetings was also helpful and should be continued.
4. Supporting one of the recommendations from the faculty, the **reward system** of the university must openly support participation in this project. Letters from the Provost and President should be sent to each department head acknowledging the importance of individual faculty participation, and this letter should become part of the faculty member's tenure and promotion portfolio. Extra points should be given for participation. If this project is as important as the university says it is, then faculty need to know up front that it will help them professionally to participate.
5. In order for the project to continue to be successful, **faculty participants must be committed to the goals of the project.** The desire to get more faculty

across the university to participate must be balanced with getting people who are committed to the goals of the project. If you have faculty that are only participating because they feel that it is the "politically correct" or merely an academically advantageous thing to do, it will change the dynamics of the project. Faculty may not clearly understand the issues, may not be able to see how they can infuse in their subject area, etc., but they must at least come to the project with a desire to want to learn how diversity can be infused in their courses, in their teaching approach, in their research and in their service. If they come in with this desire, they will also find, as everyone did, that the project will impact them in other ways that they did not anticipate. The "life-changing" impact of the project is certainly not the stated goal, but it definitely had this effect on past participants, and because they changed as individuals, their courses and teaching have changed as well.

6. The university should finance the project out of institutional funds and make it a line item budget appropriation every year. This would institutionalize the project and send a message to the faculty that infusion is important and needed on this campus.

Future assessment of the project:

Faculty suggested that the best way to evaluate the success of this project was through qualitative methodology because the impacts are so far reaching, personal, and therefore are difficult to measure solely on a quantitative scale. The interviews for this study provided powerful insights about the effectiveness of this project. The survey information was helpful, but it did not allow probing for further clarification of answers. Further interviewing of all past participants is needed. It would be especially interesting to interview those faculty that have participated

from outside of the College of Applied Human Sciences to see if their experiences are different from those within the College of Applied Human Sciences. There have been racially diverse faculty that have participated. Was their experience different from the White faculty's experiences? Getting this type of assessment from the participants would provide ongoing feedback for future research projects and for the enhancement of the infusion project.

Further research with students is also necessary. How did the project impact students long term? Faculty suggested interviewing alumni and the project is currently planning to do this type of evaluation. The difficulty with asking students to assess the effectiveness of this project comes from the variety of ways that the courses are infused. Some faculty argue that if you are truly infusing diversity throughout your course, students will not be able to isolate the "diverse" issues. This is ultimately, the goal; that diversity becomes part of the normal learning process and is not seen as a separate subject area.

The issue of faculty cultural capital and gate-keeping and the developmental process that faculty go through (moving from a point of understanding diversity issues to becoming an advocate for these issues) are two specific issues that could also be further explored and developed.

After reviewing the literature on gender integration projects, another interesting analysis could be a closer examination of these projects to see what we can learn to improve our multicultural curriculum project. At the end of 1991, over 200 gender curriculum integration projects were developed. The Ford Foundation supports, through large financial grants, several of these projects including the Ford Foundations Mainstreaming Women's Studies Programs. This project is a consortium of twelve integration projects at universities and colleges across the

country. There is a lot that we can learn from these projects that have a strong history and a great deal of literature available to examine.

Future Implications:

The next step in enhancing the infusion project, and the next step in curriculum development, will require a complete transformation of the curriculum. This transformation includes more than just changing the content of a course to include more diversity, but can also include changing teaching strategies and consideration of information that may be contrary to the traditional curriculum. The gender integration projects are already moving in this direction. Infusion still implies that the curriculum basically stays the same (traditional, Western, and male) for the most part, and diverse groups are introduced where appropriate. For example, a sociological theory class will continue to teach Marx, Durkheim, etc. as the important theorists in the field. Perhaps multiculturalism can be infused as you give more diverse examples to explain concepts, or use more of Marx, etc. that does address diversity during their time. You could also identify racially diverse theorists or women to add to the discussion. The primary focus of the curriculum, however, remains the same. This infusion is still one step above having a diversity day where you talk about every woman and/or racially diverse people that might have influenced sociology for one or two class periods and then move on to the more "important stuff." The goal, however, is to move a step further and not just infuse, but **transform** the curriculum.

Transformation of the curriculum takes the traditional curriculum and conceptualizes entire courses in an entirely different way. "Transformation of the curriculum. . .reflects replacing fragmentation with wholeness, and isolation with community (Fiol-Matta & Chamberlain, 1994, p. 4). Infusion /integration are both

steps toward transformation. Minnich (1990) explains that curriculum transformation is:

. . . about changing *what* and, just as important, *how* we think so that we no longer perpetuate the old exclusions and devaluations of the majority of humankind that have pervaded our informal as well as formal schooling. . . to change the curriculum involves more than changing a text or two, a course or two. Behind, and within, the curriculum is a long, complex cultural, intellectual, and political tradition. . . we need to explore a much richer range of materials, lives, voices, visions, and achievements, to learn the stories and modes of thought and creation of others. As we do so, we engage students by recognizing their diverse as well as common connections to our shared world (p. 1 and 182).

Perhaps by first transforming individual faculty members to embrace diversity and multiculturalism, they will then have the tools and courage to transform their curriculum and their success and the success of their students will spread to others. Understanding that change is slow and steps seem so very small sometimes, as long as steps are being made, we can continue to push, try to remove obstacles, and believe that the right destination will be accomplished. Understanding that curriculum transformation is not the goal of the majority of faculty, starting the discussion and getting more diverse people involved in the debate may eventually lead us in that direction.

Conclusion:

Infusing or integrating a multicultural perspective in as many courses as

possible across the university campus will lead to promoting social change on the campus and in society. As educators, we must initiate the programs and lead the way to change and meet the needs of our diverse nation and world. We are on the threshold of a new century and the future is uncertain. It is no longer acceptable or wise to exclude and ignore people because of the color of their skin or because of their gender. There are many challenges ahead and **everyone** needs to be engaged in finding answers and ways for us to survive and prosper. We realize that there is so much out there that we do not know and higher education, through the curriculum, research, and service, can help find answers to lead us into the future. We can find a better way to make the society a place where everyone is valued and respected and where all of our histories are known and shared; faculty can lead the way.

The one thing that all students have in common on a college campus is the fact that they all must go to class. They do not have to live in the residence hall, they do not have to use the support services on campus, but if they want to remain a student and graduate, they must attend class and get exposed to a body of knowledge in some discipline. If we really want to help society learn how to appreciate and accept differences, we need to find a forum where we can reach all students. The curriculum is that forum.

It is naive to believe that curriculum infusion will solve all of our social problems and injustices in the world, but we must start somewhere. As educators, faculty must start to exercise their change agent role more directly and deliberately, and use tools, like the curriculum, to reach students. Faculty, as the gatekeepers and change agents, have the power, the means, and the responsibility to at least try to lead society into the future. Working towards an infused, and

eventually a transformed, multicultural curriculum is an appropriate way to proceed.

The purpose of this study was to ask those faculty that have participated in the infusion project at Colorado State University to assess the project to determine if it is effective. The faculty that participated in this study strongly supported this project and noted the specific ways that it has impacted their lives. The importance and the effectiveness of the Multicultural Curriculum Infusion Project has also been documented through other evaluation methods and supported by the administration and Governing Board of Colorado State University. It can be a model for other institutions of higher education that are struggling with finding ways to better embrace diversity and multiculturalism in the classrooms on their campuses.

As change agents, the faculty can make the curriculum more inclusive; this is a beginning and crucial step in the process towards transformation and social change. Documenting the effectiveness of teaching faculty how to infuse multiculturalism in their teaching, research, and service activities can improve the project at Colorado State University, but assist other universities to provide these same opportunities for their faculty. By educating all faculty and students in the importance of understanding and embracing multicultural perspectives and histories, we are one step closer in bringing about social change that includes a more global appreciation of multiculturalism and diversity.

REFERENCES

- Aiken, Susan and Karen Anderson, et. al. (1988). *Changing our minds: feminist transformations of knowledge*. New York: State University of New York Press.
- Anderson, Margaret (1985). In Marilyn R. Schuster and Susan Van Dyne (Eds), *Women's place in the academy: transforming the liberal arts curriculum*. New Jersey: Rowman and Allanheld Publishing.
- Anderson, P.L., Reiff, H., & McCrary, A.D. (1988). Project AIME: Developing a multicultural training program. *Rural Special Education Quarterly*, 9, 7-12.
- Baez, Victor, et.al. (1995). *Infusing a multicultural perspective into higher education curricular: training manual*. Colorado State University: Unpublished document.
- Baker, Houston, Jr. (1993). *Black studies, rap, and the academy*. Chicago: University Press.
- Banks, James (1994). *An introduction to multicultural education*. Massachusetts: Allyn and Bacon Publishing.
- Banks, James (1993). The canon debate, knowledge construction, and multicultural education. *Educational Record*. Vol. 22, # 5, June-July, 4-14.
- Banks, James (1993). Multicultural education: development, dimensions, and challenges. *Phi Delta Kappan*, Vol. 75, # 1, September, 21-28.
- Banks, James and Cherry McGee Banks (1993). *Multicultural education: issues and perspectives*. 2nd ed., Massachusetts: Allyn and Bacon Publishing.

- Bloom, Allan (1987). *The closing of the American mind*. New York: Simon & Schuster Publishing.
- Butler, Johnella, et al. (1991). *Liberal learning and the women's studies major*. National Women's Studies Association.
- Butler, Johnella (1985). Complicating the question: black studies and women's studies. In Marilyn Schuster and Susan Van Dyne (Eds), *Women's place in the academy: transforming the liberal arts curriculum*. New Jersey: Rowman and Allenheld Publishing.
- Collins, Patricia (1991). On our own terms: self-defined standpoints and curriculum transformation. *NWSA Journal*. Vol. 3, Autumn, 367-381.
- Curry, Barbara K. (1992). *Instituting enduring innovations: achieving continuity of change in higher education*. ASHE-ERIC Higher Education Report No. 7. Washington, D.C.: The George Washington University, School of Education and Human Development.
- Farkis, George, et al. (1990). Cultural resources and school success: gender ethnicity, and poverty groups within an urban school district. *American Sociological Review*. Vol. 55, February 1993, 127-142.
- Fiol-Matta, Liza and Chamberlain, Mariam (1994). *Women of color and the multicultural curriculum: transforming the college classroom*. New York: The Feminist Press.
- Freedman, Morris (1971). Black studies and the standard curriculum. *Journal of higher education*. Vol. 42, # 1, January, 34-40.
- Furniss, W. Todd (1969). Racial minorities and curriculum change. *Educational Record*. Fall 1969, Vol. 50, #4, 360-366.
- Gaff, J.G. (1992). Beyond politics: The educational issues inherent in multicultural

- education. *Change*, Vol. 24, 30-35.
- Gilfoyle, Elnora (1994). Personal correspondence. Colorado State University, Fort Collins, Colorado.
- Glaser, Barney (1992). *Basics of grounded theory analysis: emergence vs forcing*. California: Sociology Press.
- Glaser, Barney and Anselm Strauss (1965). *The discovery of grounded theory*. Chicago: Aldine Publishing.
- Harris, R. (1990). The intellectual and institutional development of african studies. In *Black studies in the united states*. New York: Ford Foundation.
- Henderson, Algo (1968). Colleges and universities as agents of social change: global and conflicts. In *Colleges and universities as agents of social change*. Colorado: Center for Research and Development in Higher Education.
- Henry, W.A. (1990). Beyond the melting pot. *Time*, April 9, 28-31.
- Hodgkinson, H.L. (1992). *A demographic look at tomorrow*. Washington, DC: Institute for Educational Leadership.
- Howard, Gary (1993). Whites in multicultural education: rethinking our role. *Phi Delta Kappan*, Vol. 75, #1, 36-41.
- Huggins, Nathan (1985). *Afro-American studies*. New York: Ford Foundation.
- Hunt, John, et.al. (1992). Monoculturalism to multiculturalism: Lessons from three public universities. In Maurianne Adams (Ed) , *Promoting diversity in college classrooms: innovative responses for the curriculum, faculty, and institutions: New directions for teaching and learning series*. Vol. 52, Winter, San Francisco: Jossey-Bass Publishing, 112-113.

- Kerr, Clark (1985). The uses of the university: Two decades later, postscript 1982. *Change*. Vol. 24, Oct. 1985, 24-30.
- King, William (1990). Challenges across the curriculum: broadening the bases of how knowledge is produced. *American Behavioral Scientist*, Vol. 34, #2, Nov/Dec., 165-180.
- Lamont, Michelle and Annette Lareau (1988). Cultural capital: allusions, gaps, and glissandos in recent theoretical developments. *Sociological Theory*, Vol. 6, 153-168.
- Lewis, David Levering (1993). *W.E.B. DuBois: biography of a race, 1868-1919*. New York: Henry Holt and Company Publishing.
- Lewis, A.C. and S. Hayes (1991). Multiculturalism and the school counseling curriculum. *Journal of Counseling and Development*. Vol. 70, 119-125.
- Macphee, David, et. al. (1994). Strategies for infusing curricular with a multicultural perspective. *Innovative higher education*. Vol. 18, #4, Summer 1994, 289-296.
- McCarthy, Cameron (1992). Multicultural education: Minority identities, textbooks, and the challenge of curricular reform. In Kathleen Weiler and Candace Mitchell (Eds), *What schools can do: Critical pedagogy and practice*. New York: State University of New York Press.
- Minnich, Elizabeth (1990). *Transforming knowledge*. Philadelphia: Temple University Press.
- Patton, Michael (1990). *Qualitative Evaluation and Research Methods*. 2nd ed., Newbury Park, California: Sage Publishing.
- Patton, M. Q. (1987). *How to use qualitative methods in evaluation*. Newbury Park, California: Sage Publishing.

- Rossi, Peter and Howard Freeman (1989). *Evaluation: A systematic approach*. Newbury Park, CA: Sage Publishing.
- Rossman, Michael (1972). *On learning and social change*. New York: Random House Publishing.
- Rudolph, Frederick (1977). *Curriculum: a history of the american undergraduate course of study since 1636*. San Francisco: Jossey Bass Publishing.
- Schmitz, Betty (1992). Cultural pluralism and the ore curricula. In Maurianne Adams (Ed), *Promoting diversity in college classrooms: Innovative responses for the curriculum, faculty, and institutions: New directions for teaching and learning series*. Vol. 52, Winter 1992. San Francisco, CA: Jossey-Bass, 61-67.
- Schuster, Marilyn and Susan Van Dyne (1985). Changing the institution. In Marilyn Schuster and Susan Van Dyne (Eds), *Women's place in the academy: Transforming the liberal arts curriculum*. New Jersey: Rowman and Allanheld Publishing.
- Strauss, Anselm and Juliet Corbin (1990). *Basics of qualitative research: grounded theory procedures and techniques*. Newbury Park: Sage Publishing.
- Swindler, Anne (1986). Culture in action: Symbols and strategies. *American sociological review*. Vol. 51, p. 273-286.
- Wisdom, Paul and Kenneth Shaw (1969). Black challenges to higher education. *Educational record*. Vol. 50, #4, Fall, 354-358.
- Wright, Doris (1987). Minority students: Developmental beginnings. In Doris Wright (Ed), *Responding to the needs of todays minority students: New directions for student services*. Vol. 38, San Francisco: Jossey-Bass Publishing, 5-21.

APPENDICES

APPENDIX A

COLORADO STATE UNIVERSITY MULTICULTURAL CURRICULUM INFUSION
PROJECT PARTICIPANTS (BY COLLEGE AND DEPARTMENTS)

1990-1995

Each department has had one or more faculty participate in the infusion project.

COLLEGE OF APPLIED HUMAN SCIENCES

School of Education
Design, Merchandising, and Consumer Sciences
Occupational Therapy
Exercise and Sport Science
Industrial Sciences
Food Science and Human Nutrition
Social Work
Human Development and Family Studies

COLLEGE OF LIBERAL ARTS

Philosophy
Foreign Language
Political Science
History
Speech Communication
Sociology
English

COLLEGE OF BUSINESS

Marketing
Business Management

COLLEGE OF NATURAL RESOURCES

Natural Resources
Recreational Resources
Fishery and Wildlife Biology

COLLEGE OF NATURAL SCIENCES

Psychology
Mathematics

COLLEGE OF AGRICULTURAL SCIENCES

Animal Sciences
Horticulture

Overview of Project Objectives

The primary objectives of this model for infusion of diversity content into the higher education curriculum are the following:

- 1.) to engage a multi-disciplinary group of faculty members in a year-long training process involving
 - a. the acquisition of knowledge,
 - b. the development of sensitivity to general and discipline-specific content concerning human diversity and multiculturalism,
 - c. enhancement of one's understanding of learning/teaching interactions,
 - d. development of new teaching strategies to enhance active learning.
- 2.) to help participants gain a greater ability to address the diverse student audience in the university environment;
- 3.) to have each participating faculty member improve the depth and breadth of a university course by infusing relevant discipline-specific content concerning human diversity and multiculturalism;
- 4.) to develop an annotated bibliography on general diversity issues and on the individual disciplinary topics being researched by the faculty participants;
- 5.) to disseminate locally, regionally, and nationally to colleagues and peers ways in which curriculum can be modified and enhanced through greater infusion of diversity and multicultural content in academe; and
- 6.) to evaluate the impacts derived by students and faculty from modifying and enhancing the curriculum to include content concerning human diversity and multiculturalism.

APPENDIX C

(Retyped copy of original survey)

TO: All Faculty Participants
AHS Curriculum Infusion Project

FROM: Kevin Oltjenbruns

AHS Curriculum Infusion Project
Focus on Diversity

We would like this survey filled out by all past participants of the College's Curriculum Infusion Project. It is possible that our project will be spotlighted during a spring meeting to the State Board of Agriculture. We need your feedback by January 20 at the latest-Thank you! We will still synthesize the various outcomes of the project and send a copy to you, if you so desire.

Name _____ Year you were a
"Faculty Participant" _____

As you fill out the following pages, please identify those outcomes you feel are attributable to having been involved in the AHS College's Curriculum Infusion Project focusing on diversity.

TEACHING

A. Your original commitment was to target one class.

Your targeted course was:

<u>Course No.</u>	<u>No. of Credits</u>	<u>Title</u>
-------------------	-----------------------	--------------

Briefly summarize change(s) you made in that targeted course as related to: (Please note that some areas may not be applicable)

Material Presented

Teaching/Learning Strategies

Text or Readings Used

Assignments Made

Method(s) of Class Evaluation

Please keep new course outline of your target class.

B. Have you infused additional courses (aside from your "targeted" course with a multicultural perspective)?

_____ Yes _____ No

If yes, identify course(s)

<u>Course No.</u>	<u>Credits</u>	<u>Title</u>
_____	_____	_____
_____	_____	_____

Briefly describe changes in those courses.

RESEARCH

Have you initiated research projects that are more sensitive to or focused on diversity than what you had done prior to this professional development experience?

PROFESSIONAL PRESENTATIONS

Have you given presentations at national meetings that had a "diversity focus"? If yes, please complete the following section.

<u>Context</u> (e.g. national meeting, etc.)	<u>Professional Organization</u> (or name of conference)	<u>Title of Presen.</u>
---	---	-------------------------

Please forward a copy of your presentation with this questionnaire.

Peer-reviewed Articles

Have you submitted articles to professional journals focusing on diversity issues? If yes, complete the following.

<u>Author(s)</u>	<u>Title of Article</u>	<u>Journal</u>	<u>Status (e.g., submitted, in press, already published)</u>
------------------	-------------------------	----------------	--

Note: Please forward a copy of these articles with this questionnaire.

APPENDIX D

LETTER OF INTRODUCTION

March 8, 1995

Dear

I am requesting your assistance. As one of the original trainers for the Multicultural Curriculum Infusion Project (MCIP) at Colorado State University, and as a trainer for the last two years, I am interested in assessing how the project as impacted your teaching, research, and service from your perspective. This research will be used to fulfill the requirements for my dissertation in Sociology and will also assist the MCIP coordinators in enhancing and improving the activities and training for the project.

Using qualitative methodology, I plan to:

1. analyze existing survey data compiled last spring from participants from 1990-1993.
2. analyze audiotapes evaluating the first year of the program from the first year participants (1990-91)
3. conduct follow-up interviews with the first year participants using audiotapes, and a sample of other participants to follow-up, and/or clarify information collected from the surveys.

I (or my research assistant Joy Booker) will be contacting you shortly to determine if you are:

1. willing to participate in this study by allowing me to analyze your survey data and your audiotape (if you are a first year participant), and
2. willing to do a one hour follow-up interview with me (if necessary). You will receive a call within the next two weeks to give you more information and I will then send you a consent form if you choose to participate.

Please call me at 491-5781 if you have concerns or questions. Thank you in advance for your assistance and I look forward to working with you.

Sincerely,

Blanche M. Hughes
Doctoral Candidate
Department of Sociology

COLORADO STATE UNIVERSITY
INFORMED CONSENT TO PARTICIPATE IN A RESEARCH PROJECT

TITLE OF PROJECT: Infusing A Multicultural Perspective Into the Higher Education Curricula: Evaluation of the Impact of the Multicultural Curriculum Infusion Project On Faculty Participants at Colorado State University

NAME OF PRINCIPAL INVESTIGATOR: Ronnie Turner, Ph.D.

NAME OF CO-INVESTIGATOR: Blanche Mitchell Hughes

CONTACT NAME AND PHONE NUMBER FOR QUESTIONS/PROBLEMS: Blanche M. Hughes, 491-5781 (w), 223-9466 (h)

SPONSOR OF PROJECT: Not applicable

PURPOSE OF RESEARCH: To assess how faculty participants in the Multicultural Curriculum Infusion Project (MCIP) evaluate the impact of the Project on their teaching, research, and service at Colorado State University.

PROCEDURES/METHODS TO BE USED:

1. A content analysis of surveys given to faculty participants from 1990-1993 evaluating the MCIP will be conducted.
2. A content analysis of audio tapes from faculty participant interviews conducted after the first year of the project (1990-1991) will also be completed.
3. The first year faculty participants will be interviewed again to see if any changes have occurred in their assessment of the project after four years. Audiotapes will be used.
4. A sample of other participants may be interviewed after completing the analysis of the survey data to follow-up, clarify, and/or update information.

RISKS INHERENT IN THE PROCEDURES: No known risks

I understand that it is not possible to identify all potential risks in an experimental procedure, but I believe that reasonable safeguards have been taken to minimize both the known and the potential, but unknown, risks.

BENEFITS: Results of this study will improve the training of the Project for future participants and could be a model for other universities that are attempting to diversify the curriculum on their campuses.

CONFIDENTIALITY: Confidentiality will be assured as no names will be included in the research report. The original audiotapes and surveys will be returned to the College of Applied Human Sciences Dean's Office where the MCIP files are kept. The new audiotapes and content analysis notes will be kept in the private files of the co-investigator.

Page 1 of 2 Subject initials Date

LIMITATION OF LIABILITY:

Because Colorado State University is a public-funded, state institution, it may have only limited legal responsibility for injuries incurred as a result of participation in this study under a Colorado law known as the Colorado Governmental Immunity Act (Colorado Revised Statutes, Section 24-10-101, et. seq.). In addition, under Colorado law, you must file any claim against the University within 180 days after the date of the injury.

In light of these laws, you are encouraged to evaluate your own health and disability insurance to determine whether you are covered for any injuries you might sustain by participating in this research, since it may be necessary for you to rely on your individual coverage for any such injuries. If you sustain injuries which you believe were caused by Colorado State University or its employees, we advise you to consult an attorney.

Questions concerning treatment of subjects' rights may be directed to Celia S. Walker at 303-491-1563.

PARTICIPATION:

I understand that my participation in this research is voluntary. If I decide to participate in the study, I may withdraw my consent and stop participating at any time without penalty or loss of benefits to which I am otherwise entitled.

I have read and understand the information stated and willingly sign this consent form. My signature also acknowledges that I have received, on the date signed, a copy of this document containing two pages.

Subject Name (printed)

Subject signature

Date

Investigator or co-investigator
signature

Date

APPENDIX E

INTERVIEW QUESTIONS FOR THE MULTICULTURAL CURRICULUM INFUSION PROJECT

Blanche Hughes, spring 1995 (Dissertation research)

1. What motivated you to participate in the project?
2. What insights did you gain from the project?
3. Would you have infused without participation in this project?
4. What positive and negative experiences have you had since trying to infuse?
5. What risks have you personally had to confront as a result of this infusion project?
6. How many courses do you teach other than the one you infused? Have you infused other courses?
7. Did your definition of diversity change as a result of this project?
8. What is the most effective way to evaluate the work done in this infusion project?
9. Have you had an opportunity to share your project experiences with faculty both inside and outside of your department? If so, what is their response?
10. What type of support did you get from your department head? What has been his/her reaction to your participation and infusion of your course(s)?
11. Knowing what you know now, would you participate again?
12. How would you get other faculty to participate (both within and outside of your department)?
13. A number of faculty talked about the group having a "safe environment" to build trust for open and honest discussion of diversity issues. Did you feel you were in a "safe environment" four years ago? Do you feel that you are currently in a "safe environment to discuss diversity issues?"
14. Do you currently get together with any of the participants from the project?
15. How do you feel this project has affected your teaching,

service, and research?

16. Is there anything you would like to add that I didn't ask you?

APPENDIX F

CODE: _____

TRAINER: _____

TALLY SHEET: INFUSION PROJECT YEAR _____

DEMOGRAPHICS:

Gender: Male _____ Female _____
 Dept _____ College _____
 Title _____ Tenured _____

ACTIVITIES:

1. Primary course infused: _____
 Number _____
 Credit hours _____ 100-200 level _____
 200-400 _____ Graduate _____

2. Secondary courses infused:

3. Changes made:

 In Material presented:

 In teaching/learning strategies:

 Text or Readings used:

 Assignments Made:

 Methods of evaluation:

4. Documented effects:
5. New departmental courses:
6. New Research projects:
7. Professional Presentations:
8. Requests from non-CSU colleagues for information:
9. Peer-reviewed articles submitted:
10. Grant proposals submitted:
11. Service activities:
12. Professional outcomes:
13. Personal outcomes:

Appendix G

Level II Coding - Impact on Teaching (coded as T):

1990-91

(Numbers #1-13, refer to the individual faculty member's interview coded for identification, p.__ indicates the page number where information can be found for the transcribed interview, **comments** are specific comments made on the tapes, and **quote** indicates that it may be directly quoted in text.)

Reasons for participating in infusion project

Adding a multicultural perspective to a course:

#1-p.1 (fit well, valuable for students); #2 - p.4 (quote); #4-p.1 (increased sensitivity);

#5-p.1; #6-p.1(part of real world, add interest to course); #7-p.1(need in field)p.9 (more comfortable); #8-p.1 (perfect fit); #9-p.1; #10-p.1(quote);#11-p.1

Talking to other faculty about teaching (support):

#1-p.1, #2-p.5; #4-p.1,11; #5-p.1,6,7 (quote); #7-p.8; #8-p.8, #9-p.9 (quote); #11-p.9;

#12-p.10,12

Resources (materials):

#1-p.2

Improve instructional strategies:

#1-p.11; #5-p.2

Establish a knowledge base:

#4-p.2; #11-p.2 (quote)

Concerns/Fears

Full-bucket (how to add without throwing anything out):

#1-p.1; #7-p.4; #9-p.3; #12-p.7

Group confusion on how to infuse:

#1-p.2; #7

Hard work:

#1-p.7; #12-p.2

Offend students:

#2, #4, #5-p.2(course evaluation); #6-p.4(quote); #11-p.3; #12-p.6,7

White students rebelling:

#6-p.4; #11-p.3, #13-p.1,3

Misinterpretation of diverse materials:

#2, #6-p.4; #11-p.3

Not doing enough:

#1-p.2, #11-p.3; #13-p.4

Stereotyping:

#11-p.7,8(quote)

Entering unknown territory:

#1-p.3(quote)4, #13-p.1,4(quote, p.4);

Embarrassing self:

#4

Bringing issues up in class:

#1-p.2(quote); #2-p.1(risk and confidence); #7-p.3

Handling discussions:

#2-p.1

Teacher as facilitator instead of expert:

#2-p.1

No Fears

#8-p.3 (quote); #9-p.4

Positive feedback from students

#5-p.2; #9-p.3; #11, #13

Approaches towards material

#4-p.4 (quote); #9-p.3(quote); #12-p.7(quote)

Ease into it:

#1, #7-p.3,4

Insights/impact on teaching(summary statements)

#7-p.2(quote), p.9,10(quote); #8-p.1,2(quote); #10-p.5,6(quote); #11-p.10(quote);
#12-p.14(quote); #13-p.6(quote)

More sensitive in the classroom:

#1-p.7(quote); #4, #5-p.9(quote); #8-p.8; #9-p.8(quote)

Develop new course:

#9-p.4

Not sure how to infuse in math and science

#1-p.7 not sure how; #5-p.3; #10-p.3,4 by example

Suggestions for project

Better instruction strategies: (how to do it)

#1-p.9; #4-p.12; #7-p.8, #11-p.9; #1-p.8

Evaluation

Student experiences with class assignments:

#1, #2-p.2,9; #4-p.2,3 (watching students struggle); #5-p.5,6(projects and assignments); #7-p.5,6

CSU evaluation and term paper); #8-p.2; #9-p.3(ask students); #12-p.8

Failures:

#4-p.2 (quotes)

Not sure:

#13-p.5

Evaluation over time:

#4-p.6,7; #5-p.7; #6-p.5; #9-p.6; #10-p.3

Impacts/Insights

Summary Remarks:

#7-p.2(quote), p.9,10(quote); #8-p.1,2(quote); #10-p.5,6(quote); #11-p.10(quote);
#12-p.14(quote).

More sensitive in the classroom:

#1-p.7 quote; #4; #5-p.9 quote; #8-p.8; #9-quote

Level II Coding - Research Categories 1990-91

Previous research on diverse issues:

#1-p.1(gender)

Reading research on diverse issues:

#1

Making assessment tools more relevant:

#5-p.4

Reviewers of textbooks for publisher:

#6-p.2,3

More comfortable working with diverse populations in research area:

#7-p.1; #12-p.4

Analysis of diversity literature in field:

#8-p.3

Professional presentations:

#7-p.14; #9-p.6; #11-p.10

New research:

#11-p.6,7

Publications:

#11-p.11(quote)

Ideas for collaboration:

#11-p.11 (quote)

Level II Coding: Service Categories 1990-91

Advising:

#4-p.4, #13-p.5

Community work:

#6-p.6 (migrant program) quote; #7-p.1

University committee assignments:

#6-p.10; #12

Level II Coding: (Inductive) Other Impacts of Project 1990-91

Why participate in project?

Learn more about diversity:

#2, #5, #11

Money and materials:

#7, #11

Invited to participate:

everyone was invited that first year

Changing demographics:

#4

Important for personal growth:

#10-p.1, #12-p.1

Personal courage and support to infuse:

#4, #5-p.1 quote; #7; #12-p.12

Group Interaction

Group identity(all in the same boat):

#1, #3, #4, #7-p.3 quote; #8, #9-p.3; #10-p.2; #11-p.1 quote; #13-p.1

Support:

#1, #2, #3-p.2,6, #4, #5; #6; #7; #8, #9, #12-p.10,12, #13-p.1

Resources (ideas from materials and other participants):

#1, #6, #9, #10-p.5; #11-p.11; #13-p.1

Collaboration:

#3, #4, #6-p.2; #7-p.13; #10-p.5

Commitment of others:

#3-p.3 quote; #8

Networking:

#5-p.9; #7-p.13; #8, #12-p.9

Faculty development:

#5-p.10; #9-p.8

Safe Environment

Very safe:

#1, #10

Not totally safe but Okay:

#2 facilitators are the key; #12-p.13

Evolved-problem solved together:

#3, #12-p.13

Trust, understanding values:

#4

Fears/concerns

Exposure of own prejudices:

#1-p.3 quote; #2, #11; #13-p.1 quote

Didn't know much about diversity:

#8-p.1

Wouldn't work:

#8-p.1

Time commitment

Worth it:

#1, #6

Useful:

#2

Took more time than anticipated:

#8-p.7; #13-p.6

Evaluation of components of project

Retreats (all positive):

#1;2;3;4;5-p.5 quote; 6,10-p.4;12; 13

Materials:

#1;2;10

Compensation:

#3-p.151; #10

Structure:

#1;2;6

Self-awareness, growth

More sensitive:

#1;2;10-p.4 quote; 11-p.10 quote

More understanding of different points of view:

#2-p.4; 9-p.8 quote

Better person:

#6-p.8 quote; #8-p.10 quote

Advocacy

Facilitator of social change:

#1, 10-p.6 quote; 12-p.9

More of an advocate for diverse issues:

#2, 5-p.6 quote; #12-p.11 quote

Suggestions for Project

More nuts and bolts(how to do it):

#1

Group meeting formally after training:

#1,4

Regular formal feedback during project:

#2, 13

Incentives(release time):

#4-p.9

More formal readings (content)

#4, 12. 5

Definition of Diversity

Include more than ethnic/racial groups now (definition is broader):

#2,3-p.4; 4-p.5 quote; 5-p.8 quote; 7-p.14; 8-p.9; 11-p.12; 13-p.3

Diversity within groups:

#11

Sharing information about project with others

Materials:

#1; 3

Selling program to other faculty:

#5-p.9; #9-p.8; #13-p.6

Talking about experiences:

#2; 3; 7; 8; 10, 11

Evaluating success or impact of project

Evaluating faculty participants:

#1-p.8 quote; #3-p.8 quote; #4-p.7 quote, #11-p.9;