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DISSERTATION

STUDENTS' EMOTIONAL RESPONSE TO MULTICULTURAL CURRICULA
IN HIGHER EDUCATION

Submitted by
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In partial fulfillment of the requirements
For the Degree of Doctor of
Philosophy
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Summer, 1999

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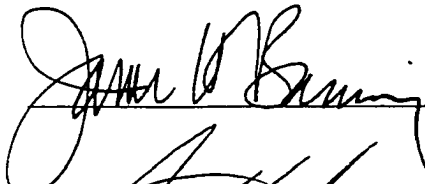
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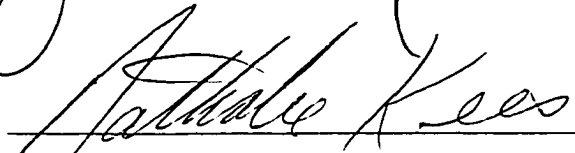
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WE HEREBY RECOMMEND THAT THE DISSERTATION
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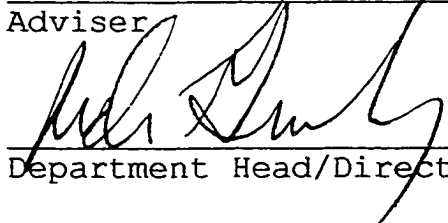


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ABSTRACT OF DISSERTATION

STUDENTS' EMOTIONAL RESPONSE TO MULTICULTURAL CURRICULA IN HIGHER EDUCATION

It is known in the educational system that the higher education student population in the United States has evolved into a culturally diverse audience. In response, some educators felt the need to adjust to this multicultural student body by infusing cultural issues into the curricula. Literature found traditionalists arguing against infusion and multiculturalists arguing for infusion. Some conflict consisted of common misconceptions about multicultural education which are reviewed in this research. Curricula change in higher education with multicultural infusion exists, despite conflict, and therefore, teaching implications, strategies, and methods used to infuse were similarly reviewed. This review showed a major change in the traditional teaching methodologies in higher education, yet no emotional responses from the students to these changes had been documented.

Accordingly, the purpose of this study was to recognize and identify the students' emotional response to multicultural infusion into higher educational curriculum.

Qualitative data, using a phenomenological approach-

emergent design was used to compile (1) classroom observations and field notes from an infused undergraduate class during the fall semester at Colorado State University and (2) 10 voluntary individual interviews from students within the same infused undergraduate class. An open coding process was used to code the data from field notes and transcriptions. Once the codes began to show signs of saturation, the data were downloaded into a Word Document where themes were analyzed and categorized using constant comparative analysis. A second data analysis technique of poetic display was used to advocate the power of the participants' individual voice and illuminated the essence of this phenomenon.

There are 16 emotional themes identified in the conclusion of this research. A final data analysis and poetic display was used to perform an internal validity check by triangulation of the 16 emotional messages from the individual voices, class observations, and field notes. This final analysis, using constant comparative analysis from all the poems, observations, and interviews, once again, allowed for the voices of the students to be heard together with their richness in inflection and depth of emotions through poetry.

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I would like to take this opportunity to thank all the people in my life that have taught, encouraged, and supported me, so that I am strong enough today to stand before you, proud of who I am, and what I have become.

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My external source of energy and encouragement came from my mom, Ruth Rhetts, who told me I was strong and that

I could do anything I set my heart out to do. Mom, you saw a person in me that I wanted so badly to see, yet I truly never knew existed. You helped me to become a person I want my children to look up to and be proud of. How do I thank you for this? I guess I will give you this book, it has my strength and my love for all people throughout its chapters. A gift I can give to you, because you gave it to me.

My children, Katie and Zac, you are my lifeline. I hold you two so close to my heart that at times I feel my heart may burst with love and happiness. My accomplishments in school are also yours.

Katie, my beautiful nine-year-old, my wish for you is to be the very best you can be, to love and be loved, to work hard every day to fulfill your happiness, and always to follow your own dreams, allowing others to enjoy them with you, yet never giving them up for anyone.

Zac, you are now six years old and such a beautiful young man. The love you have for your family and friends can be seen in your eyes. I hope that from my educational experience you too, can learn the benefits of hard work and determination.

A special acknowledgement to a beautiful man in my life. Dave, you make me feel beautiful inside and out. Your faith and support in this endeavor helped me see the rainbow's end and guided me to walk towards it.

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CHAPTER ONE

Introduction

It is known in the educational system that the higher education student population in the United States has evolved into a culturally diverse audience. "The new student population has been shifting and continues to shift from a predominately male, white, middle class population, to a female, ethnically/racially mixed, poorer, older one" (Talbot, 1996, p. 163). In response to this, some educators felt the need to adjust to this multicultural student body by infusing cultural issues into the curricula. The current study investigated the topic of multicultural infusion beginning with a profile of Western society demographics to show how the populations had changed culturally. With the change in demographics identified, the traditional college classroom and its need for adjusting to this demographic change is reviewed. This research then moved into a historical overview of multicultural pedagogy in higher education and documented the possible need for curricula change. Once this information was generated, an evaluation of multicultural education and subsequent emotional responses to this inclusion emerged.

The literature found traditionalists arguing against infusion and the multiculturalists arguing for infusion.

Some of the conflict was the result of some common misconceptions about multicultural education that was then reviewed. Although this resistance was documented, curricula change in higher education with multicultural infusion existed. Therefore, teaching implications, strategies, and methods used to infuse were also reviewed. This review showed a major change in the traditional teaching methodologies, yet found that no emotional responses to these changes had been documented. Becker and McCall (1990) stated that schools are a powerful tool used to generate thought, emotion, and future behaviors of our students. "Students aren't simply shaped by their experiences but actively assert their own experiences and contest or resist the ideological and material forces imposed upon them" (p. 9). With little to no research found to identify the students' emotional response to infusion, this research directed its efforts towards identifying these emotions through a qualitative analysis at Colorado State University.

Profile of Western Society Demographics

"According to recent Census data, 25% of the United States population are people of color, including 12% African American, 9% Hispanic, 3% Asian/Pacific Islander, and 1% Native American" (Walker, 1993, p. 342). It was estimated at this time that if this growth continues to increase at this rate, "By the year 2050, Whites will constitute 53% of the

United States population, Hispanics 21%, African Americans 16%, Asian/Pacific Islanders 11%, and Native Americans 1%" (Walker, 1993, p. 342).

If the demographic projection is accurate, then America's identity will also undergo a compensating change. As Takaki (1993) said, "Demographic diversity also raises fundamental questions about identity of America itself. By 2050, most Americans will trace their ancestry to somewhere on Earth other than White Europe. Most will trace their ancestry to Africa, Asia, the Hispanic world, the Pacific Islands, or Arabia" (p. 23).

The demographics at Colorado State University show an increase in the undergraduate ethnic population that corresponds to the above projection. For example, in 1987-88, the undergraduate minority population (Native American, Asian American, Black American and Hispanic American) had increased by 403 students since 1978-79. This change represented a 59.6% increase. Specifically, in 1978-79 the Native American population headcount at Colorado State University was 46 and in 1987-88 the headcount was 89. The Black American headcount at Colorado State University in 1978-79 was 151 and in 1987-88 the headcount was 224. The Asian American headcount at Colorado State University in 1978-79 was 176 and in 1987-88 the headcount was 286. The Hispanic American headcount at Colorado State University in 1978-79 was 303 and in 1987-88 the headcount was 480. The

White Americans headcount for 1978-79 was 14,303 and in 1987-88 the headcount was 14,062. Continuing to monitor the trend for increased ethnic population, the headcount for ethnic origin at Colorado State University for 1990 was: Native American students, 125; Black students, 310; Asian American students, 399; and Hispanic students, 738. By the fall of 1997, Colorado State University had 10.8% minority headcount for its student population. The specific percentages in the fall of 1997 were 11.3% Native Americans, 13.6% Blacks, 27% Asian Americans, and 48.1% Hispanic. By the fall of 1997, students of minority background constituted 10.8% of Colorado State University's student population (1987-97, Office of Budget and Planning).

A common thread that runs throughout literature is the need for educators to look at Western society as it truly exists and to embrace the demographic changes. For example, Pope (1995) drew on the analogy of the Western society as no longer being a melting pot of people where each distinct group melts into one homogeneous society. The analogy now used by Pope was a "Salad Bowl." The salad bowl concept allows for individuality in beliefs, traditions, cultures, values and emotions of all the populace. The importance of keeping this self-identity, cultural individuality, and folklore was illuminated by Hill (1991) when he wrote, "Every view of the world that becomes extinct, every culture that disappears, diminishes a possibility of life" (p. 39).

The Traditional Classroom and the Need for Change

Traditional higher education classroom settings have been structured from one culture's perspective (Takaki, 1995). Takaki emphasized his point by asking people to identify what they learned in school about Asian Americans, Chicanos, or Puerto Ricans. If they answered with little to no knowledge of other cultures, Takaki believed this proved that their education inferred that one culture was superior over all. The White American male seemed to be the predominate focus of traditional classrooms. To educate with respect to all cultures meant a dramatic change for traditional classrooms. Many U.S. citizens were demanding a change from the traditional classroom to one where all cultures were represented in the hope that all students would become more united and not more alienated (Takaki, 1995).

According to Banks (1994), educational institutions throughout the U.S. have implemented a variety of programs and projects related to ethnic and cultural diversity since the mid-1960's. A major goal was to reform the schools so that all students were educated equally. This was an extremely large task. The ability to educate equally meant that educators had to understand that there were culturally distinct learning styles and patterns, and therefore a variety of teaching strategies had to be used.

“In educating equally, the educational curricula must reflect the cultural diversities of both students and society” (Barr, 1994, p. 15). When educators failed to identify with all their students, they failed to meet all students’ needs. For example, a common cultural inclusion into curricula in traditional classrooms was to highlight conflicts between cultural, racial, or religious groups, which sent a dangerous and biased message to students. The message communicated was “Negativism, which sows seeds of hatred, destroys both our society and the education we are attempting to give to our children” (Dozier, 1997, p. 252).

“Educators need to promote our uniqueness as a nation and give this message power and strength, not create a threat” (Dozier, 1997, p. 252). Unfortunately, multicultural education had been predominately seen as a threat by traditionalists and not as an asset (Thomas, 1998). Although inequality in education with respect to cultures seems to be a fact of life in today’s classroom, what seemed so threatening to Hill (1991) was the fact that the inequality encompassed entire groups of people, not just individuals. Hill continued this thought by stating an objective for the classroom: “What is important for a single institution, is that a challenging, relevant diversity pervade the curriculum and that its students are thereby exposed to the liberal-education experience” (p. 47).

Multicultural Education and Corresponding Emotions in the Classroom

Howard (1993) wrote of his concerns about Whites in multicultural education. He wondered how an ethnic group that had historically been the dominant culture in this society was going to adjust to using a more balanced approach in its teachings. This adjustment to educational programming meant people were faced with a need to accept change. Change is not an easy thing to accept. Howard related this new concept to a train wreck. He stated the clashing truths about our history could cause the equivalent of a train wreck in people's minds. Howard found that White Americans who do not accept this less dominant role subsequently showed signs of racism.

Izard (1977) stated that emotions occur as a result of changes that may be brought on by either internal or external events. The external event in this case is the infusion of multicultural issues into higher education curricula. Because one's emotions affect that person's nonverbal and verbal communications, it was relevant to evaluate infusion based on students' emotional responses.

Within the classroom, the feelings and emotions connected to self-devaluation were a concern. This may have evolved from the differential in academic performance of diverse students. If the teaching staff of schools had low expectations of diverse students, the students then had low

expectations of themselves, thus created a self-fulfilling prophecy (Wilson, 1991). These feelings and emotions needed a platform so that the students could be heard.

Purpose Statement

Currently, research addressing the need to infuse multicultural education into the curricula is extensive (Banks, 1994; Diaz, 1994; Goodstem, 1994; Takaki, 1995). In addition, literature suggested that diversity in education was an emotional topic with respect to the educators, administrators, and the general public (e.g. Banks, 1993b; Cortes, 1990; Howard, 1993; Takaki, 1995). However, to date there has been limited research on the impact multicultural infusion has had on students' emotions. One study examined the students' perspective on multicultural issues addressed in their classes (Anderson, MacPhee & Roley, 1997). This study surveyed students at Colorado State University and found some evidence to suggest that multicultural infusion in higher education curriculum had both a positive and negative impact on students. However, there had been no research that explained the students' emotional response to infusion. Therefore, the purpose of this research was to examine the students' emotional response to issues of multicultural issues infused in a course at the undergraduate level at Colorado State University.

Research Problem and Questions

The research problem was to investigate the students' emotional responses to multicultural issues discussed and presented in a classroom setting. This investigation took place at Colorado State University.

Example questions asked of the students included:

- Please tell me about yourself and your cultural background.
- Can you describe for me how (the class experience) this week made you feel? To your knowledge, what triggered those emotions? Why?
- What are the first emotions that you feel when diversity issues are presented in this class?
- Please describe your emotional response to this classroom experience.

Limitations of the Study

A limitation of the study was that the current literature was confined to the educators and leading researchers' perspectives on cultural infusion in higher curriculum. Having only one unpublished study dealing with the students' perspectives on multicultural infusion and no known study on the students' emotional responses was in itself a limitation.

Delimitations of the Study

At least two delimitations exist for this study. First, the research focused on only one undergraduate infused class at Colorado State University academic year '98-99. Second, the professor of the infused class does not disclose that the class is infused.

Definition of Terms

Affect. A general nonspecific term that includes all the motivational states and processes. The affective domain includes the fundamental emotions, patterns of emotions, drives, and their interactions (Izard, 1977).

Cultures. A system of shared knowledge and beliefs that shape human perceptions and generates social behavior (Bennett, 1990).

Bracketing. The process of holding the phenomenon up for inspection by taking extraneous variables out of the environment in which they occurred and allowing this phenomenon to be interpreted objectively and solely on its own merits (Patton, 1990).

Emotional Response. An affective response that an individual displays to a phenomenon.

Facial Expression. Evolved primarily from serviceable associated habits, social communications (Izard, 1977).

Emotion. "A complete definition of emotion must take into account these three components: (a) the experience or conscious feeling of emotion, (b) the processes that occur

in the brain and nervous system, and (c) the observable patterns of emotion, particularly those on the face” (Izard, 1977, p. 4).

Epoche. An ongoing process that requires the researcher to become aware of any preceding judgments they may have connected to the phenomenon being researched (Patton, 1990).

Infusion of Curriculum. “To promote cultural pluralism and social equality by using multicultural materials that are appropriate for diverse students and are integrated rather than supplements” (MacPhee, Kreutzer, & Fritz, 1994, p. 705).

Mixed Purposeful Sampling. A method of sampling in which the researcher uses triangulation and flexibility to meet multiple interests (Patton, 1998).

Monoculture. The concept of looking at an area with only one cultural perspective in mind.

Multicultural. A variety of cultures, backgrounds and ways of being.

Pedagogy. The methodology used in the classroom to educate the students on a given subject.

Reflexivity. Journalizing the experiences and thoughts that evolve during the research. This process also acknowledges the roles and decisions made by the researcher during the entire research process.

Triangulation. A process whereby a phenomenon is looked at from many perspectives.

Uni-Cultural. To be knowledgeable of one's own culture.

CHAPTER TWO

Review of Literature

This review covers curriculum change as viewed by society, institutions, and educators. The chapter begins with an overview of the multicultural pedagogy in higher education. It then moves on to arguments for and against infusion from the viewpoints of traditionalists and multiculturalists. With the arguments acknowledged, the chapter then proceeds into examining common misconceptions related to multicultural education. The teaching implications, strategies, and textbooks for effective infusion of higher education curricula are then reviewed, which is followed by a discussion of educating educators and the values assigned to teaching diversity. Next reviewed were the perspectives, perceptions, and cognitions from students on multicultural education in higher education curricula. The chapter concludes with a purpose statement from the literature for multicultural infusion. The missing link in literature was identified as a lack of research into the emotional responses of students to multicultural infusion of higher education curricula.

Historical Overview of Multicultural Pedagogy
in Higher Education

Very few success stories about multicultural infusion in education are part of American history. The Civil Rights movement brought about programs and projects related to ethnic and diversity issues, yet these programs were met with resistance, and thus resulted in increased bias. This, for the most part, was due to a lack of clear goals, definitions of cultural education, and qualified staff (Banks, 1993a; Brandt, 1994). For example, Banks (1993a) showed that there must be five types of knowledge for teaching multicultural education that not only need to be identified by teachers, but also implemented in their curriculum so that the students could understand them. The five types of knowledge were identified as: (a) personal/cultural knowledge, knowledge that comes from the student's interpretations of home, culture and personal experiences; (b) popular knowledge, knowledge derived from mass media or what Cortes (1990) called the societal curriculum; (c) mainstream academic knowledge, knowledge that comes from professional associations and institutions like colleges; (d) transformative academic knowledge, knowledge obtained through the challenging of the mainstream facts that has a direct link to cultural infusion, giving people new ways of looking at ethnic issues; (e) school knowledge, knowledge gained strictly from textbook

consumption (1993a).

In the 1970s and 1980s, minorities demanded a concentration of multicultural pedagogy. Takaki (1995) referred to this as a pluralistic approach to teaching that encouraged many different cultures to learn from each other. Takaki went on to explain, "The multicultural class is the place where students can understand their larger community and figure out what it means to be an American. It's a place where we can study the question 'How do our paths intersect?'" (p. 23). He also stated a belief that all colleges should require students to enroll in at least one class that required interaction with differing cultures.

The minorities' demands for inclusion included curricula that involved separate courses and inclusion of diverse cultural histories (Banks, 1993b; Diaz, 1994; Takaki, 1995). The need to adjust the curriculum in order to avoid alienating students and to increase retention seemed imperative. Banks (1993b) spoke of this movement as "being designed to restructure education so all students will acquire the knowledge, skills and attitudes needed to function effectively in a culturally and ethnically diverse nation and world" (p. 5).

In reviewing multicultural pedagogy in multicultural education, the idea that cultural classes should exist but in separate classes or institutions increased feelings of

separation and inequality (Takaki, 1995). This methodology required that a student attend a special class and a special classroom in order to receive multicultural education. The concern with this pedagogy, with its additive nature of infusing cultural issues, was that it then took on the role of a special event and was regarded as not as important as the standard traditional curriculum (Gillette & Grant, 1991). They found the infusion process, however, stressed the importance of "not treating multicultural education with a quick fix, but instituting a comprehensive educationally and ethically defensible program of curricular, instructional, and policy-related principles which impact on all levels of schooling" (p. 85).

Traditionalists Argue Against Infusion

In addition to the scrutiny of experts, some people in education, as well as some parents in the United States, questioned the importance of multicultural infusion into curricula. For example, Gaff (1992) identified a commonly asked question by supporters of a uni-cultural education: "Why should students be expected to study other cultures, racial and ethnic diversity within America, or gender differences? . . . Many students aren't even 'uni-cultural'" (p. 32). This argument was based on the assumption that American students do not even know their own Western heritage. As this argument illustrated, infusion has at times run into resistance from educators and the public who

fear the infusion process would change the teaching of history in higher education.

Critics of multicultural education were concerned that efforts made to include multicultural issues might forsake the European curricula. In addition, too much critical information infused into curricula would provide a fragmented education that lacked coherence and disrupted the student's ability to learn basic knowledge (Gillette & Grant, 1991).

Increased criticism of multicultural infusion came about with proposed textbook revisions that greatly altered traditional Western ideology. Critics viewed this as too disruptive to the traditional academic content and thought that perhaps excessive attention to diversity would actually impede the chance of equity. An example of this occurred in Oakland, California in 1988 when a predominantly nonwhite student body determined that the current textbooks available for adoption did not meet the needs nor match their experiential background. A request for permission to develop their own materials was denied (Gillette & Grant, 1991).

Another example of the resistance to multicultural infusion occurred in New York when a school tried to implement textbook additions to the academic collection. The books were decreed anti-Western and anti-White by critics who gave as a basis for their view the concern that the textbook might inflame differences between cultural groups

(Gillette and Grant, 1991).

Other critics of multiculturalism fear a "cafeteria style" curriculum that would try to meet the needs of so many cultures that the core of American history would be lost (Gillette & Grant, 1991). They view multicultural education as a way to undermine traditional Western ideology and see this as an attempt to remove the great historical figures of the American history. For example, in 1988 at Stanford University, a course was implemented that de-emphasized Western history and provided a culturally infused history curriculum. Many traditionalists spoke out in protest of this change. One of the protesters was former Secretary of Education, William Bennett, who spoke on national television appealing to all to "save our culture" (Gillette & Grant, 1991, p.81). A Denver Post article in May 1994 quoted politician and commentator Pat Buchanan when he was asked the following question, "Should we teach U.S. kids that all cultures are equal?" Buchanan replied, "Some traditionalists say 'no'. There is one true superior culture. One true way of thinking" (Buchanan, 1994, p. A3).

Specific to resistance in the higher education administration, Goodstem (1994), a commentator in this area, found that the "good old boy" system worked against new insights and needs. She argued that society might need to get new blood into positions of authority before new

policies and needs are approved by administrators. This concept was what Goodstem referred to as the surrendering of the traditional system. "Once the 'good old boy' system passed, policies, programs and attitudes would hopefully change to address the needs of the students and not the needs of the traditional system" (p. 11).

Barr (1994) analogized this reluctance to change to the business world and its response to supply and demand. He suggested that our country was quick to respond to supply and demand with respect to products, but reluctant to move on a pressing supply and demand issue present in today's classroom. Barr gave an example of the educational curricula for Maoris and New Zealanders. The Maori children's academic achievements were quite poor compared to the New Zealanders', and many Maori children dropped out of school and ended up in prison. The reason given for poor achievement was the failure of the schools to teach to the needs of the Maori children. The language of these people and their culture was not part of the curricula, and consequently contributed to the demise of the Maori language. Once steps were taken to preserve both their language and their culture through curricular infusion, the children benefited not only from increased learning, but also from increased self-esteem, self-confidence, and cultural pride.

Although there had been efforts made toward infusion of diversity in education, some of these efforts seemed to have increased diversity bias. Howard (1993) stated that many White Americans might not be comfortable with the transition from the dominant status. He went on to speak of the alarming increase in acts of racism. It seemed that many White Americans had chosen to defend their dominance.

Because of this, Howard suggested:

Taken as a whole, these realities strongly suggest that a peaceful transition to a new kind of America, in which no ethnic or cultural group is in a dominant position, will require considerable change in education and deep psychological shifts for many White Americans. (p. 37)

Multiculturalists Argue For Infusion

For years multiculturalists have advocated the need for education to be culturally inclusive, and for the American identity to be reshaped. Banks (1993a) suggested that multicultural education was being furnished sporadically in the nation's schools, colleges, and universities. However, this process of multicultural education infusion remained slow and often combative (Banks, 1993a).

Cohen (1986) suggested that cultural pluralism needed to be accepted and embraced by all people in order to make Western society strong. People must be reassured that they can continue to embrace their own ethnic identity while sharing a common culture with all Americans. To help achieve this goal, Cohen declared,

That by exposing students to knowledge about ethnic diversity, and the contributions of various groups to our developing American civilization, educators may change negative ethnic group stereotypes, reduce intolerance, and enhance cooperation for the common good. (p. 32)

Bodinger-deUriarte (1991) found that another way to emphasize this goal would be from a social responsibility platform in addressing diversity issues at a time of ethnic intimidation. In other words, "Scholars do not function in isolation from contemporary society but serve as promoters of social change" (MacPhee, Kreutzer, Fritz, 1994, p. 700).

Once people are exposed to multicultural information (and attend to their social responsibility for embracing diversity), the challenge then becomes separating individual cultural knowledge from curriculum knowledge. The traditional Western educator's beliefs, biases, cultures, traditions, and educational curricula seemed to be having its own revolution as a result of the increase in cultural diversity in the student population (Bodinger-deUriarte, 1991). This revolution between diversity needs and traditions inhibited the goal to ultimately embrace diversity.

To embrace diversity meant that traditionalists must accept change. One way to accept change within the cultural dominance of America would be to create a "coresponsibility" among students for a beginning of a new future (Howard,

1993). "White students need to see that they, too, can be full participants in the building of multicultural America" (p. 41). In order to achieve this type of participation from students of majority background, they needed to feel as if they were a contributing part of the process. Howard stressed this point by emphasizing to the students that "they are a part of the journey from dominance to diversity" (p. 39). Convincing the dominant culture that they were victims of their collective pasts as well as the present was an integral part of this journey.

Discussion and reflection needed to take place among educators to review the past history of cultural rejection and cultural revitalization (Howard, 1993). This time-consuming process incorporated the following questions:

What does it mean for White people to be responsible and aware in a nation where we have been the dominant cultural and political force? What can be our unique contribution, and what are the issues we need to face? How do we help create a nation where all cultures are accorded dignity and the right to survive? (p.37)

The concern remained that if the effort was made to infuse Western curriculum, it must not be a quick-fix special event or a mere addition to preexisting curricula. "The transformation must be every day in every way" (Howard, 1993, p.40). The threat that some Americans felt from this transformation could be understood if one looked at the decades involved in the development of the current curriculum structure. Howard concluded, "It took 500 years

to evolve our present curriculum structure, which, in spite of its many fine qualities, is still flawed and inaccurate and excludes most non-European perspectives and influences” (p. 39)

Some have argued that time was a crucial component of multicultural curriculum change. Takaki (1995) suggested that there was a connection between infusion of cultural issues and the retention of higher education students over time. The thought was that retention of minority students would go up if diversity issues were brought into the classroom. This correlation was based on people’s feelings of respect, identification and pride of one’s own culture (Takaki, 1995).

In summary, a debate between Western traditionalists and the multiculturalists exists regarding multicultural education in Western school systems. The traditionalists, as argued above, see a threat to the Western history curriculum, as they know it, which might lead to the possible dilution of the traditional Western knowledge. As stated by Diaz (1994), “The multiple perspectives examined in multicultural classrooms will somehow ‘disunite’ Americans” (p.9). Proponents of multicultural education on the other hand stated that the stability of American national identity could not rest on a monocultural knowledge base. Diaz continued, “Multicultural education’s emphasis on

including cultural and gender perspectives in curricula is a step toward unity with sectors of American society that currently feel alienated” (p. 10).

Misconceptions about Multicultural Education

Banks (1993a) described several misconceptions and myths about multicultural education. First, multicultural education was only for people of color and for the disenfranchised. Banks spoke of his frustration with this damaging misconception and reflected on all the writings and research that emphasized multicultural education was for all students. Despite the countless arguments by multiculturalists rebutting this misconception, multicultural education continued to be referred to as an entitlement program. Banks spoke out against this fallacy when he stated, “Multicultural education is for all institutions and all students to help acquire knowledge, skills and attitudes needed to function effectively in a culturally and ethnically diverse world” (Banks, 1993a, p. 23).

A second misconception Banks found centered on the idea that multicultural education was opposed to Western traditions. “Multicultural education is not anti-West, because most of the writers of Western traditions are of color, such as Rudolfo Anaya, Paula Gunn Allen, Maxine Hong Kingston, Maya Angelou” (p. 23). Multicultural education did

however advocate that the truth of the West must be told. The truth about the dominant culture's debt to people of color and women must be included in our curriculum. By debt, Banks was referring to the exclusion of their real presence and the importance of people of color and women in our history. By educating youth, it was hoped that knowledge would encourage action for change.

The third misconception about multicultural education was that multicultural education would divide the nation. Banks pointed out that this misconception would lead one to believe that the nation was already united. He saw the nation today as not only not united, but also very much divided. Banks (1993a) used the phrase "E Pluribus Unum." (out of many, one) to describe his dream of unity for this nation to be achieved by educating the youth of all peoples.

People need to have time to not only acknowledge this concept of multicultural education, but also to accept the concept within the hearts and minds of the once dominant culture (Banks, 1993a; Takaki, 1995). Western traditionalists continue to fear their disempowerment. Multiculturalists hope that with time and continued success in striving for racial peace, traditionalists will learn to value cultural equality and not fear this transformation (Banks, 1993a). "It is time for a redefinition of White America. As our percentage of the population declines, our commitment to the future must change. It is neither

appropriate nor desirable to be in a position of dominance” (Howard, 1993, p. 41).

Teaching Implications

As the need for diversity education evolved, experts in the field of multicultural infusion began to look into the implications this had for educators, school environments, and students. An important goal of multicultural teaching is to help students understand how knowledge is constructed. “Students should be given opportunities to investigate and determine how cultural assumptions, frames of references, perspectives, and the biases within a discipline influence the ways the knowledge is constructed” (Banks, 1993b, p. 11). For example, Banks used the Westward Movement to illustrate how teachers could utilize the above categories to teach multiculturally. The first step in this process would be to ask the students to respond to the Western Movement, to have them write down all that came to their minds on this topic. This would show the teacher how the students viewed this movement culturally. The film, How the West Was Won could be shown and then the students would be asked to give their own interpretation. Along with the students’ interpretation, the teacher can infuse a popular historian’s view. The teacher may then choose to show the film, Honor Lost, or refer to the textbook for more interpretations. “The main goals of presenting different

kinds of knowledge were to help students understand how knowledge was constructed and how it reflected the social context in which it was created and to enable them to develop the understandings and skills needed to become knowledge builders themselves” (Banks, 1993b, p. 12).

The need for educators to look at the relation between schools and societal education is important (Cortes, 1990). Cortes acknowledged that although students learned at school, they did not enter this system value-free. “Students learn through schools, but people also learn outside of school. They learn language. They learn culture. They learn attitudes and patterns of behavior” (p. 262). Because of this preexisting knowledge, Cortes encouraged educators to examine the relation between what he called school education and societal education and build them together.

Cortes (1990) identified four relationships between schools and societal education. First, societal education’s implications for equity (or inequality) included its potential influence on current students (i.e., the powerful educational influences from the family, home, peer group, neighborhood and community). Each of these nonschool sectors teaches the student and can be identified as the students’ first school. “Schools should not ignore this incoming knowledge, but rather work with this creating a relationship with the first school knowledge and cultural values and

involve the parents in this transformation process" (p. 262). Secondly, Cortes stressed the importance of school education for increasing intergroup understanding in order to foster societal equity. This relationship had to do with the institutional curriculum (the formal and informal education that the students receive in school), organizations, religious institutions, youth groups, social groups and even special interest groups. These groups could not be ignored when assessing multicultural education's impact on students.

Third was the preparation of students for lifelong societal learning related to equity education. This sector had been referred to as the serendipitous curriculum. Cortes identified this area as the most resistant to content analysis. This area encompasses the individual experiences that influence our perceptions and directly affect our attitudes, beliefs, and value systems. Finally, the fourth relationship concerns the direct influences of schools and school educators on societal teachings concerning equity. This sector focuses on the media curriculum--the educational messages and teaching power of the mass media, motion pictures, and television. The need for recognition from teachers that students are influenced and learn differently from the entertainment media is an important acknowledgment and cannot be ignored (Cortes, 1990). Cortes suggested that the goal should be for educators and students to view

multiple perspectives of people and cultures and allow this to be accepted and promoted in their classroom environments. Cortes noted that these four sectors of education imply that students come into the school system already armed with values, beliefs, prejudices, and stereotypes. This creates a challenge for school educators to be innovative and sensitive to the different teaching messages already introduced to the students.

Many multiculturalists have demonstrated that the key to the successful infusion of a multicultural curriculum was to give educators the knowledge with which to build a curriculum (e.g., Banks, 1993b, 1994; Cohen, 1986; Cortes, 1990; Diaz, 1994; Dozier, 1997; Gillette & Grant, 1991; MacPhee, Kreutzer & Fritz, 1994; MacPhee, Oltjenbruns, Fritz & Kreutzer, 1994). For example, Dozier (1997) also considered all aspects of the culture that could be identified as educators of the student. Her most memorable experience occurred while teaching in Singapore. She had a student from Pakistan who was constantly complaining about life in Singapore. Because Dozier had visited this boy's homeland, and witnessed the unpleasant environment, she had difficulty understanding why the student didn't prefer the cleanliness, safety, and efficiency of his current residence. Despite her argument, the student kept insisting that Pakistan was the greatest place on earth. What occurred to Dozier was that all people felt this way about their

homeland. People of differing cultures do not always think with the same values, feelings, priorities, memories, and beliefs. The main point Dozier made was that, "We can teach young people to understand and appreciate other cultures and beliefs without asking students to accept them as their own" (p. 253).

Nonetheless, many educators remained confused and unable to comprehend how their field of study could infuse material on cultural variations. To assist in this endeavor, Banks (1994) provided a template for teachers to consider as they worked to infuse their courses. For example, he suggested that culture must be seen as a broad concept that included values and beliefs. These values and beliefs must not be ignored nor should their origins. They come from a wide spectrum of sectors that needed to be considered if the goal in education was to teach through understanding. The values and beliefs of the students emerge from family, friends, religion, organizations, institutions, and clubs, and the teacher needs to be prepared for such discussions. Culture also includes language and dialects. The language and dialect of students is an important link to their comprehension of any chosen teaching methodology. Banks found that knowledge about the cultural backgrounds of his students is imperative to successful infusion.

Cultural awareness also is a component of culture. Teachers who are aware of students' cultural backgrounds

enhance learning and respect within the teacher-student relationship. In addition to cultural awareness, nonverbal awareness is another component of culture. Teachers must be attentive to nonverbal messages from the students. These messages give teachers valuable information pertaining to students' self-worth, self-identify, and feeling of belonging in the class. The nonverbal messages conveyed by the teacher must also be considered and monitored. The concept of culture also includes perspectives, world-views, and frames of reference. Teachers should take into consideration the cultural makeup of their classes and become knowledgeable about the issues pertaining to these cultures. This knowledge would help teachers help students to feel respected and would help students gain a sense of class identity.

The identities of one's own culture is another component of culture. Banks encouraged all teachers to get in touch with their own culture and possible biases and to recognize that each culture has its own learning style. Culture is also determined in part by gender. Gender issues are very relevant in classes and need to be considered in all teaching methodologies. Another component of culture is social class. The social standing of the teacher, as well as the class make-up, is quite relevant to review and keep in mind in with regard to the potential impact on infusion. Biases and stereotypes among and between social classes are

prevalent and should not be ignored. Religion is also an important component of culture. When infusing culturally, religious beliefs and values as well as prejudices emerge in the class and need to be acknowledged and addressed. The teacher is also encouraged to review any prejudices he/she may possess. People living with disabilities are also a component of culture. To be a person with a disability is to be member of a culture within itself and this culture cannot be ignored in a classroom. Additionally, ethnic groups are a component of culture. Many stereotypes and biases are connected with particular ethnic groups. Knowledge and discussion of stereotypes needs to be examined and debated. Finally race is a component of culture. When infusing multicultural issues, discussions about identifying race may emerge, and the teacher must be ready to support all students and review the history surrounding race identification.

Learning patterns present another way to infuse diversity into the curricula (Guild, 1994). Each culture has a specific learning style and uses a different rhythm to learn. For example, Howard (1993) stated that the United States was propelled by a rich mixture of cultural rhythms. "It is time for all of us to learn to move with grace and style to the new sounds" (p. 41). Banks (1994) suggested that changes in curriculum needed to include a change in attitudes, perceptions, behaviors, administrative goals, and

cultures of schools.

Textbooks and Teaching Strategies

Textbooks and teaching strategies could hinder the infusion process. Current commentary notes many concerns that the textbooks being issued in higher education educate students to the old dominant White male sagas (Banks, 1993a; Butler & Schmitz, 1992; Cohen, 1986; Diaz, 1994; Garcia, 1993; Gillette & Grant, 1991; James, 1991; Minnich, 1994). For example, an article by Garcia (1993) pointed out that many of today's textbooks were fantasies of made up heroes and villains. He stressed that some new conservative pressure groups were attempting to control the textbook market. These groups, Garcia stated, had their own prescribed agenda. These groups influenced textbook editors to include only those people and events that would fit their perspective. Garcia suggested that

School systems evaluate textbooks in the following areas: What is the purpose of this textbook? What is the purpose of the course? If the answer is to educate our students about each other and the truth about all our country's history, the textbooks must present an accurate picture of our history and of current events (p. 33)

Another example of teaching strategies that hindered infusion was noted by James (1991), who rejected the claim that education was value neutral. James argued that her traditionalist colleagues as giving little support for decreasing racial, sexual, and class biases in liberal arts education. James claimed that the traditionalists "seem to

ignore the validity of different ways of 'knowing' altogether" (p. 9). These traditionalist colleagues support a positivist methodological approach that involved learning through the following steps. First was the distancing of the subject from the topic. Second was a need to have an absence of emotions about the topic. Third was the view that discussions of ethics and values were deemed inappropriate when learning, and fourth was the belief that adversarial debates are the preferred method of ascertaining the truth (James, 1993). Instead of this method, Banks contended that "Teachers should help students to understand all types of knowledge. Students should be involved in the debate about knowledge construction and conflicting interpretations, such as the extent to which Egypt and Phoenicia influenced Greek civilization" (Banks, 1993b, p. 5).

The fact that very few articles and handbooks discuss how multicultural education should be implemented in higher education has been a big obstacle to infusion of multicultural education (e.g., Adams, 1992; Adams & Marchesani, 1992; Adams, Niss, & Suarez, 1991; Baez, Oltjenbruns, Miller & MacPhee, 1995; Gehrig, 1991; Green, 1989). However, researchers have found that successful infusion of the curriculum is more likely if appropriate planning takes place. For example, Baez et al. (1995) suggested that when planning to infuse a multicultural perspective into higher education curricula, certain

structural components must be included:

The organizational structure for the project includes the following four major components: (1) Participants: project facilitators, faculty participants and community partners. (2) Structure of the Learning Experiences: this involved retreats, bimonthly large group meetings, small group meetings, and faculty individual time to work in their own discipline. (3) Administrative Support: Support in the form of incentives, such as graduate assistants, allowances, conferences, workshops and stipend pay. (4) Evaluation: Outcomes related to faculty, students and courses should be measured" (p. 9)

Furthermore, there are guidelines for teaching strategies and discussion on diversity education from the instructor's perspective (e.g., Cohen, 1986; Maher, Thompson & Tetreault, 1992; Talbut, 1998; Wilson, 1991). Wilson (1991) emphasized the impact that certain teaching strategies have on students. For instance, when members of the dominant culture found consistency between values from their home culture and school culture, this reaffirmed who they were. The minority cultures on the other hand experienced the opposite to be true, and in so doing, felt the school culture to be a threat to their home culture. For example, Thomas Jefferson is viewed as a valued hero in the dominant culture and as a villain and slave master to some minority cultures. Multiculturalists insist that the achievement of academic excellence could only be achieved when home culture and school culture celebrate differences and do not cause a fear or threat. An example of how this can be achieved occurred in the case of Chicano students in

New Jersey. At this school, students began excelling in the study of calculus after Jaime Escalante, of Stand and Deliver fame, created a link between the study of calculus and the mathematical achievements of the ancient Mayans. Another example occurred at a private school in New Jersey that related its cultural academic success in 500 Black students to the recitation of the African Pledge every morning (Wilson, 1991).

Although these above example sounded good in theory, and appeared to support the multiculturalist views, Wilson (1991) described these examples as troublesome in that there was so much power attributed to school affirmation of culture and student success. He told of the story of his own experience in going to a school that did not affirm his own culture, yet he was academically successful. In researching this differential effect of schooling on culture and academics, Wilson found a model to explain the relation between the valuation of oneself by others and the valuation of self by self. The first situation occurred when one was valued both by oneself and by the school, which results in enhanced academic achievement and culturally affirmed this person. This was the typical state for most students from a majority background. This can also be true for people of color when they were in their native country going to school. The second situation occurred when the students were not valued by the culture but had a high self-validation.

Although their self-validation was not affirmed in school, they still felt good about who they were and were able to achieve academically. This was the situation Wilson found identified with his own experience. The third situation was when the individuals were devalued both by others and by themselves. "Under these situations, the schooling process negates the individual both academically and culturally. I am convinced that this is what occurs with many Blacks, Hispanics and Native Americans" (Wilson, 1991, p. 14).

Additionally, research on the potential effects as well as opportunities for students was available. MacPhee, Oltjenbruns, Fritz, and Kreutzer (1994) found "multicultural diversity in the curriculum provided students with rich opportunities to foster critical thinking skills" (p. 296). They elaborated on an example of how a class discussion often involved evaluating assumptions for factual accuracy (i.e., the conclusion that teenage pregnancy, school dropout, and delinquency were predominately problems of minority youth). Beaudry and Davis (1997) emphasized that faculty needed to consider the students' domain, such as behaviors, attitudes and/or knowledge, when infusing curricula with multicultural material to better adapt their curricula to their classroom demographics.

Pitfalls for infusing diversity are also linked to oversimplification of teaching multicultural higher

education (Banks, 1993a). Banks stated that one of the problems with multicultural education is the tendency to oversimplify the concept. He believed that, "Multicultural education is a complex and multidimensional concept, yet media commentators and educators alike often focus on only one of its many dimensions" (Banks, 1993a, p. 26). When teachers only viewed inclusion of content about cultures, or reduction of prejudices, the true concept was lost. "The education of cultures must take into account content integration, knowledge construction, prejudice reduction, equity pedagogy, and empowering school and social structure" (Banks, 1993a, p. 25).

Educating Educators about Multicultural Education

Top educational researchers in the area of multicultural research have spoken out on the importance of diversity training for educators. For example, MacPhee, Oltjenbruns, Fritz and Kreutzer (1994) identified three reasons for diversity training: "demographic changes in the student population, insensitivity borne of 'cultural myopia or bias,' and the mandates of accrediting bodies" (p. 290).

Banks (1994) focused on educating educators before implementing any curriculum change. His approach included several points. First, teachers needed grounded theory and knowledge about diversity. For example, colleges and universities could teach the educators to enrich their

courses with unbiased examinations of alternative interpretations. Second, educating educators meant support. For example, universities should require teachers to take a course on cultural pluralism. Third, educators needed to respect diversity through self-evaluation and open communication. The importance of openly discussing biases with colleagues is invaluable. Fourth, teachers needed to incorporate cultural issues and at the same time give students a safe environment in which to learn and accept cultural differences.

Value Assigned to Teaching Diversity

Cohen (1986) identified seven effective strategies for teaching diversity that aimed to educate the teachers, as well as the students, to value cultural pluralism. The first was to enrich courses by including multiple perspectives from different cultural groups. The second was to use comparisons in describing and analyzing traditions, events, and institutions in order to help students respect differences. The third was to communicate to students that they are all valued members of the community. The fourth was to provide opportunities for positive cultural interactions, possibly in group activities. The fifth was to provide opportunities for the students to research various cultures, possibly by interviewing community members. The sixth was to strive to expand students culturally through material such as books, articles, films, and newspapers. The seventh was

to stress values of ethnic diversity and national unity. This could be done through lessons on various cultural values.

Without dedicated educators who value diversity within the curricula, students would continue to be culturally illiterate (Howard, 1993). Howard related cultural literacy to respect and related this to the Spanish word, *resperto*. *Resperto* means the full humanness of other people, and their right to be treated in a good way. Howard then concluded his thought by saying, "When White Americans learn to approach people of different cultures with this kind of deep respect, our own world becomes larger and our embrace of reality is made broader and richer" (p. 40). The message that Howard ended with was that "the valuing of differences is more than just a nice thing to do, it helps us learn to become better people" (p. 40).

Strategies and Methods to Infuse

There are many different methods to infuse curricula. One pedagogy that Banks (1994) identified was the value of recognizing roles that minorities had played in history and of identifying heroes of similar ethnic backgrounds. This concept would allow students to build their own self-image, enabling them to be proud of who they are and from where they came.

Specific teaching strategies within the higher education curricula are found in today's literature (Baez et al., 1995, Banks, 1993b; Blount & Fried, 1996; Gillette & Grant, 1991). These strategies guided educators as to how to promote enrichment for all students rather than only those who were viewed as culturally different.

For example, Gillette and Grant (1991) spoke of a teaching strategy that involved students in planning multicultural infusion. They spoke of the students as those having the least power and the most at stake in schools. Because of their low status, they have not contributed much to educational decisions on multicultural inclusion.

A more appropriate strategy for schools could be to incorporate the students into this process of infusion and support the students in the discussions and input into multicultural education. Invite the students to meetings, workshops and discussion groups to encourage their insights and ideas. This would increase the knowledge base of the teachers to the students' domain and at the same time increase interest, respect, and involvement in acknowledging and learning about cultural differences. (p. 87)

Blount and Fried (1996) emphasized that class composition and instructor style had a great impact on the effectiveness of their multicultural program. They endorsed directive experimental activities over reflective and open-ended activities, and these more than closed activities with upper division classes. The following objectives were developed for a multicultural course: (a) creating a sense of community and purpose on campus with respect to diversity

of race, religion, culture, and language; (b) developing increased understanding with faculty to cultural learning differences and motivations; and, (c) creating an understanding and tolerance for cultural differences among students. These goals were accomplished by including supplemental materials focusing on ethnicity, gender, prejudice, conflict resolution, sexual orientation, social stratification, and disability. The instructional strategies were also varied to include lectures as well as active learning techniques. The active learning techniques included field trips and structured learning experiences such as role-playing and debates. An example of an activity in this class included viewing a video created by Matsumoto in 1996 that gave three situations involving ill feelings between individuals of different culture in a college setting. The emphasis of this exercise was to show misunderstanding and how diversity skills would have helped those individuals interact more successfully.

Other examples of teaching strategies came from Baez et al. (1995), who developed a training manual at Colorado State University. The manual provides data on issues and self-awareness activities that address areas such as human diversity; human differences such as gender, age, and religion; physical differences; learning styles; and sexual orientation. It suggests specific ways to encourage introspective and professional processes. For example,

teachers are encouraged to do the following: (a) voice their fears. (b) state their challenges. (c) allow for critical thinking. (d) state their concerns. (e) work on strategies for infusion. (f) identify skills needed. and (g) voice any emotional biases (p.4).

The manual stresses that infusing diversity within higher education should not be an added component to a course, but a viewpoint that permeates all aspects of the curricula. Ultimately, the manual's activities encourage students to be proud of who they are and to be tolerant of others.

Students' Perspectives of Multicultural Education

Extensive research has been done on the need to infuse multicultural education into the curricula (Baez et al., 1995; Banks, 1993b; Blount & Fried 1996; Cortes, 1990; Diaz, 1994; MacPhee, Kreutzer & Fritz, 1994; MacPhee, Oltjenbruns, Fritz & Kreutzer, 1994). In addition, research has suggested that infusing multicultural issues results in acceptance of diversity, yet this evidence was based only on assumptions about the impact on students (D'Souza, 1991; Magner, 1991; Myer, 1991). To date, two research projects have examined current and former university students' perception of multicultural education in the classroom (MacPhee, Kreutzer & Fritz, 1994; and Anderson, MacPhee & Roley, 1997). For example, Anderson, MacPhee and Roley (1997) did an exploratory study that examined current and

former university students' perceptions of multicultural education in the classroom. These students described classroom incidents that strengthened their understanding of the importance of multiculturalism. In addition, these students discussed why these incidents increased their awareness and how these experiences changed their interactions with others who were culturally different from themselves. A total of 155 incidents were sorted into 18 categories describing pedagogical techniques and classroom composition or dynamics. Content analysis identified areas of increased awareness for current students. Former students reported that addressing multicultural issues in courses had a long term impact on knowledge, attitudes, and professional skills-although such benefits were not limited to classes targeted for curriculum revision.

Perceptions and Cognitions Initiate Emotions

There has been little research on students' perceptions of multicultural infusion. Hunt, Bell, Wei and Ingle (1992) highlighted the importance of eliciting students' perceptions rather than relying strictly on faculty recollections: "One of the most difficult tasks for university administrators and faculty is to understand and empathize with the ways students experience the institution" (p.103).

With increased understanding and emphasis on multicultural awareness, students were bound to exhibit emotions related to this awareness. Izard (1977) describes emotions as follows:

Instead of saying that emotions are simply positive or negative, it is more accurate to say that there are some emotions which tend to lead to psychological entropy, and others which tend to facilitate constructive behavior or the converse of entropy. Whether a given emotion is positive or negative in this sense depends on intra-individual and person-environment processes as well as on more general ethological and ecological considerations. (p. 9)

For example, one student might have enjoyed the discussion on an infused topic such as sexual orientation and appreciated learning about this cultural difference. On the other hand, with the same topic, the emotion that might emerge within students could be anger or disgust stemming from a religious or cultural value/belief.

Purpose of Infusion

The purpose of infusion is to enhance curriculum equity in order to help students understand how knowledge was constructed multiculturally, and to critically analyze this knowledge in terms of their own interpretation of the past, present, and future (Banks, 1994; Barr, 1994; Diaz, 1994; Dozier, 1997; Gillette & Grant, 1991; Goodstem, 1994; Howard, 1993; MacPhee, Kreutzer, Fritz, 1994; Takaki, 1995).

With the resistance of traditionalists and the strong push for infused curricula from multiculturalists, the emotional responses from students is likely to be widely

ranging. I wondered how students of majority background are responding to a less dominant role in higher education curricula. How are students of minority background are responding to being represented in the classroom? I questioned how one could assess the success of such innovative curriculum changes without knowing the emotional response from the recipient. The responses to and the success of infusion could not be truly assessed without understanding the students' emotional reactions. Therefore, the present study targeted this phenomenon.

CHAPTER THREE

Method

This study explored students' emotional responses to issues of diversity presented in the classroom. Before the research began, I engaged in an attitude shift called "epoche." During epoche, researchers try to eliminate any preconditions, biases, and judgments by allowing them to surface. This elimination of preconditioned biases and judgements was needed so that a fresh and open view of the phenomenon developed (Moustakas, 1994). For this study, I implemented a phenomenological approach and followed all of the traditional data collection methods, structure of phenomenological studies, and analysis dictated by Moustakas (1994). In addition, I used some of the characteristics typically found in a case study approach so as to evaluate individual students' responses with multiple data collection sources. These sources of data included field notes, site observations, unstructured interviews, and audio/video taping.

Rationale for this Study

The rationale for using a qualitative approach was to gain insight into students' emotional responses to diversity issues presented in the classroom by way of in-depth

reporting from the students. The qualitative approach involved a process of exploration, discovery, and inductive logic (Patton, 1990). The literature suggested that diversity in education was an emotional topic with respect to the educators, administrators, and general public (e.g. Banks, 1993a, 1993b; Howard, 1993; Takaki, 1995). Through observations, videotaping, and in-depth unstructured interviews, the verbal and nonverbal (facial and body) emotional responses from the students were examined to determine their emotional responses.

Philosophical Assumptions

Research included some philosophical assumptions (Creswell, 1994). The Ontological Assumption states that reality is subjective, and multiple realities are seen by participants in the study. I used quotes and themes found in the words and thoughts from the participant to provide evidence of different realities. The Rhetorical Assumption encourages researchers to provide an environment conducive to sharing. This occurred because I was in attendance for each class meeting and openly discussed my presence in the classes. The Methodological Assumption means that researchers work with details before generalizations, describe in detail the context of the study, and continually revise questions as the interviews progressed. I used inductive logic to study the topic within context and used an emergent design. Axiological Assumptions mean that the

researcher openly discussed values that shaped the narrative and included her own interpretation in conjunction with the interpretation of the participants. I acknowledged that this research was value-laden and that my biases were present yet monitored. The Epistemological Assumption implies that a researcher collaborates, spends time in field with participants, and became an insider. I attempted to lessen distance between myself and the phenomenon being studied by spending time in the field.

Research Design

Creswell (1994) explained the appropriateness of qualitative design for this study: "Qualitative methods permit the evaluator to study selected issues in depth and detail. Approaching fieldwork without being constrained by predetermined categories of analysis contributes to the depth, openness, and detail of qualitative inquiry" (p.13). The emerging design was oriented toward exploration, discovery, and inductive logic (Patton, 1990). Patton found that a qualitative design provides the researcher with an opportunity to understand the phenomenon (the emotional response of students) as a whole and encourages the researcher to assume that a description and understanding of a person's context is essential for an overall understanding of what was observed. In a phenomenological approach a question becomes, "What is the structure and essence of

experience of this phenomenon for these people?"(p.49). For this study, the structure and essence of experience of the phenomenon was the students' emotional response to diversity issues presented in curricula (Moustakas, 1994).

Phenomenological Approach

Phenomenology is an approach that studies how people experience events and then it studies how people describe these events through their senses (Patton, 1990). This experience and description is the phenomenon. According to Patton, the phenomenological approach assumes that the only way to know what another person experiences is to experience it for oneself. In order to experience the phenomenon in its environment, I observed the HD311 Adolescent Development class for the fall 1998 semester. In order to understand this epistemological assumption of the phenomenological approach, the following procedures were used to gather data: (a) informal and unstructured interviewing, (b) evolving decisions, (c) personal voice, (d) inductive process, (e) emerging design, and (f) context-bound reviewed data.

Participants

The participants in this study were enrolled in an undergraduate class at Colorado State University during the fall semester of 1998. The class was identified as an infused course and is taught by an instructor, Jill Kreutzer, who had participated in the Colorado State University Infusion Project. Knowing of Dr. Kreutzer's

teaching, the facilitator for the Infusion Project nominated her as likely candidate for the study. After explaining the purpose of the research, Dr. Kreutzer agreed to have herself and her HD311 Adolescent Development class participate in the study. A copy of her syllabus can found in Appendix I. The class had 79 students and met twice a week in two-hour sessions. At the start of the semester, the students were advised of the research. All students were asked to complete a consent form and asked to check the areas in which they consented to be a participant, for observations in class, or audio and videotaping of individual interviews.

In addition, I conducted 10 voluntary individual interviews at an agreed upon time. Participants were asked to sign the interview consent forms before the interviews began. The interviews were audio/video taped and transcribed. The interviews were approximately one hour in length. Based on the interviews and the evolving nature of phenomenological study, I monitored themes and the direction of this study. The interviews stopped when all 10 interviews were completed.

Location

This research took place at Colorado State University. The private interviews were held in the counseling lab located in the School of Education. The class observations and field notes took place in the Clark Building at Colorado State University.

The data collected from the students in class as well as the interviews reflected their inclusion experience within this HD311 class as well as their overall multicultural education and infusion experiences.

Measures

As researcher, I was the instrument used in this study to explore students' emotional responses to diversity. I kept a journal and field notes. These included observations of students' verbal and nonverbal emotional responses to diversity issues presented and discussed during class and interviews.

Students in the class were introduced to the study by the following statement. "My name is Debra Roley and I am a Ph.D. Candidate in the School of Education. I am here to observe the class for students' emotional responses to multicultural material presented in class. Bringing multicultural material into your curriculum is a process called infusion. There has been quite a bit of research assessing this process by asking the administrators in education and the instructors. Up to now, little to no attention has been given to the students' emotional response to this change in curriculum. That is why I am here. Your professor has completed a course on how to infuse multicultural issues into higher education and you, as students, have an opportunity to have a voice in research as

to how it feels to have multicultural material present in your curriculum. I also hope to have an opportunity to speak to some of you individually. These interviews are to provide me with some additional information about reactions to diversity issues addressed in class. The interviews will be confidential as well as the observations in class with respect to name, yet each story will be told with permission. The interviews will be taped and transcribed for data collection. I will ask all of you to fill out a consent form and please check the areas that you consent to be a participant: observation in class, personal interview that will be audio and videotaped. Once you check these areas, please sign your form and return it to me."

The following statement was read to interviewees. "This interview is to provide me with some additional information about reactions to diversity issues addressed in class. The interview will be confidential with respect to name, yet each story will be told with permission. The interview will be taped and transcribed for data collection. Have you filled out a consent form stating that you understand the research and give your permission to be interviewed? If not, I will need you to sign this form. I also need to advise you that you as a participant may discontinue participation at any time."

Below was a list of questions asked of the students during the individual interviews. These research questions

continued to evolve as interviews occurred and were coded.

- Please tell me about yourself and your cultural background.
- Can you describe for me how multicultural issues brought up in the class experience this week made you feel? To your knowledge, what triggered those emotions? Why?
- What are the first emotions that you feel when diversity issues are presented in this class?
- Please describe your emotional response to this classroom experience.
- Describe for me any emotion(s) you feel when I ask you, "What is an American?"
- What emotion(s) would you feel if you heard that a class you were enrolled in is not an infused class?
- Describe the emotion(s) you feel when you are sitting in a class with so many culturally diverse classmates?
- Please describe what emotion(s) you feel when you think of a typical college class curriculum?
- What emotion(s) do you feel when you think of your fellow classmates?
- What emotion(s) do you feel when I say that the class curriculum is mono-culturally taught?
- Can you identify your emotion(s) regarding

multicultural education in higher education?

- Can you identify the emotion(s) you feel when the topic of discussion for the day is based on your personal culture?
- What would it feel like to be emotionally connected to your class? Is this a good thing? Has this ever happened?
- Do you enjoy trying to identify with your emotions? Have you ever been asked to identify your emotions?
- Do you feel your values and your feelings about different cultures affects your emotional response to diversity in the classroom?
- Can you identify any emotional response to your textbooks and diversity education?
- Can you tell me how you feel to be a minority in classes at CSU?
- Do you have anything else that you would like to share about your feelings on multicultural curriculum at CSU?

Reliability and Validity

The following criteria for trustworthiness for qualitative reliability and validity were adapted from Guba (1981) and Krefting (1990). The reliability of my research was based on three criteria: First, I have demonstrated the dependability of an audit trail. All notes from coding,

journaling, reflexing, observations, interviews, transcriptions, and bulletin board index cards have created this audit trail, as well as the audio and videotapes from all 10 interviews. Second, I have used dense descriptions of research methods. For example, I described in detail what methods were used in this study. Third, triangulation was important in providing various perspectives on the findings. This study demonstrated triangulation with respect to field notes from observations, interviews, and poems that provide information from various perspectives.

The internal validity of this research was based on the following criteria: reflexivity, triangulation, and member checking. Regarding reflexivity, I journaled my experiences and thoughts during this entire project. In addition, I documented and dated decisions made during this project. To address triangulation, I looked at the phenomenon from different perspectives to check the consistency of the findings. For example, the data collection techniques included recording field notes so I could document experiences, feelings and thoughts pertaining to this phenomenon while present in the class. Observation notes documented the verbal and nonverbal emotional responses of students to diversity topics. In addition, I gathered the students' emotional reactions to multicultural information through individual interviews.

Codes were generated from the observations and interviews. The coding process incorporated the immersion into phenomena, leading to filling in and bridging of codes and themes. Following the data analysis identified by Patton (1990) for a phenomenological study, the researcher's immersion into phenomena leads to bracketing (continually monitoring the extraneous variable and biases) and clustering of themes. As the clustering of themes evolved, so did my incubation and understanding of this material. The illumination of this phenomenon resulted in a textural portrayal of the themes leading to a structural synthesis of the experience through poetry. Explication of the students' emotional response to diversity was then revealed. To implement member checking, I asked participants to verify information I obtained during their interviews by reading the poems I composed so that they could confirm or question the accuracy of the interview discussion.

Generalizability or external validity is based on nominated participants. The participants in the study were chosen based on their enrollment in the HD311 class and their consent for participation in this study.

Procedures

The following steps were taken to capture the emerging phenomena related to the students' emotional response to multicultural education in higher education.

1. In order to identify the appropriate environment for my research through purposeful sampling (Patton, 1990), the researcher asked Dr. Oltjenbruns, the facilitator of the Multicultural Infusion Project at CSU from the office of Applied Human Sciences, to nominate a CSU instructor that embraced multicultural education as well as infused multicultural issues into his or her curricula. Dr. Oltjenbrus nominated Dr. Jill Kreutzer from the Department of Human Development and Family Studies.

2. Dr. Kreutzer was contacted and we discussed the following issues: (a) the purpose of the study, (b) the need to do live observations during class sessions, (c) the use of field notes during observations, (d) the need to obtain student volunteers for individual interviews, and (e) the desire to video/audio tape all individual interview sessions. Dr. Kreutzer agreed to participate in the study and suggested that her Fall Adolescent Development class (HD311) would meet the purpose of the study.

3. I attended the first day of class to announce and describe the research project. Consent forms were distributed. All 79 students agreed to participate in the study which meant they all agreed to being observed.

4. I asked for volunteers to participate in individual interviews. To spark the interest of individuals from different cultural groups, I discussed the importance of this research and the opportunity students were being given

to voice their emotions about multicultural education. Throughout the semester, students approached me indicating interest in participating in an interview. The first 10 students to approach me were the chosen participants. Times were arranged individually for the exact interview date and time.

5. I attended 30 class sessions. Field notes were taken and journaling was completed during and after every class meeting.

6. I developed an initial set of questions for the interviews. As interviews were conducted, additional questions emerged.

7. The interviews ended when all 10 interviews were completed. I then gained permission from participants for member checking. This provided me with the opportunity to review and verify any or all interviews.

8. The interviews were transcribed by a professional transcriber.

Data Analysis

Themes evolved and were detected through the use of coding and constant comparative analysis. Visual ongoing coding of emotional reactions to diversity in curricula was utilized, as well as the use of HyperResearch, a computer program developed for organizing qualitative data, and analysis of responses through the use of poetry.

The data reduction technique used for the 30 class observations was the following:

1. HyperResearch was used to code the data from the field notes and transcriptions.

2. Once the codes began to show signs of saturation, the data were downloaded into a Word Document where themes were analyzed and categorized using constant comparative analysis.

3. To get a better look at the themes and voices, I transferred the themes to color-coded note cards and placed them on a bulletin board.

4. Seven emotional themes were developed and a poetic display was used to illuminate the class voice.

The data reduction technique used for the 10 interviews was the following:

1. Using field notes and audio/videotaping of the interviews, the notes and tapes were transcribed. The data were then entered into HyperResearch.

2. Once the codes began to show signs of saturation after the fourth interview, the data were downloaded into a Word Document.

3. Nine emotional themes evolved and were analyzed.

4. To get a better look at these themes, I transferred the themes to color-coded note cards and placed them onto a bulletin board. With this design, the themes and direction of the research were used to update questioning in

future interviews.

5. Using constant comparative analysis, I returned to the original interview transcriptions to create a richer connection of the data to the interviewees.

6. With this new connection, a poetic display was used to illuminate the individual voices.

A final analysis and poetic display was used to perform an internal validity check by triangulation of the emotional messages from the individual voices, class observation, and field notes, creating a final reduction of data and a subsequent poetic display.

CHAPTER FOUR

Qualitative Results

The research problem was to investigate the students' emotional responses to multicultural issues discussed and presented in a classroom setting. This investigation took place at Colorado State University.

The participants in this study were enrolled in an undergraduate Adolescent Development class at Colorado State University during the fall semester of 1998. The demographic makeup of the students in this class was predominately female, White, and traditionally aged (19-21 year old) students. Although the class appeared predominately White, the students' ethnic backgrounds were diverse: i.e. Anglo American, African American, Swedish, German, English, Scandinavian, Hispanic, Mexican, and Native American. The ethnic background of the class members was not surveyed, but this information was shared through class discussion and interviews.

The class of 79 students was identified as an infused course taught by a female, dominant culture, tenured associate professor who had participated in the Colorado State University Infusion Project. The instructor infused multicultural issues with an emergent style and only once was a class lecture identified solely as a cultural topic.

I held 10 voluntary individual interviews during the semester and observed 30 classroom sessions. Based on the data collected through 30 classroom observations, 10 interviews and the evolving nature of this phenomenological study, the themes and the direction of this study were monitored through constant comparative analysis.

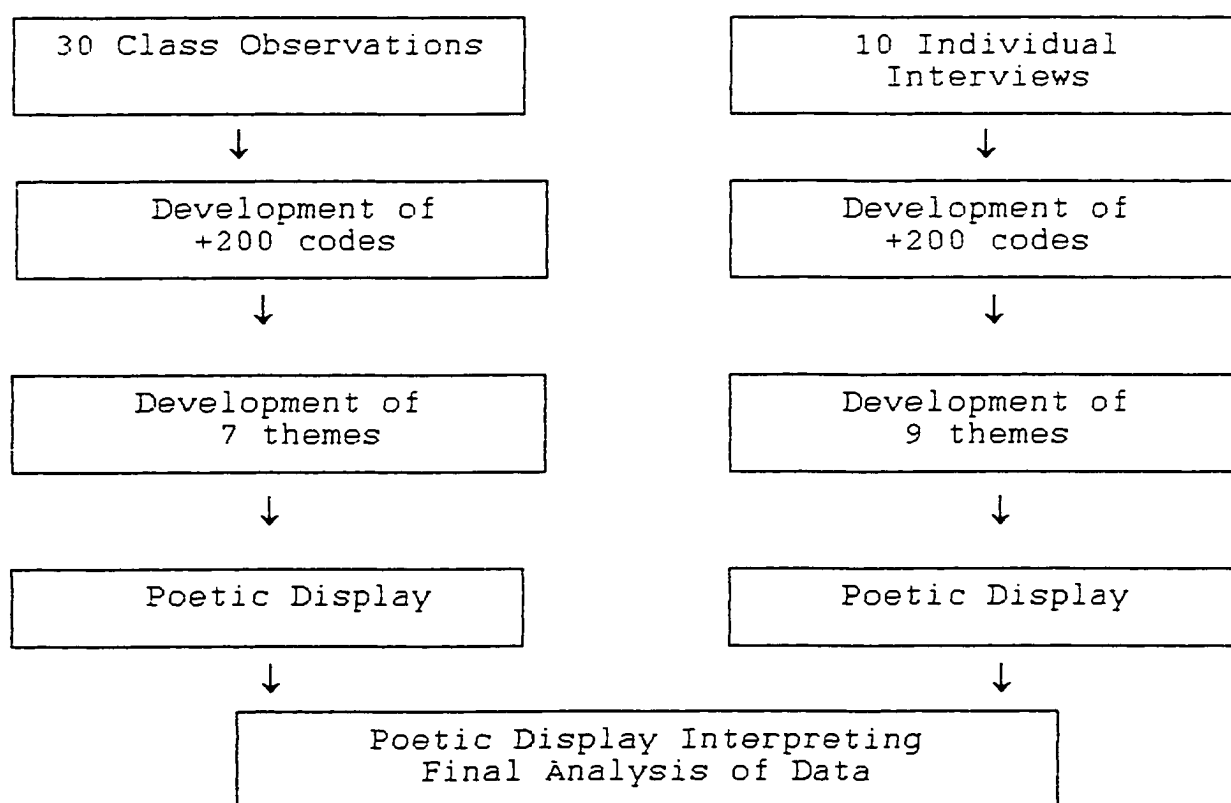
Visual coding and HyperResearch were used to identify students' emotional reactions to diversity issues presented in the class. The data reduction technique used was constant comparative analysis of theme immersion, poetic display, and final analysis with both observations and interviews.

This chapter presents three sections. Section One, Class Observation Analysis, is divided into two separate displays of the data: (1) the development of open codes and then themes for the class observations that emerged from constant comparative analysis; and (2) a description of how and why the data were then taken into a data reduction and data framework which through constant comparative analysis is displayed in the form of poetry from the class observations. Section Two, Individual Interview Analysis, is also divided into two separate displays of the data: (1) the development of open codes and then themes for the individual interviews from constant comparative analysis; and (2) a description of how and why the data were then taken into a data reduction and data framework, which through constant comparative analysis is displayed in the form of poetry from

the individual interviews. Section Three, the Final Analysis, describes the process of constant comparative analysis that was used to combine the findings from both the observations and the interviews. This section displays these findings through poetry.

A flow chart (Figure 4.1) is provided to help guide the reader through this process. The flow chart identifies how these data were analyzed step by step. The flow chart is divided into two independent sections at the top. The left side and right side of the chart show how the data were analyzed independently and then brought together for a final analysis.

Figure 4.1: Data Reduction and Analysis



Section One: Part One

Open Codes and Themes from Class Observations

I collected data for this study from 30 classroom observations. The topics discussed in which multicultural issues emerged were school policies and procedures, raising young adults, career opportunities, adolescent labeling, adolescents and their futures, adolescent micro- and macro-systems, meso-systemic linkages, exo-systemic influences, adolescents and their personalities, adolescents and their physical and mental growth differences, adolescents and their domain, adolescents and their home environment, sexuality, self-respect, self-identity, body images, adolescent identifiers, cultural identity, puberty, health and health care issues, adolescent cognitive processing, adolescent issues and the family, social learning, the film Girls in the Media, adolescent developmental processes, family perturbations, and mass media. Dr. Kreutzer infused multicultural material with an emergent style and therefore all multicultural issues that emerged come from the student's initiative.

Class observation notes were downloaded into HyperResearch, a computer program designed to aid in the organization of qualitative data, and open codes were identified. The open coding process helped to ascertain how the students were emotionally responding to multicultural material presented in class. When the codes showed signs of

saturation. I terminated the open coding process. The open codes were developed by highlighting each line of text from the observation notes and entering a summary of thoughts or coherent schemes. For example, the open code "young adults want to get to know each other" came from Class One on 8/25/98 when a student said, "Culture discussions really are great, they help students know each other." Another example of an open code is, "cry out for sameness." This came from Class Five on 9/8/98 when a student said, "I understand the feeling of being unhappy if different." During that same class meeting another student commented, "There is a frustration in lumping all cultures together." This was coded as "stop lumping us together."

The open codes were categorized using constant comparative analysis and themes were developed. To facilitate the categorization and scheme development process, the codes were downloaded from HyperResearch to a Microsoft Word Document. Using constant comparative analysis (where I continued to review the codes to compare outcome themes), seven themes emerged. These themes began to show how the students were beginning to emotionally respond to the infusion process.

Seven Emotional Themes from Class Observations

The following seven themes were developed from the open coding analysis: (1) interest, desire and excitement to

learn and share multiculturally; (2) angered, disillusioned, disappointed, frustrated, and saddened by cultural inequalities; (3) students of minority backgrounds and students of majority backgrounds thought that infusion instills feelings of identity, encouragement, respect and pride among each other; (4) feeling vulnerable and confused because of feeling different; (5) students of minority backgrounds and students of majority backgrounds felt hesitant and feared to speak for different reasons, but yearned to be heard; (6) comforted by inclusion; (7) students of minority backgrounds and students of majority backgrounds were frustrated with generalizations in education and with a lack of control over their education and with minorities feeling pressured to assist in educating the dominant culture.

In the following paragraphs each theme is described and examples of students' verbal and nonverbal communications are presented.

1. Interest, desire, and excitement to learn and share multiculturally. Emotions emerged when a discussion involving school policy and procedures commenced; this theme emerged from the students' genuine interest in discussing the multicultural inclusion of their curriculum. The interest was observed through the students' verbal and nonverbal communications. I documented the verbal excitement from several student responses. One student raised their

hand and said, "I didn't know or even think about school policies and cultural inequalities. this is interesting and good that we talk." Another student reacted to this with surprise and said, "I assumed schools made decisions for all students. It's important that we think about this stuff." Another student also joined into this conversation and began talking about being Jewish and about how in her school Friday was a day that no meat was served. She wondered about that policy and was disappointed that the school only supported the Catholics in the area and noted that the Jewish faith also had food restrictions. The conversation about school policies and Friday night sports activities also prompted comments about biases and angry memories voiced by the Jewish kids who had to attend Friday night services. The discussion of school policy and cultural considerations was an emotional trigger for these students: many nonverbal signals were noted. One signal was that many hands were raised to contribute to this conversation. The many heads shaking with agreement and with disbelief was also documented. The students seemed to value the opportunity to learn and to vent feeling about this issue with a multicultural perspective. The students seemed genuinely interested and open to learning about school policies with respect to cultural differences. Examples of codes that can be found under this theme are: welcomed opportunity to voice, excitement to learn about others.

desire to learn about others, and eager to learn.

2. Angered, disillusioned, disappointed, frustrated and saddened by cultural inequalities. This theme emerged during the semester, when the students responded to the topic of career opportunities. Many students raised their hands to discuss this issue. Only a few students of color contributed to this conversation. The students communicated feelings of sadness as students began to discuss the futures of youth with respect to different cultures. These students were sad or hurt as they were discussing how not all students have the same opportunities for advancement for future careers because of feeling of biases and stereotypes. Note the following example that suggests this emotional response: "That's not fair that students are directed into a career path based on their color or culture." One student of color commented that, "When I went into the career counselor in high school, I was encouraged to go for a blue collar job, my White friends were encouraged to go for a doctor or lawyer-type future." Another student raised their hand and noted, "How frustrating and sad it was that students are directed in school to a future based on their color. This makes me mad because of these biases." A student commented on the relationship this had to financial inequality. Many students were nodding their heads with understanding and/or agreement or shaking their heads with a sign of unfairness.

Many students raised their hands and some just spoke out loud about the biases of which they were aware. Many came from the mass media. One student commented, "How sad it was that many of these biases came from the mass media."

Many students were quick to identify the biases, but it took some students of color time to comment about their misconceptions or untruths. For example, a student remarked how distressing it was that television shows portray adult male Blacks as criminals. He was a student of color and commented that Blacks get a bad reputation, some deservedly, yet he hoped he could be a part of this community to change people's feelings. Another student spoke in anger about the media and its portrayal of Hispanics and Mexicans as gang members or drug users. "This is not true." "Yeah, this is not true," was a comment from a student of color. "How about the bad images and feelings from the media with a person of color. Like we are going to attack them. This was bad for youth of color watching this and for their self-esteem. These are frustrating and hurtful feelings. I wonder will they ever change?" One student of color commented that he was proud of who he was but wondered why the food that was a cultural identifier for his culture was never offered in his schools as had other cultural foods. "This is prejudice. Only dominant culture foods are served." This conversation was very emotional.

Another discussion in class about health care evolved into discussion about the inequalities that exist for minorities. A student commented with anger and sadness regarding society's biases. "Only the rich dominant Whites seem to have the best health care available." A discussion followed on youth development and how this neglect could be emotionally scarring due to such a lack of adequate care and consideration. Students were disillusioned by continued inequality; the influence a community has on its populace with respect to society's politically correct thoughts and behaviors was also discussed in class.

Students discussed their various experiences growing up and how these experiences have influenced how they act and feel about others. Students began to talk about the anger that some felt when behavior and ways of treating people are based solely on the color of their skin. A student of color then raised her hand and gave an example of how she felt when a White principal did not listen to concerns she and her friends had about violence they witnessed that was racially stimulated. The student of color felt ignored and dismissed solely based on the color of her skin and was given the feeling from this experience that what people of color say is not as important as what others say. Another student spoke of recurring uncomfortable feelings when they went into stores in the community and that they always felt like the clerks were watching more closely for shoplifting

just because they were minority members.

The anger and disillusionment could be heard in the student's voices. Some of the codes that can be found under this theme follow: students want to discuss the anger felt when domain influences behavior; students feel saddened by the idea that youth background influences their opportunities/behaviors; frustration over unequal opportunities; students sad about cultural realities, cultural unfairness; anger and disappointment about inequality with health care issues and consideration for all cultures; anger over negative cultural media influences, and students want to discuss their frustration with mass media and how cultural messages are presented.

3. Students of minority backgrounds and students of majority backgrounds believe infusion instills feelings of identity, respect, and pride among each other. A third theme emerged when students began to discuss how people in our society identify various cultural groups. Several students mentioned several different types of identifiers such as tattoos, clothes, gangs, foods, and language. The students were excited and proud to identify their cultural labels. Students felt pride for who they are. Some of the students from a majority background not only realized that they do have a culture, but that they are able to conceal their cultural identity. For example, many students of majority background looked confused when asked to write down their

cultures. However, some minority students seemed to suggest that they were not confused by their cultural identity, they just chose to conceal it at times. For example, a Native American student stated that she doesn't look Native American and many times does not share this with people. "Interest" was expressed by the students who just realized they have a culture and that they too can conceal this if they choose. Feelings of unfairness emerged from those students who cannot conceal their culture. Another example was the respect the students had towards each other that the researcher witnessed in the attentive silence when cultural/diversity information was shared and when true listening rather than the standard classroom rumble was observed. Examples of codes that can be found under this new theme include desire to respect everyone, feeling of identity, and respecting differences.

4. Feeling vulnerable and confused because of feeling different. The next theme developed as the class discussion of adolescent development looked at self-esteem and self-identity. Many students talked about minority youth wanting to be accepted and wanting to fit in and minority youth wanting to know themselves, yet feeling vulnerable with respect to feeling different. The discussion shifted to how hard it was to grow up and to be an adolescent. When added to the trauma of growing up that is common to all adolescents, one concludes that coming from a different

culture is additionally difficult. For example, a student made the following comment: "We all want to feel normal. Students from a different culture may look different, some may talk different, and some may eat different. This is difficult when you are trying to deal with growing body parts and experiencing sexual feelings for the first time." Some commented on a concern that, "These differences are never talked about or considered." Another comment that came out of this conversation was from a student of majority background who said, "Yeah, you do not want to stick out or be different. You just want to fit in and be a part of the crowd and the pressure is put on yourself to be liked by everyone, and what if some people then will not even talk to you because of your color." Another student said, "My breasts were developing faster than the other girls' and this was hard and I was self-conscious. I think if I was then having to deal with being from another culture, this would have been even harder." All these comments came from students who not too long ago were adolescents themselves. Some of the codes that can be found under this theme were: All students feel vulnerable, minority students wanting to fit in, and "we all want to feel normal."

5. Students of minority backgrounds and students of majority backgrounds were hesitant and feared to speak for different reasons, but yearned to be heard. The fifth theme

emerged as many students suggested that they wanted to learn about other cultures to help minimize disrespect. Students wanted to learn more about cultural values. For example a student stated, "As I speak about my feelings about another culture, I am sometimes afraid that what I say may show disrespect because I don't know that much about the other cultures. I enjoy learning about other cultures so I will know what may be disrespectful." Some minority students were disengaged, not participating in this conversation and not showing any interest in discussing their differences. One dominant culture student commented on "How sad it was that as we grow up we lose the magic and the beauty and love we had as young children for everyone." Another student commented, "If we learn to respect all cultures in the classroom, this will lead to healthy young adults and positive self-esteem for all people in the future."

A film by Mary Piper shown in the class stimulated thoughts on respecting differences. She spoke directly to people about slowing down and listening to one another. Piper emphasized the significance of how everyone needs a voice in society as well as the realization that it was time we as a society listened to all voices. The need to respect differences was illuminated by a message from a 4-year-old in the film. The child was listening to her mother complain about her day and the child looked at the mom and said, "I

had a rough day at daycare too, Mom.” Many students shook their head in a positive response to this comment. The nonverbal message of the importance to show respect to all people was understood by the class. Students smiled and nodded their heads in response to this 4-year-old’s comment showing they understood and acknowledged the significance of this statement.

Many students commented on the anger that they felt when diversity issues discussed in class clashed with their religious beliefs. For example, a discussion on sexuality angered a born-again Christian whose faith does not allow for such considerations. During one particular class meeting, the students discussed a hate crime that occurred in Laramie, Wyoming. A male student was killed, and the motive seems to be based on his sexuality. The students’ responses ranged from voicing their anger and disappointment with society’s biases to some student becoming withdrawn and silent. The silence of nonparticipating students may have been directly related to the clash of beliefs and values between showing respect for differences and respecting their own religions. Examples of codes that can be found under this theme are: when religion and respect for differences clash, students’ desire to learn more about cultural taboos and students’ desire to learn more about cultural values, as well as giving time to listen in order to give respect.

6. Comforted by inclusion. The sixth theme emerged as the class continued to discuss adolescent development throughout the semester. The discussion on the psychological changes that occur in the stages of development stimulated some thoughts on cultural differences. A comment came from a nontraditional student who stated that she “. . . is comforted by talking about cultural differences. That way we are all represented.” The direction of this conversation then led to a discussion of a discriminatory feeling that minority youth do not have the same goals set for them as do dominant culture youth. The goal setting that the class referred to were those goals set out by the community schools and family. This caused emotions to emerge, feelings of comfort that some cultures value different goals. One student commented, “Some cultures value family and work rather than school. Just because you prioritize things doesn’t mean all people think that way.” Another student wondered, “When do youth begin to think of themselves or others as being different or the same?” A third student commented on how important it is to talk about these differences to help understand each other. A fourth student said, “The more we know about each other, the more comfortable we are with one another.” Examples of some codes that fit under this theme are: comforted by communication with each other, feeling safe if inclusion is

present, and "Who am I if I am not like you?"

7. Students of minority backgrounds and students of majority backgrounds were frustrated with generalizations in education and with a lack of control over their education and with minorities feeling pressured to assist in educating the dominant culture. This theme developed out of discussions that involved inclusion of cultures. Some minority students in the class had nothing to add to any diversity discussion. The nonverbal messages coming from some of these students were that their heads dropped and they made no eye contact with the professor when discussion of their native heritage began. In addition, there were verbal responses of frustration when a student of color said, "I wish they didn't think I know all the answers and call on to share stuff about my native culture. I grew up here!" Some of the minority students commented on how tired they are of generalizations in education with the assumption that we as students are all alike and have the same needs. Another minority student commented he felt pressured at times in his higher education classes to share information about his culture, while another wondered if talking about differences in people's cultures would make a difference outside of class.

An example of some responses from students towards infusion came from a few minorities sharing the confusion they experience when professors call on them to contribute

information on their culture's folklore based on their own obvious cultural heritage. This confusion and lack of information to share led me to document this as a need to be sensitive to assumptions made with respect to a student's cultural identity. Another minority student shared being tired and unhappy that the pressure was on to respond to cultural questions in these situations. Nonverbal responses from students noted included some students remained quiet and did not volunteer any comments during cultural discussions.

The frustrations expressed when some students talked about being culturally labeled meant that generalizations had been made about their culture in other situations and generally the assumptions were negative. One Hispanic student sounded disappointed when commenting that, "People think that you don't need to achieve highly in school because you're Hispanic and you are just going to get pregnant anyway." The discussion continued on about cultural labeling and about how the expectations one has because of these labels are often wrong. One student commented that if a teacher or a professor did not have high expectations of a student, the student might not achieve their highest potential. "This happens all the time," said one student. Another example of a comment made during this discussion was, "Just because a person is a minority they are sometimes

labeled in this culture as not being equal.”

They discussed how even youth itself can be considered a cultural label with all of its own cultural injustices and inequalities. A disconcerted student said that “Youth in general are considered not as important as adults in many respects and if you are a youth and from a different culture this can be even worse.” Another student commented that, “If I am not like you, the dominant students, who am I like? I grew up here. Just because my face is another color, I am not different.” I noted the confusion, desire for acceptance, and anger that this student expressed in this message. One last example came from a dominant culture student who wished they had more control over what was taught and emphasized in education. Examples of codes found under this theme are feelings of confusion, desire, wanting to fit in. Youth creates a label and to add minority to this can be bias-laden. Minority students drop heads no eye contact/disconnected from the professor, teaching with sensitivity, a feeling of respectful listening, and silence, what does this mean? Minority silence and minority students seen dropping their heads to avoid contact for class participation.

Summary of Key Emotional Findings in the Analysis of 30 Class Observations

The 79 students in this adolescent development undergraduate class were very open and willing to share how

they were emotionally reacting to infusion. As reviewed above, there are seven main emotional themes that emerged from the class. The topics discussed in class stimulated multicultural discussion without the need for the instructor to segregate or identify any cultural concerns. The students made a natural connection from the material presented in class to diversity issues. The emotional findings from the classroom observations were numerous. The emotional message from the students towards infusion seemed to be very clear. Minority students felt uncomfortable and pressured when topics on cultural differences involved them sharing their cultural heritage. This pressure came from the fact that they may not wish to share or they may not know more than any other student may know about their cultural heritage. Minority students voiced this feeling of resentment when knowledge of a culture by anyone was judged by the color of a person's skin.

At the same time, dominant culture students felt confused by not being aware that they have a culture. Yet the dominant culture students also realized that once a culture was identified, they have a choice to hide or share their culture if they choose. This in itself creates a feeling of unfairness culturally.

Overall, the students thought that infusion instills a feeling of belonging, comfort with, and respect for each other. The mere acknowledgment of their own culture gave the

minority students a feeling of pride and safety. Some students from the dominant culture felt relief because of infusion, because infusion puts less self-induced pressure on them to speak out and respect/protect minorities. Yet, the underlying query from the minority students is, "Will infusion change biased behaviors outside the classroom?"

There was a genuine excitement to learn and to share culturally with this group of students. A strong desire and eagerness to learn multiculturally was expressed throughout this semester. The students showed they respected and valued this multicultural learning when the class was silent so students could truly listen to each other.

The students cared about cultural equality and continued to show frustration when inequality presented itself. An example of this occurred when the students' frustration and sadness as well as silence emerged when sexuality, biases, and hate crimes were the topic for discussion. The students seemed confused, vulnerable, and angered by biases discussed in class, and were very attentive to one another when discussing these concerns.

The students seemed tired of generalizations in education and scared that if infusion were absent from education, these cultural prejudices and fallacies will continue to jeopardize cultural harmony.

Section One: Part Two

Poetic Display of Class Observations

Although the researcher was able to discern common emotional themes that came from the students within this class, the intensity and depth of their messages seemed to be missing. The themes tell the thoughts that came from the students about multicultural infusion into their curricula. The emotions identified answers to the researcher's question pertaining to the connection between students' emotions and infusion. Yet the themes and emotions that were identified and discussed within this established form of text presentation seemed to be a superficial picture of emotional words and common themes and not a consummate picture of the researcher's findings. Therefore, the researcher decided to break from traditional data reporting and give this data a more impressive presentation that these emotions and themes exemplified. In order to achieve this goal, the data needed to be portrayed with the closeness and the tone that the researcher had heard and/or observed. The selection and presentation of this data were then illuminated through poetry to add depth, understanding, and connection to these final themes and emotions. The poem was read to the class on the final day of its meeting for member checking. The poem received positive reviews. No corrections were suggested.

The following is an example of how the voices from the class were transformed into poetry.

Students said in the third class meeting, "Culture variations could make our young adults strong or could weaken them. What if we don't even know our own culture, and you assume we do, and you call on us?" This comment came from class session four's observation notes. "Students of color very quiet during this lecture, even noted dropping their heads during diversity issues!"

The stanza from my poem reads:

Yet at times an observation from a fly on the wall,
Saw some diversity students drop their heads and pray
for Dr. Kreutzer not to call.

A look of panic on some faces from students in the room.

The message of "Please don't call on me based on my color, please don't assume".

Don't assume I know the information from my native descent.

My color makes you think I am different, this I resent.

This is another example moving from text to poem:

These observations came from class eleven when a student said, "Are our schools giving all cultures a sense of future? Do all children have this feeling? Are we being culturally sensitive?"

The stanza from my poem reads:

Cultural sensitivity and identity were part of a theme,
And anger that a young person's future expectations may
vary by a biased society's dream.

The seven emotional themes that were identified above that emerged throughout the fall semester class meetings are

presented again. yet this time they can be seen amongst the stanzas of a poem.

For example, the first theme, interest, desire and excitement to learn and share multiculturally, can be seen in the stanza below as:

Yet excitement, desire, eagerness and respect,
Are the emotions observed when challenged to reflect.

The next theme, labeled--angered, disillusioned, disappointed, frustrated, and saddened by cultural inequalities in education--can be seen in the stanza below:

This class showed promise with respect to infusion,
I observed consideration of all cultures and bias
frustration.

Cultural sensitivity and identity were part of a theme,
And anger that a young person's future expectations may
vary by a biased society's dream.

Emotions of outrage to silence came to be,
Sexual orientation hits all cultures you see.
The tears and the outpour of pain for this person,
Was also accompanied by student's silence, does this
mean, no concern?

Another theme that was identified as, students of minority backgrounds and students of majority backgrounds felt infusion instills feelings of identity, encouragement, respect, and pride among each other, can be seen in this stanza:

The dominant White students seem to be in shock when
asked who they are,
With respect to a culture, this question seems bizarre.
The process takes time to see yourself as a part of a
culture,
When your identity seems to be just some generalized
folklore.

The next theme was labeled feeling vulnerable by feeling different can be seen in the stanza:

Time was spent on cultural labels that are used.
As in, if I'm not like you, who am I? I'm confused.

The next theme was labeled, "Students of minority backgrounds and students of majority backgrounds felt hesitant and feared to speak for different reasons, but yearned to be heard," can be seen in the stanza:

Values and beliefs clashed at times within this class.
Yet no one walked out or stepped on feelings or culturally bashed.

The next theme, "Comforted by inclusion," can be seen in the stanza:

In fact, confusion and sadness and for some even scared,
Were the feelings from students if classes were only mono-culturally prepared.

The last theme was labeled, students of minority backgrounds and students of majority backgrounds frustrated with generalizations in education and minorities feeling pressured, and resentment to assist in educating the dominant culture. It can be seen in the stanza.

A look of panic on some faces from students in the room,
The message of, "Please don't call on me based on my color, please don't assume.

Don't assume I know the information from my native descent,
My color makes you think I am different, this I resent.

The final classroom observation poetic display can be found in Poem 1.

Poem 1.

Class Observation Poetic Display

This poem is dedicated to a class that I was privileged to sit in.
 To gather emotional responses from infusion from beginning of class to the end.

These observations were made in a class of 79 in number.
 From a class of all ages, backgrounds and colors.

The class title is Adolescent Development.
 A 300 level course, an HD requirement.

A special addition to this class was Dr. Kreutzer's dedication.
 To teach with sensitivity, by infusing with multicultural education.

A glance around this class one would see a multicultural group.
 And to add diversity into all issues made some feel more in the loop.

Yet at times an observation from a fly on the wall.
 Saw some minority students drop their head and pray for Dr. Kreutzer not to call.

A look of panic on some faces from students in the room.
 The message of, "Please don't call on me based on my color, please don't assume."

Don't assume I know the information from my native descent.
 My color makes you think I am different, this I resent.

Some cultures can hide who they are, for their faces are the White color.
 They have a choice to share their culture that the class has chosen to explore.

The dominant White students seem to be in shock when asked who they are.
 With respect to a culture, this question seems bizarre.

This process takes time to see yourself as a part of a culture.
When your identity seems to be just some generalized folklore.

Yet excitement, desire, eagerness and respect.
Are the emotions observed when challenged to reflect.

With topics like media, school policies and health care.
The students cried out for cultural equality, a sign that they care.

Cultural sensitivity and identity were part of a theme.
And anger that a young person's future expectations may vary by a biased society's dream.

Time was spent on cultural labels that are used.
As in, "If I'm not like you, who am I, I'm confused."

This class was intact when a young Wyoming man.
Lost his life and his dreams to a hatred hand.¹

Anger, rebellion, tears and defiance.
Are the emotions connected to sexual orientation alliance.

Emotions from outrage to silence came to be.
Sexual orientation hits all cultures you see.

The tears and the outpouring of pain for this person.
Was also accompanied by students' silence, does this mean, no concern?

Voices speak out when a crime based on diversity occurs.
The walk of this talk seems to be when the issue blurs.

A student's domain seems to rule how they react and feel.
And must be considered if trying to understand this ordeal.

This class showed promise with respect to infusion.
I observed consideration of all cultures and bias frustration.

¹A University of Wyoming male student was killed in the fall of 1998. This murder was a hate crime that targeted the victim due to his homosexuality. An entire class was dedicated to this incident.

Values and beliefs clashed at times within this class.
Yet no one walked out or stepped on feelings or
culturally bashed.

In fact, confusion and sadness and for some even
scared.
Were the feelings from students if classes were only
mono-culturally prepared.

Feelings of being tired of generalizations in education
were announced.
And the importance of respecting all differences
pronounced.

To look at infusion in this class one wonders a bit.
On how effective was this to teach if it's not a good
fit.

If a students been carefully taught by their own micro-
system.
Does infusion change thoughts or do they put in their
time and just listen?

A video shown in class with Mary Piper, the speaker.
Had students listening, they seemed to relate and
listen to her.

Her message was deep and many stories to tell.
On the importance to turning down society's yell.

If we were to turn down the noise of society and just
listen.
The voices from all cultures would have the first
chance to glisten.

This last message is to give thanks, from this
observer, to the HD311 class.
My appreciation for allowing our journey in life to
pass.

Section Two: Part One

Themes from Individual Interviews

Voluntary individual interviews with 10 class members were held during the semester. The participants have been given pseudonyms.

Participant One, Celeste, was a female nontraditional White student of Scandinavian descent, a single mother, and newly returned to academia.

Participant Two, Margaret, described herself as a nurturing, female nontraditional White student of German, English, and Swedish descent. A mother of two, she has had a large number of multicultural experiences.

Participant Three, Kristina, was a traditional White female student, with little multicultural exposure.

Participant Four, Audrey, was a female traditional African American student, raised in a predominately all-White town in an Appalachian state.

Participant Five, Camy, was a female traditional White student and was very vocal with respect to her Christian religious beliefs.

Participant Six, Brandon, was a male nontraditional African American student, adopted by Anglo American parents and raised in an all-White community. He is married to an Anglo American woman and the father of one son, and was very vocal with respect to prejudices and willingness to help educate people about his culture.

Participant Seven, Angel, was a female traditional student with a blended ethnic background of Anglo American, Mexican, and two Native American tribes. She was raised on an Indian reservation and processed many of her experiences with her family rather than in class.

Participant Eight, Maya, was a female traditional student of the Jewish faith, raised in a family of both Christian and Jewish faiths who consciously chooses whether to reveal her culture depending on her feelings of safety.

Participant Nine, Mary, was a female traditional student and a student with a disability. She uses a guide dog for mobility and viewed her disability as an advantage for acceptance of people's visual differences.

Participant Ten, Axel, was a nontraditional male student of Hispanic descent, raised in a dominant White community and was very vocal in respect to skepticism towards infusion's benefits.

The data reduction technique used for the 10 interviews included the following:

1. Field notes and audio/videotapes of the interviews were transcribed. The data collected from the students reflected their total multicultural education and inclusion experiences. The data were then entered into HyperResearch.

2. Once the codes began to show signs of saturation after the fourth interview, the data were downloaded into a Word Document.

3. To get a better look at the data I used color-coded note cards and placed them on a bulletin board. With this design, themes began to emerge and the researcher used this data to update questioning in future interviews.

4. Themes were developed using constant comparative analysis.

5. A poetic display was used to illuminate the individual voices.

This open coding process helped to ascertain how the students were emotionally responding to multicultural material presented in one higher education class. For example, statements such as, "I'm glad to be an American, pride is quite the thing. I am proud to be part of a culture that does include so many variables" resulted in a code, pride in this multicultural American. Another example of open codes from the interviews came from a student who said, "I guess infusion makes me feel a little more secure because that was the type of background I came from and therefore I can relate to some of this. It was a comfort just to know that people do care about differences." I gave this statement and similar statements the code, comfort with diversity. When the codes seemed to be saturated (started to repeat themselves), the code generating process was terminated. The next step was to begin to generate themes from these open codes. To do this, the codes were downloaded

from HyperResearch to a Micro-soft Word Document, and nine themes emerged.

Nine Emotional Themes from Individual Interviews

The following themes emerged using constant comparative analysis from the open codes: (1) Feeling pleased, safe and educationally complete if diversity is recognized and the emotions connected to accepting and understanding infusion in classroom; (2) feeling intimidated by change and feelings of uncertainty towards the effects of infusion; (3) feelings of pride, respect, and special to be American, and as a minority, at times feeling advantage over dominant culture members of the community; (4) feeling sadness, anger felt by the minority male students, disappointment, lack of respect and valuing of diversity if cultural differences are ignored and no infusion is used; (5) students felt worried about biases and stereotyping and became reactive when stereotypes and prejudices were shown to be false; (6) feeling cautious about sensitivity to cultural inferences and religious beliefs and traditions; (7) feeling uncomfortable in a multicultural settings; (8) feeling tired of cultural generalizations in education, and (9) a feeling of hesitation to say anything because of concern about insulting or hurting others.

In the following paragraphs, each theme is described and examples of students statements are given.

1. Feeling pleased, safe, and educationally complete if diversity is recognized; emotions connected to accepting and understanding infusion in classroom. This theme emerged from the students expressing their excitement and feelings of interest in learning about other cultures. An example of this occurred when a nontraditional female student commented on her feeling towards adding diversity into the classroom. Margaret stated, "It makes it more entertaining and it's what I expect from my education." Another example came from Audrey who said, "Infusion is totally worth the effort. I feel like without doing it, I guess things would be a lot worse." Angel commented, "It's exciting. I can take that information, if it feels good to me and say, 'heh, they've got a better way of doing this' in reference to how I would do it and then maybe that would be something I change in me. I like that, I think that makes me better." How do the students feel about this inclusion of diversity material? Celeste stated, "I like it; it makes me realize that there is so much diversity in the world, and it makes me realize that there are so many different perspectives from people and their lives are going to be so different." Camy cautioned, "Professors need to be sensitive to other peoples's beliefs and values and not teach infusion as gospel." Margaret commented, "When I hear that a class is

infused, it is a feeling of safety for me. I know that the minorities will be represented, and I don't have to worry about standing up for them." Some codes for the emotions and words found under this category are: a feeling of needing to train professors for cultural sensitivity and a feeling of safety when a class is infused, students feeling that infusion was expected and part of their full education, that they are pleased to have infusion offered in class, that they get a positive feeling inside when infusion was part of their education.

2. Feeling intimidated by change and feelings of uncertainty towards the effects of infusion. This theme that emerged came from students who voiced concerns about change. Some people view infusion as a change in curriculum, and this may be uncomfortable. An example of this came from Kristina who said, "It's a little intimidating. I don't know a lot. I don't feel like I know a lot about certain people." Celeste added, "Well, infusion is certainly not for all classes. It might even be uncomfortable if included in the wrong class." Angel said, "It makes me feel uncomfortable at times." Aubrey observed, "I think it's great, but I also think the White students are anxious about all of this stuff." Brandon added to this theme by saying, "It's everybody's job to help open people's minds to these cultural differences, but until a person is ready to grow

up, this infusion will not be meaningful.”

Some students expressed a feeling of uncertainty about the effects of infusion. Margaret commented, “I think acceptance of diversity in school is dependent upon how you were raised.” Another example comes from Axel who said, “I have seen first hand how people talk and think about diversity. I grew up basically in ‘whitedom,’ and we had to deal with prejudices in a very nonaggressive way. I am not sure how effective infusion was for the lack of information, lack of studies, and lack of multicultural professors.” Some codes found under this theme are: complacency/acceptance of infusion dependent upon a student level of maturity, the area they grew up in, and/or their multicultural experience; afraid of change, students’ attitude about differences may dictate whether they are scared or frightened; and the uncomfortable feeling connected to change.

3. Feelings of pride, respect, and being special to be American and, as a minority, at times feeling advantage over dominant members of the community. This theme emerged through the students voicing their emotions about what it felt like to be an American in today’s classrooms. Examples of this could be heard from Margaret who said, “I’m proud to be an American, with all our different cultures and traditions.” Another comment came from Kristina who said, “I appreciate being an American for all the privileges that we

have in this country and in our education.” Another example came from Celeste, “I am taught to be White but have tolerance for minorities.” Each and every one of them, no matter what culture they came from, valued who they were and were proud of being American.

Every student interviewed also included in their self-descriptions identification of their gender, and for the minorities, an inclusion of their culture. Minority status was suggested by students as being an advantage. An example of this feeling came from a traditional student who said, “I think being female has its advantages in education.” Another example came from Mary who commented, “I think I have an advantage over people because of my disability.” Some codes within this theme are: different cultures seen as advantaged and different cultures seen as special, students describing themselves with respect to gender and cultural differences, proud to be an American, being American means just living on the land, students pride in this multicultural America, and being White but having tolerance for cultural differences.

4. Sadness, anger felt by the minority male students, disappointed, lack of respect and valuing of diversity if cultural differences are ignored and no infusion is used. This fourth theme that emerged from the interviews was a feeling of anger in students because cultural differences were not valued. An example of this came from Margaret who

said, "We are cheating the minorities, because we have our old vices. This is a very White community, and it angers me that we don't value chances to learn about cultural differences." Another comment came from Celeste, "It's not just disrespect we give people of color. We also in this society do not give respect to females." Another example came from Aubrey who said, "Sometimes it has angered me when I have felt that people don't really care or listen to people of color, like what we have to say is not that important." Brandon also commented, "There is anger felt for not taking infusion as consciously as you would like them (schools) to."

Some students also reported feeling disappointed and astonished if cultural differences are ignored, and no infusion is used. Margaret said, "There are so many cultures in the classroom. You can't ignore this." Another comment came from Angel, "It's good that we are sharing and learning from each other. I just don't know if this will mean anyone will change." This statement came from Axel, "Even in a nutrition class where there were obviously minorities, Hispanics, the nutrition material didn't even include foods that other cultures eat. How can the professors ignore this piece?"

Some of the codes that fall under this theme deal specifically with how difficult it was to ignore cultural differences. Margaret commented, "I would be disappointed if classes were not infused." Another example came from Brandon who said, "I would not attend a university that did not infuse their curriculum." Examples of codes under this theme are: the students are disappointed if no infusion is used, the students want and need recognition of diversity, anger by lack of valuing of diversity, and anger for not listening respectfully, and anger felt by biases within gender roles.

5. Students felt worried about biases and stereotyping, and became reactive when stereotypes and prejudices were shown to be false. This theme came from the feelings expressed by the students specifically identifying biases in the classroom. An example of this could be heard from Camy who said, "I feel bias in the class when I speak from my religious beliefs and I am viewed as closed-minded." Another example came from Brandon who while talking about biases stated, "It's really interesting. It's not that it (prejudice) bothers me; I'm not happy about it. I just wish I could respond differently instead of violently, but it's hard and I have to at least say something; I can't ignore it." Another example from Brandon, "I don't think students will change their attitudes just because they heard

something in class, maybe someday.” Examples of codes that fall into this category are: biases exist, infusion may help rid some of our biases, and biases really are cheating minorities.

6. Feeling cautious about sensitivity to cultural inferences and religious beliefs and traditions. An example of this came from Celeste, “I love my family traditions, and I am proudly teaching them to my children, and I will share them with others.” Margaret said, “It’s sad that we have lost some traditions in this country.” Brandon commented, “I love to talk and share what I know about my culture, I will talk as much as they will let me.” Examples of some codes under this theme are: my children value traditions, different cultures seen as traditional, and a feeling of sadness that we have lost some cultures.

7. Feeling uncomfortable in a multicultural setting. The theme came from discussions of how uncomfortable it feels or may feel to be a minority in today’s classroom. An example of this came from Axel who said, “They always pick on us, they always pick on the minority students or the alternatively-abled students, asking for your point of view or comments on diversity issues.” Another comment came from Mary, “I always have to explain myself, who I am. I just want to feel part of a crowd. People need to learn to like me for who I am, not for my disability. I don’t want to feel

like I am standing out to be noticed.” Aubrey said.

“Sometimes I feel like people are looking at me, especially if I am the only minority in the class.” Another example of this came from Maya who said, “I grew up in an all-White community, and it’s different being in class with students of color. Sometimes I am afraid I will say something that will offend them.” Aubrey also commented, “It’s not that I don’t feel comfortable with the dominant culture students, but if I have a choice, I will hang with my own.” Some of the codes that fall under this category are: uncomfortable in multicultural settings, and the students’ hesitation to say anything with a concern of insulting or hurting others. Other examples of codes that are found in this category include classroom feels at times uncomfortable with cultural differences, and comfort with diversity may be lacking in the classroom.

8. Feeling tired that cultural generalizations are widespread in education. This theme emerged through the students’ concerns and was pronounced with respect to their frustration with conformity in classrooms. An example of this theme came from Axel who said, “We are not all alike, stop lecturing to us like we are all one.” Camy commented on professors using the word “we.” “As if all of us believe in the same thing, like what they are teaching is gospel.”

Another code that emerged was, tired of generalizations made about different cultures. Students were tired of carrying bad reputations specifically due to being culturally different in a classroom. This theme identifies how the students feel tired of minorities having a bad image or reputation in classroom settings. One comment came from Brandon who said, "I think I surprise people when they see how I talk and dress. They think since I am Black, I will talk different and dress different than them, and not have anything to add to their education. I hope I can help change people's images of men of color." Angel commented, "I like to keep my beliefs and my culture to myself. I do not share this with everyone. Because I look like a dominant culture student, I can get away with this. I do this because people will not accept me as the same." Another comment in this same vein came from Mary who said, "Or safe to share who I am." Some of the codes under this theme are: dominant culture not worried about reputation, and minority culture students have a harder time growing up, and tired of generalizations drawn that all students are the same.

9. A hesitation to say anything because of concerns about insulting or hurting others. The ninth theme discusses how difficult it seemed to be for the students to begin to truly look at each other and talk. Many students commented on how hard it was to say anything based on fear of hurting

one another. One comment came from Brandon who talked about wanting to help and do his part to educate others about cultural differences yet he is hesitant and cautious when he speaks, fearing he may insult or make things worse. Still another example came from Axel who said that he hesitates with the language that he uses in order for others to even understand his perspective as a minority student. Another student, Camy, said that she keeps quiet because she fears that when she speaks, she is viewed as closed-minded. The codes that fall under this theme include: hesitant to speak in fear of making things worse; if I speak, what language will be understood; hesitant to speak for fear of being viewed as closed-minded.

Summary of Responses to Infusion from the 10 Individual Interviews

A summary of the emotions from the 10 individual interviews shows that students are feeling pleased, safe, and educationally complete if diversity is recognized. The students feel somewhat intimidated by change and uncertain about the effects of infusion. The students expressed feelings of pride, respect, and felt special to be American, and minority students at times thought they have an advantage over dominant members of the community. The students also shared feelings of sadness, anger, and disappointment for the lack of respect and valuing of diversity if cultural differences. The students were also

worried about biases and stereotyping and become reactive when stereotypes and prejudices are present in the classroom. Many students highlighted feelings about the importance of being sensitive to cultural and religious beliefs and traditions when infused into their curricula. Some students communicated feelings of being uncomfortable in a multicultural setting for individual reasons. Some of the students shared their hesitation to contribute anything in a multicultural conversation, based on their concern of possibly insulting or hurting others for their lack of multicultural interdictions. And finally, an overall feeling from the students was that they are tired of cultural generalizations in education and they welcome the opportunity to cautiously and sensitively infuse multicultural issues into curricula.

Section Two: Part Two

Poetic Display of the Individual Interviews

The selection and presentation of these data are illuminated through poetry to add more depth and understanding to these final codes and emotions. Once again, I able to ascertain common themes and emotions that came from the 10 students in the interviews, pertaining to their emotional response to multicultural infusion into curricula. Yet the intensity and depth of their message seemed to be missing when these findings were presented in a traditional data report. The common themes told the thoughts that came from the students about multicultural infusion into their curricula. The emotions helped to answer my question pertaining to the connection between the students' emotions and multicultural infusion. Yet the themes and emotions that were identified and discussed within this established form of text presentation, seemed to be merely emotional words and common themes, and detached from the messenger. The data presented in such a list form seemed to lack the connection of these findings to the individual students' voice. Therefore, I again decided to break from traditional data reporting and give these data a more impressive presentation that these emotions and themes exemplified. In order to achieve this goal, I chose to report this data in poetry form to capture the closeness and the tone that the researcher had heard and/or observed. This illumination of the students' voices through poetry helped to add more

depth, understanding, and connection to the students and these final themes and emotions. A poem was created for each individual interviewee to capture the authentic orientation from which these emotions and themes were proposed. All 10 poems received positive reviews. No corrections were suggested.

The following is an example of how the voices from the interviews were transformed into poetry. An interviewee stated: "When the professor talks about culture variations, it kind of hurts you occasionally to stretch the mind. It hurts me to think about it. It's fun to think about other people." The poem reads.

Sometimes cultures and belief systems clash in our classroom.
The uncomfortable feeling is not forgotten any time soon.

I feel this in our class when a belief system is challenged by all kinds.
It is stressful and hurt me yet interesting and educational to open our minds.

Another example came from a interviewee stating, "The professors always pick on the minority students or the alternatively-abled students. 'What's your point of view? What's your comment on that?' You are always going to be asked questions, because there are so few of us. It used to never bother me, but now it does." The poem reads.

My first feeling about infusion is that they always pick on us.
The professors call on minority students way too much.

Questions like: "What's your view point on that? "Can you comment on this?"

Is bothersome to me and adds a tremendous amount of stress.

There were nine themes that were captured in the 10 individual poems. Examples of stanzas in the poems that captured these themes are shown below.

The first theme was identified as feeling pleased, safe and educationally complete if diversity is recognized, and can be seen in "Brandon's Poem."

I am thrilled and excited about infusion in our class. It's my turn to share; I can speak up at last.

And in "Angel's Poem."

My emotional response to infusion is a feeling that someone cares. It's comforting to know within our education people's differences will be shared.

And in "Margaret's poem."

When professors infuse diversity in class. A feeling of safety I feel at last, For I know all differences will be examined and voices will be heard. And education will be inclusive sort of spreading the word.

The second theme was identified as intimidated by change, and can be seen in "Kristina's Poem."

I feel a little intimidated by infusion in the class. For I know little about these differences and I know some thoughts will clash.

And can be seen in "Audrey's Poem."

I wonder and I question the impact that this has On behaviors and biases outside of our college class.

The third theme was identified as feelings of pride, respect, special to be American, and as a minority at times feeling advantaged. It can be seen in "Celeste's Poem."

I am proud to be an American, the advantages we are given,
I have traveled the world and seen how other cultures are driven.

The pride of the people that make up our country,
Are seen in their ability to soar and be free.

And in "Margaret's Poem."

My understanding of what it means to be American,
To me means only the fact that you live on the land.

And again in the following stanza in "Celeste's Poem."

I was raised in the era of the Vietnam War,
My parents' role was strict and closed-minded, this left me wanting more.

And again in "Margaret's Poem."

My mind is open for multicultural acceptance,
My upbringing is White, but my parents stressed tolerance.

And can be seen in "Kristina's Poem."

The opportunities are abundant here in my home country,
And I would even have to feel being female doesn't hurt me.

And in "Mary's Poem."

In closing I would like to say that sometimes I feel that without sight I have the advantage,
For I am accepting of all cultures at first and let voices and behaviors be my guiding leverage.

The fourth theme, feeling sadness, anger, disappointment, lack of respect, and valuing diversity if

cultural differences are ignored and no infusion is used,
can be seen in "Axel's Poem."

I am disgusted when cultures are not infused within
subjects that need such consideration.
Open your eyes and see we do exist in this "whitedom"
civilization.

And can be seen in "Brandon's Poem."

Yet if I heard that a University has denied the right
for the class infusion process,
I would seek out a different college and that school I
would have to pass.

The fifth theme was identified as, students worried
about biases and stereotyping, and reactive when stereotypes
and prejudices are shown to be false. This theme can be seen
in "Camy's Poem."

One of my personal problems when I voice a belief with
a class,
I feel I'm viewed as closed-minded and my excitement to
share is bashed.

And in "Brandon's Poem."

My temper builds up and my heart tells me to speak.
To the ignorance of others and to help educate them I
seek.

The sixth theme, which was labeled feeling cautious
about sensitivity when cultural inferences and religious
beliefs and traditions, can be seen in "Kristina's Poem."

I am happy and enlightened that I sit in this class
that's infused,
And I'm hopeful and encouraged that this real life
education and traditions can be used.

And in "Camy's Poem."

Out of respect for different beliefs, caution the
professors in our class.
Not only to respect diversity in race but beliefs must
also be their task.

Our Judeo-Christian values are just skimmed within our
teaching.
And I feel and believe that when they are taught it's
presented as very demeaning.

The seventh theme was identified as being uncomfortable
in a multicultural setting, and can also be seen in "Camy's
Poem."

It angers me that professors have me captive in their
audience.
I am forced to write it in my notes and basically sit
in silence.

The next theme was labeled feeling tired of cultural
generalizations in education, and can be seen in "Angel's
poem."

I have one feeling I want to express and it's a feeling
of frustration.
When infusion becomes the education of only negative
aspects for other culture's identification.

The last theme, labeled a feeling of hesitation to say
anything with a concern of insulting or hurting others, can
be seen in "Brandon's poem."

I am fearful a bit about what I might say.
I just want all that I share to come out in an
unharmful way.

And in "Axel's Poem,"

The stress of being creative in the thought I have to
share.

And to come up with language that you can understand,
as if you really care.

Poetic Display of Three Individual Interviews

The following three poetic displays are examples of the interviewee's voices illuminated through poetry. The remaining seven poetic displays can be found in the Appendixes A-G. The poetry evolved through the words and the emotions of the students, and my emotional connection to all of the above. Poems 2-4 are shown below.

Poem 2

Celeste's Poem

I was raised in the era of the Vietnam War.
My parents' role was strict and close-minded, this left
me wanting more.

I was one of three siblings each striving for freedom.
In our own special way for our own individualism.

I saw my mother's role as a gatekeeper for peace.
To keep the whole family together in a world where pain
didn't cease.

I am proud to be an American, the advantages we are
given.
I have traveled the world and seen how other cultures
are driven.

The pride of the people that make up our country.
Are seen in their ability to soar and be free.

Traditions around holidays are beautiful to see.
My Scandinavian heritage is very important for my
children and me.

I get a warm feeling when I share and educate my
children.
On the roots of their family and the honors of freedom.

Sometimes cultures and belief systems clash in our
classroom.
The uncomfortable feeling is not forgotten any time
soon.

I feel this in our class when a belief system is
challenged by all kinds.
It is stressful and hurts me yet interesting and
educational to open our minds.

We sit in a class and have the assumption of sameness.
Yet with infusion the voices that speak shows far from
aliqueness.

I value the experience to hear from all cultures.
It's fun to stretch your mind and reach for acceptance
of others.

To infuse cultures in our class is interesting and
exciting.
Silence of differences would be disappointing.

I do feel infusion is dependent on subject.
Not all classes would lend itself to this project.

As I go through life and am educated by others.
My biases shed and there is a greater appreciation of
cultures.

The teaching of differences and the compassion for all
cultures.
May not affect today's behaviors but hopefully
tomorrow's...

Poem 3

Margaret's Poem

I am female and White this is obvious to see,
And I was raised in L.A. my family and me.

I was married quite young and we traveled a lot,
From Iceland to Germany for multicultural experiences
we sought.

My mind is open for multicultural acceptance,
My upbringing is White but my parents stressed
tolerance.

My grandparents, however, who grew up in the 20's,
Seemed frustrated and frightened with cultural changes
in the 90's.

The faces, the colors, the languages are different,
Not when they are abroad but in their neighborhood it's
apparent.

For my grandparents the change of cultures was so
drastic,
That it changed their life, I would say they don't
enjoy it.

I understand their fear and have compassion for it,
For the teachings and understanding of cultural
awareness were absent.

My understanding of what it means to be American,
To me means only the fact that you live on the land.

I am German and English and Swedish combined,
So to say we are Americans there are many cultures
within this line.

I'm sad to say that I feel the minorities are cheated
For if the goal was adequate representation in our
education, we are defeated.

It frustrates me so, when conformity to succeed,
Requires all cultures to be White in order to lead.

I'm open minded yet proud of my roots so I state this,
And I'll rebel with compassion if someone tells me to
change this.

When teachers do not infuse differences into class,
I feel some responsibility to voice this and not let an
opportunity pass.

Sometimes I feel minorities' voices are viewed as
whining.
It's hard to speak out for differences I'm finding.

Whites need to speak out and support other culture.
To take the power and share it would be a start towards
a cure

When professors infuse diversity in class,
A feeling of safety I feel at last.

For I know all differences will be examined and voices
will be heard
And education will be inclusive sort of spreading the
word.

Poem 4

Kristina's Poem

I am female and I'm White, a traditional college student.
I am a member of the dominant culture and in English I am fluent.

My multicultural experience was limited to one trip to another country.
Yet from this I hold deep in my heart the privileges here are plenty.

The crowded living, the financial struggles, the hard life that this culture had.
The children all looked hungry and this sight just made me sad.

The opportunities are abundant here in my home country.
And I would even have to feel; being female doesn't hurt me.

A female is also a minority, if you break it down to gender.
Seems to get more doors that open and an edge to make me better.

I guess I've lived a sheltered life in my exposure to other cultures.
My education has been limited and I welcome to learn about others.

I am delighted to learn about diversity and I welcome the opportunity.
Class offers a place to listen and learn and that important to me.

I feel a little intimidated by infusion in the class, for I know little about these differences and I know some thoughts may clash.

I am excited to learn to open and challenge my thoughts and ways of thinking,
And maybe even change the way I feel and what I'm doing.

I am happy and enlightened that I sit in this class that's infused.
And I'm hopeful and encouraged that this real life education and traditions can be used.

The only negative that I see, was a caution for fairness, that all cultures are treated with respect and not create another mess.

So far my education here has been enjoyable with respect to infusion. I hope to keep listening and learning and challenging my cultural belief system.

Table 4.1, which follows, brings together the themes from the 30 observations and the 10 interviews, and with constant comparative analysis, shows how these 16 themes created a final analysis.

Table 4.1

FINAL ANALYSIS AUDIT GUIDE

OBSERVATION THEMES	Final Analysis	INTERVIEW THEMES
1. Interest, desire and excitement to learn and share <i>multiculturally</i>	The final analysis of the students' emotional response to infusion captures the inner feelings from the targeted audience for multicultural infusion. The <i>voices from the students' came voluntarily and they seemed thrilled to be referred to for comment in this infusion process.</i>	1. Feeling pleased, safe and educationally complete if diversity is recognized and the emotions connected to accepting and understanding infusion in classroom
2. Angered, disillusioned, disappointed, frustrated, and saddened by cultural inequalities	The students spoke out loud for the pride and joy that they felt when infusion helped them get to know who they are culturally. Although confused by the notion of having a particular culture, the dominant culture students also shared in the excitement to learn about cultural differences.	2. Feeling intimidated by change and feelings of uncertainty towards the effects of infusion
3. Students of minority backgrounds and students of majority backgrounds felt infusion instills feelings of identity, encouragement and respect and pride among each other	The nontreating environment within the classroom helped stimulate self-disclosure and sharing. <i>The respect for one another and willingness to discover cultural differences in this class was displayed in the attentive listening to one another when sharing of traditions, insights or bias frustrations.</i>	3. Feelings of pride, respect, and special to be American, and as a minority, at times feeling advantage over dominant culture members of the community
4. Feeling vulnerable and confused because of feeling different	The acceptance and comfort felt toward cultural differences, within themselves or among other students, seemed to vary some based on age and their multicultural experiences. For example, the traditional students seemed more withdrawn and did not contribute much to cultural discussions as compared to nontraditional students.	4. Feeling sadness, anger felt by minority male students, disappointment, lack of respect and valuing of diversity if cultural differences are ignored and no infusion is used
5. Students of minority backgrounds and students of majority backgrounds felt hesitant to speak for different reasons, but yearned to be heard	Gender also seemed to play a role within the minority students, where the males seem to share stronger emotional reactions to infusion than the females. <i>The male minority students are more verbal about their anger with biases and cultural labeling that they feel present within some classrooms. All minority students expressed their feelings of unrest when the educator insinuated diverse cultural knowledge based on the students' skin color. All minority students expressed their frustration when generalizations within multicultural education continue to be encouraged.</i>	5. Students felt worried about biases and stereotyping and became reactive when stereotypes and prejudices were shown to be false
6. Comforted by inclusion	An environment filled with emotion emerged from a discussion on hate-crimes. A specific crime dealt with in this class was a case of murder due to sexual orientation. <i>The students' emotions ranged from silence to outrage. The outrage was an emotion of genuine hurt for this person and the message it sends to society. The silence could be equated to the students' sincere hurtful feelings for such a crime. Another interpretation on this response could be a student's religious beliefs that mandate their feelings and their silence. Once again the voice of caution from the students warns educators to respect religious as well as cultural differences.</i>	6. Feeling cautious about sensitivity to cultural inferences and religious beliefs and traditions
7. Students of minority backgrounds and students of majority backgrounds with felt frustration generalizations in education and with a lack of control over their education and with minorities feeling pressured to assist in educating the dominant culture.	The students voiced their discontent with the lack of educational equality with respect to all cultures. The notion of minorities having some advantages in society emerged displaying another sign of this lack or equality within cultures. <i>The emotion that emerges from these discussions are feelings of hesitation to speak and caution when trying to balance the cultural equality pendulum where too much correction in education in either direction may stimulate another cultural disharmony.</i>	7. Feeling uncomfortable in a multicultural settings
		8. Feeling tired of cultural generalizations in education
		9. A feeling of hesitation to say anything with a concern of insulting or hurting others.

Section Three Final Analysis

A Final Analysis from Class Observations and Individual Interviews with Constant Comparative Analysis

A final analysis and poetic display was used to perform an internal validity check by triangulation of the emotional messages from the individual voices, class observations, and field notes, creating a final reduction of data and a subsequent poetic display. This final section allows for the voices of all of the students to be heard together with their richness in voice and depth of emotions from all observations and interviews with constant comparative analysis. The emotions will come from the words portrayed in the final classroom observation summary, the 10 individual poetic displays, and my fieldnotes. This final recapitulation is what I believe best highlights the students' emotional messages in the above display of poetry and second theme development.

Summary of the Key Findings of the Emotional Responses to Infusion

The final analysis of the students' emotional response to infusion captures the inner feelings from the targeted audience toward multicultural infusion. The voices from the students came voluntarily, and it seemed they were thrilled to be referred to for comment about the infusion process.

The students spoke out loud about the pride and joy that they felt infusion helped them get know who they are culturally. Although confused by the notion of having a particular culture, the dominant culture students also shared in the excitement to learn about cultural differences.

The nonthreatening environment within the classroom helped to stimulate self-disclosure and sharing. The respect for one another and willingness to discover cultural differences in this class was displayed in the attentive listening to one another when sharing traditions, insights, or frustrations about bias.

The acceptance and comfort felt toward cultural differences, within themselves or among other students, seemed to vary some based on age and their multicultural experiences. For example, the traditional students seemed more withdrawn and did not contribute much to cultural discussions as compared to nontraditional students.

Gender also seemed to play a role within the minority students, where the males seem to share stronger emotional reactions to infusion than the females. The male minority students were more verbal about their anger with biases and cultural labeling that they believe are present within some classrooms. All minority students expressed their feelings of unrest when recalling experiences when some educators insinuated they had special knowledge about minority

cultures because of their skin color. All minority students also expressed their frustration when generalizations within multicultural education continue to be encouraged.

An environment filled with emotion emerged from a discussion on hate-crimes. A specific crime dealt with in this class was a case of murder due to sexual orientation. The students' emotions ranged from silence to outrage. The outrage was an emotion of genuine hurt for the victim and the message the crime sends to society. The silence could be equated to the students' sincere hurtful feelings for such a crime. Another interpretation of this response could be that students' religious beliefs mandate their feelings and their silence. Once again the voice of caution from the students warns educators to respect religious differences as well as cultural variations.

The students voiced their discontent with the lack of educational equality with respect to all cultures. The notion of minorities having some advantages in society emerged in class discussions which was seen by the students as another sign of the lack of equality within cultures. What emerged from these discussions were feelings of hesitation to speak and caution when trying to balance the cultural equality pendulum. There was also a feeling that too much correction in education in either direction may stimulate another cultural disharmony.

Poetic Display of the Final Analysis

Once again I chose to illuminate these findings pertaining to the students' emotional responses through poetry. So, with these emotional themes compiled, I created a final poem of the findings. There has been no member checking with this final poem, only constant comparative analysis of the above data. Poem 5 is found on the next page.

Poem 5

A Summary of the Findings

As I listen to each participant and truly hear their emotions through their voice,
I feel a desire to share their cultural backgrounds,
sense their pride and rejoice.

The cultural makeup of the students that participated in the class and interviews
Were from the East, North, West, and South of this world yes, different as me and you.

Their ethnicity was a wide range from Anglo to African American.
From Swedish, German, English and some were Scandinavian.

Their diverse backgrounds also included Hispanics and Mexicans
They also came from England and two tribes of Indians.

They were traditional college age students as well as nontraditional,
They were predominately a group of females with only four who were male.

The era that they came from ranged from the Vietnam War to just barely out of their teens,
And their perspective on life and their eagerness to share was era-related it seems.

The evolution of their values and their years of experiences,
Could be seen in diversity discussions with respect to cultural differences.

The theme of logic to substantiate emotions has to be mentioned here
With experience comes feelings, creating emotions that they bare.

The gender issue was a theme that arose from time to time,
Some felt the cultural advantages of being female are favorable in these times.

The male minority students seem to show more signs of anger and frustration,
When education does not diminish and may even enhance segregation.

The feeling of separation within gender voices were present.
And the expression of discontent and equality were female dominant.

The theme of multicultural excitement could definitely be felt.
When given the chance for all cultures to be heard loosened many a tight belt.

The feeling of self-evaluation and emotional maturity came to be.
When students stopped talking about themselves and listened respectfully.

I saw emotions steadfast as well as transforming.
When diversity topics such as sexual orientation were discussed and at times for some this was alarming.

Thus led to the emergence of evaluating one's emotions.
The death of a man killed by a hate crime, led many to reconstruct through this experience a new and more thought out humankind devotion.

A theme of caution with infusion of culturally sensitive material
Religious beliefs and cultural untruths must be considered for all.

Another feeling that presented itself was the minorities' cry.
"Don't label us experts in this cultural curriculum; let us be and then we'll raise our hands and tell you why."

A theme of pride was present for whom these students are and their respective families.
Shined bright upon each and every face in class and on each that talked to me.

They are proud to be an American, they are proud of their rightful heritage.
Yet caution the educator, infuse with respect, emotions, values and belief are on the edge.

CHAPTER FIVE

Discussion and Recommendations

The overall purpose of this study was to recognize and identify students' emotional responses to multicultural infusion into a higher educational curriculum. Qualitative data were compiled by (1) classroom observations and field notes from an infused undergraduate class during the fall semester at Colorado State University; and (2) 10 voluntary individual interviews from students who were enrolled in the infused undergraduate class.

A phenomenological approach-emergent design was used in this study, allowing for multiple realities to be seen by participants in the study. An environment conducive to sharing allowed for the emergence of emotional themes related to multicultural issues.

This qualitative design allowed me to understand student's reactions to the infusion of multicultural issues into the curricula as a whole by analyzing the open coding and theme development. This process also encouraged me to assume that a description and understanding of the context was essential for an overall understanding of what was observed (Patton, 1990). With this assumption in mind, the participants' context was not separated or detached from the source. Another data analysis and data reduction technique

of poetic display was used to promote the power of the participants' individual voices as well as the combined voices of the class as a whole and the voice of the researcher. With this phenomenological approach, the question focused on "What is the structure and essence of experience of this phenomenon for these people" (Patton, 1990, p.49). I strove to illuminate the essence of this phenomenon through poetry.

Discussion

I will now compare the themes and emotions found in the class observations and the individual interviews and show how they relate to the areas within literature reviewed in Chapter Two. This chapter will conclude with future research for consideration and a synopsis of this qualitative study.

Historical Overview of Multicultural Pedagogy in Higher Education

Bodinger-deUriarte (1991) reported that once people have been exposed to multicultural information and have listened to their social responsibility for embracing diversity, the challenge then becomes trying to separate individual cultural knowledge from curriculum knowledge. Banks (1993) discussed how important it was to realize that there are five different types of knowledge and how significant it was for teachers to not only identify the knowledge types, but also to implement this information in their curricula. In review, the five types of knowledge were

identified as: (a) personal/cultural, knowledge that comes from the student's interpretations of home, culture and personal experiences; (b) popular knowledge, knowledge derived from mass media; (c) mainstream academic knowledge, knowledge that came from professional associations and institutions such as colleges; (d) transformative academic knowledge, knowledge obtained through the challenging of the mainstream facts, and (e) school knowledge, knowledge that is strictly textbook consumption (Banks, 1993a).

The findings of the current study support Banks'(1993) findings regarding personal/cultural and mainstream cultural knowledge. I observed a direct and important link to the emotions expressed by the students and their identity with respect to their different types of knowledge as described by Banks. I understood the emotional responses to infusion by listening to the students talk about their emotions through their knowledge(s). For example, a minority student responded to infusion with anger and resentment. As I listened, the anger came from the student's personal experiences with cultural biases, and the mainstream and textbook academic knowledge that he believes inhibits any student from gaining a positive multicultural perspective. His resentment about infusion emerged because he thought some instructors were continuing to "pick on minorities" for contributions in class in order to educate the rest of the students culturally. I see the importance of understanding

the basis for these emotions and then implementing an infusion program accordingly.

Another example of an overall resentment of infusion experienced throughout a student's education found in this research came from a male minority student who expressed his emotions toward infusion based on his personal upbringing and experiences and his desire to challenge the cultural misconceptions portrayed in mass media and academia. He spoke to me of the anger he felt when people judged him and his family by the color of their skin and of his excitement about infusion as an opportunity for him to do his part to help eliminate cultural ignorance. He spoke of the challenge he has personally taken on in helping students transform multicultural knowledge.

These emotional responses from some students to cultural issues as they had been discussed in other classes in their higher education seem to be directly associated with their values, religious beliefs, social experiences, and traditions. This finding supports as well as extends the research by Thomas (1998) who wrote, "To teach in a manner that respects and cares for the souls of our students is essential if we are to provide the necessary conditions where learning can begin" (p. 122). It also confirms reports by Barr (1994) and Dozier (1997) who found that when educators fail to identify with all of their students and instead only acknowledge cultural conflicts, this practice

sends a dangerous message to our society and promotes dissonance. These messages reinforce only negative images of different cultures and promote disharmony amongst diverse cultures.

Many emotional themes found in this research reinforce these concerns. Students were worried about biases and stereotyping, and they became reactive when stereotypes and prejudices were present in the classroom. They were angered, disillusioned, disappointed, frustrated, and saddened by cultural inequalities. Some felt vulnerable because they thought their cultural background marked them as different. Both the dominant culture group and the minority group were hesitant and feared to speak for different reasons, but yearned to be heard. Students of minority backgrounds and students of majority backgrounds were frustrated with generalizations in education, and minorities reported feeling pressured by instructors to assist in educating the dominant culture. Additionally, students believed that if cultural differences are ignored, or if an educator does not use infusion, a lack of respect for and valuing of diversity is communicated.

Traditionalists Argue Against Infusion

Gaff (1992) identified a commonly asked question by supporters of a uni-cultural education, "Why should students be expected to study other cultures, racial and ethnic diversity within America, or gender differences? Many

students aren't even 'uni-cultural'" (Gaff, 1992, p. 32). My research found that although many dominant culture students were unaware that they had a specific culture other than "White," they unanimously showed no interest in a monocultural education. In fact, some of the 16 emotional themes they mentioned support this issue. Students reported feeling pleased, safe, and educationally complete if diversity is recognized in the classroom. They expressed interest, desire, and excitement to learn and share multiculturally and strongly endorsed the importance of sensitivity to cultural and religious beliefs and traditions.

Multiculturalists Argue for Infusion

One of the main concerns in the literature is that if an effort is made to infuse the "Western curriculum," it must not be a quick fix special event or a mere addition to preexisting curricula. "The transformation must be every day in every way" (Howard, 1993, p.40). My research supports this concern. For example, a minority student expressed his disappointment with the infusion process as he has experienced it. He talked about the inclusion of cultural issues at the end of chapters or during a specified "cultural" lecture. He spoke of his anger and disappointment about the lack of a diverse teaching staff and of the importance of hiring a diverse staff in order to achieve the

level of cultural inclusion that is necessary to change existing curricula and rid society of cultural intimidation. Another example came from a non-traditional dominant student who talked about her hopes that some day infusion may affect behaviors of tomorrow. Other students reported feeling intimidated by change and expressed a feeling of uncertainty about the effects of infusion.

Misconceptions about Multicultural Education

Some common misconceptions about multicultural education were identified by Banks (1993a). He identified three frustrating and damaging misconceptions. The first is the idea that multicultural education is only for people of color and for the disenfranchised. The second misconception centers on the idea that multicultural education is opposed to Western traditions. The third misconception is that multicultural education would divide the nation.

This study unearthed no signs of these common misconceptions having any influence on the students' emotional responses to infusion. There was no indication from any observations or interviews that substantiates the notion that the students thought infusion of cultural issues was only for people of color, opposed Western traditions, or worked to divide the nation. My research did, however, show that students from the dominant culture were feeling a little intimidated by the new material and some even believed the content of diversity material should be

reviewed by the students and not subjectively chosen by the instructor. Students from the dominant culture also indicated a concern with overemphasizing diversity in curricula at the risk of dominating the curricula. Some students were also concerned that teaching about diversity interfered with their religious beliefs.

Most minority students were accepting of the multicultural material. However, they did not want to be segregated for multicultural discussions, thereby defeating the intentions of integration in education.

Common misconceptions about multicultural education were dispelled by identifying student emotional response. Most students were comforted by inclusion of diversity in education and were frustrated about generalizations in education. Students of minority backgrounds and students of majority backgrounds believed that infusion instills a sense of identity, respect, and pride among each other. They also reported feeling pleased, safe, and educationally complete if diversity is recognized, but felt sadness, anger, disappointment, and a lack of respect and valuing of diversity if cultural differences are ignored and no infusion is used. Students of minority backgrounds and students of majority backgrounds felt strongly about sensitivity to cultural and religious beliefs and traditions. Minorities believed they were pressured by some instructors to educate the dominant culture about

multicultural issues.

Teaching Implications

As the literature showed, (e.g., Pope, 1995), a common thread is the need to look at Western society as it is today and embrace the demographic changes that have taken place. But how does this acceptance emotionally affect students? My research showed that there was emotion connected with being a student in a Western society higher education classroom, especially when cultural issues are infused into the curricula. The desire to share traditions and help remove cultural ignorance was accompanied by the desire of minority students to be left alone and not be the focal point for class contributions.

Hill (1991) stated, "What is important for a single institution, is that a challenging, relevant diversity pervade the curriculum and that its students are thereby exposed to the liberal-educational experience" (p. 47). Although the "pervading of diversity" sounds good in theory, my research illustrated that culturally infused curricula may have some negative effects on students. These negative effects identified by the students were based on the students overall multicultural education experience and infusion experience in higher education. It was observed however, that the students were not able to differentiate the difference between and infused class and a traditional class discussing cultural issues. Therefore, instructors

must be cautious. My findings showed minority students' emotional unrest and frustrations were crystallized when professors showed a lack of diversity knowledge; relied on generalizations, folklore or negative bias stereotyping; and when they relied on minority students for cultural contributions. For example, the students' emotional responses in this study included fear that infusion would result in more segregation because professors illuminated their presence in the classroom. Additionally, students, although uncomfortable at times, value infusion, and are generally anxious to break the silence of difference. The thrill of the idea of sharing, however, is also accompanied by the fear of coming across wrong, being forced into contributing cultural information, or showing disrespect when trying to clarify some cultural myths. In general however, the feeling from the students would be disappointment if monocultural instruction in higher education were the only option available. The students included infusion as part of a complete education.

Teaching Strategies

Banks (1993a) spoke of the need to adjust the curriculum so that all students will acquire the knowledge, skills, and attitudes needed to function effectively in a culturally and ethnically diverse nation and world. However, the curricular changes that Banks described only focused on the process of implementation of knowledge and not the

emotional responses from the students to this implementation. As a result, my study focused on the students' emotional response to the infusion process. Students seemed uncomfortable when religious issues conflicted with the diversity topic being discussed and again when students of color were called upon for educational input. For example, the topic of homosexuality actually silenced and angered some students who believe that this issue should not be discussed, analyzed, or referred to in any classroom setting. The idea that such diversity topics are not chosen by the students but are forced upon them by the professor's judgement was seen as adversarial to some students. This sense of unfairness was acknowledged by some students who were disappointed with the lack of control they have on what topics will be infused in the curricula. Another example of discontent was expressed when a minority student complained of segregation when instructors would call on them for input based on their culture. Banks (1993a) stated that Western traditionalists continued to fear their disempowerment. My research also observed fear of disempowerment related to cultural subject matter and an uncomfortable feeling of being forced to contribute to their educational curricula.

"It's a little intimidating and uncomfortable. I don't know much about other cultures." The students with little to no exposure to people of different cultures had some

reservations about contributing to a cultural conversation because of the fear of sounding ignorant or insulting to another culture. Another dominant culture student commented in their interview. "I am very cautious to speak because I may hurt someone's feelings because I don't know their culture." Other students spoke of their discomfort with diversity based on past experiences of bias or negative stereotyping in their lives. With societal education such as this, the students showed caution when speaking and in some cases opted for silence. Additionally, some students came to class with an education given to them by their religious affiliation. These religious teachings inhibited the students from participating in certain cultural topics. Some students that have experienced or possibly have lived with today's biases come to class with either a goal to educate their fellow classmates and professors truthfully about their culture or to "sit in class in a sort of survival mode." They will just put in the time in class to get the grade they need to graduate.

The students' message, regarding teaching an infused course, would be to (a) educate with respect for all people, (b) consider religious beliefs along with cultural difference when choosing the topics to infuse, or (c) consider minority students' desire to be accepted into classroom culture and not to be segregated out as a learning

supplement for cultural discussions unless the student initiates involvement. The caution raised by these students is to teach equally from all cultures and not to overcompensate with a minority culture. Students also caution professors to avoid making any assumptions about a student's cultural knowledge based on the color of their skin. The students indicated their acceptance and comfort with cultural infusion, which may be raised by an increase in the multicultural knowledge base of the instructor. For example, a minority non-traditional student stated, "This can be accomplished by the hiring of more multicultural staff."

The last teaching implication voiced by the students was their desire to be a part of an institution that was dedicated to helping them attain a multicultural education. An example of desire came from another nontraditional minority student who stated that he would not attend a school that did not infuse. And a nontraditional dominant culture student stated that she thought infusion made her education complete. Many emotional themes were developed to emphasize these messages.

As a researcher, I learned that inclusion of multicultural issues isn't a mind processing experiences. I saw that inclusion is processed in the heart and soul of our students and has emotional responses. Inclusion in higher education provides insight and responses from our students

that are carried outside of the classroom and shared with family and friends.

The families of the students also responded emotionally to the student's inclusion experiences and Colorado State University. The students shared their families' delight in discussing and including their family traditions, cultures and beliefs in their children's education experience. Therefore, inclusion is not just for the students, but it's also an emotional connection to home and traditions. Inclusion could even affect Colorado State University's image. It's not just a traditional curriculum, it's an inclusive curriculum and considers the all cultures, traditions, and beliefs.

I therefore conclude that inclusion of multicultural education is not just nice, it's something that needs to be done but with caution. Professors need to be cautious when including multicultural education curriculum in that the material is very emotional, and yet inclusion with respect is better than exclusion. Exclusion of multicultural material promotes cultural ignorance, cultural segregation, and educational generalizations. Ignorance, shown by the lack of discussions of sensitive issues, such as homosexuality and religion may cause fear, rebellion, and disengagement among our students within the classroom.

Students' Perspective and Value Assigned to Multicultural Education

To date, only two research projects have examined current and former university students' perceptions and or their attitudes towards multicultural education in the higher education classroom (Anderson, MacPhee & Roley, 1997 and MacPhee, Kreutzer & Fritz, 1994). In the research by Anderson, MacPhee and Roley, the students described classroom incidents that strengthened and increased their awareness and their understanding of the importance and value of multiculturalism. This research found that the students are interested and excited to learn and share multiculturally, and some students indicated this information would be valuable to them by helping them personally to increase their knowledge of cultural differences and by challenging their biases. No concrete information was collected as to immediate changes in any student's behavior outside of class. In fact, the students shared their desire and hope that future behaviors will change, yet questioned this change happening any time soon. Some students did acknowledge their hope for a complete education by infusion and the unfairness of monocultural teachings, yet no one stated how infusion could be responsible for future changes in attitudes or behaviors. The students did show that they were frustrated and angry about generalizations made in education and as a whole, and

they continued to show respect for cultural differences presented in class. The students wondered about the implication that infusion has when it is not a good match with classmates' perspectives, and that in this event, the material would be futile, just more class notes.

Although the students did not specifically indicate any immediate changes in behaviors or attitudes, my study did show that the students listened respectfully to each other. Students reported feeling pleased, safe, and educationally complete if diversity is recognized, and they felt sadness, anger, disappointment, and a lack of respect for and valuing of diversity if cultural differences are ignored and no infusion is used.

Recommendations

Once I had identified the emotions communicated from the students with respect to multicultural infusion, the next question that emerged was "Where does research go from here?" What should educators look at in order to achieve a successful transformation of multicultural curricula?

The question that emerges for the researcher is "From what emotional developmental stage are the students responding?" Would educating educators with an emotional development model help them understand why the students are reacting the way they are to this new pedagogy? Would knowledge of emotional claims change the pedagogues used to

infuse? I believe that applying an emotional development model may provide a richer understanding of the findings of this research and have implications for infusion teaching. If research looks into students' emotions from a developmental model, this may help give the researcher signs to look for and possibly giving meaning to these signs.

Following is an emotional developmental theory that could be used in another research endeavor to help provide a more in-depth understanding of the emotional responses of the students to multicultural infusion in higher education.

Emotional Development Theory

An example of a theory I have found to connect these findings and data is an Emotional Developmental Theory by Henry Dupont (1994). This theory has 10 claims about emotions that seem to fit quite well with the voices heard from the students. In no way does this model dictate that emotions are concrete; Dupont treats emotions as constructs and not concrete. "Our emotions are better regarded as constructions that are acquired in the course of our development, and that they undergo considerable change in the course of that development" (p. 91).

Dupont constructed models of emotions as mediating processes. This is a Neo-Piagetian theory of emotional development, which is a series of 10 claims that can be used as a foundation of emotional theory for subsequent research.

1. All of our actions are motivated by our needs and values. Whatever level is being considered, an emotion begins when some internal or external change put the system into disequilibrium and a need is created. The emotion ends when the need is met.

2. Feelings provide the link between our system of values and our emotions. Feelings are energy-regulating evaluations of ongoing events. It could be said that feelings precede the development of our emotions.

3. Feelings are energy regulation evaluations. When the sequence of behaviors we call emotion is observed, it does appear as though some act of appraisal has occurred.

4. Energy mobilization and utilization are different for our respective emotions. This claim suggests that in the course of development we learn to modulate our energy use according to our needs.

5. With development, emotions become cognitive constructions with a distinctive structure or logic for each emotion.

6. Emotions are constructed from discourse with others; they are not just controlled and influenced.

7. There is both transformation and conservation in the construction of our feelings and emotions.

8. Social experience is critical for the development of self-reflective consciousness and for emotional

development.

9. Self-reflective consciousness is essential for achievement of the highest level of equilibrium.

10. Emotional maturity is having a rich repertoire of feeling and emotions and a self-reflective consciousness or understanding of how they work for us (Dupont, 1994, pp. 1-24).

Our feelings and emotions change as a function of our maturation and social experience, and that there are gender differences in our feelings and emotions, perhaps because males and females have different needs and values. There also appears to be a transformation in the logic of our respective feelings and emotions" (Dupont, 1994, p. 56)

Future research could involve identifying one of the above 10 claims that I feel may be able to explain the emotions that the students are experiencing. In this new research, the concern would be in assessing the emotional responses of a student who is interacting with other students in a system of shared meaning-culture. Through the use of qualitative analysis, the students could be observed and interviewed in order to have a better understanding of the emotional development postulates these students may be responding to. For example, the 10 claims listed above can be used to evaluate the student's emotional responses to infusion as follows:

1. Dupont states the emotions are responses to a need and the need provides the motivation for the search for something to satisfy the need. All actions terminate when

the need is met. This could be noted in the students responding unanimously to a need to learn more about one another. The age of the students and the experiences that they went through so far in their lives also seemed to stimulate and motivate emotions. These emotions are very active for the infusion process and are continuous and by no means nearing closure. Documenting these active emotions may add to the above findings.

2. Dupont continues with the thought that feelings are energy-regulating evaluations of ongoing events and as such, they are an integral part of each of our emotions and our experiences in life. In the course of development, feelings play an increasingly important role in the development of our emotions. Feelings precede the development of our emotions. This claim could be seen in this research when a situation such as the discussion on sexuality arose. The energy level was high with both positive and negative reactions to such a personal discussion. Students' cultural upbringings, religious beliefs, and life experiences may have generated these feelings. To document this postulate would add more depth to the findings of this study.

3. Dupont states that feelings are energy-regulating evaluations. When a sequence of behaviors we call an emotion is observed, it does appear as though some act of appraisal has occurred. But when questioning the person observed

making the emotional response, there is no mention of an appraisal. If the person was asked to describe his or her feeling about the object (situation or event) being responded to, however, he or she can do so at once. This description always involves a value judgement—an evaluation. An example of this is found in a literature review by Becker and McCall (1990), which states that, “Students aren’t simply shaped by their experiences but actively assert their own experiences and contest or resist the ideological and material forces imposed upon them” (p. 9). The minority students as well as the majority culture students believed that they had no control over the issues/topics discussed within the class even though some of the material provoke religious conflicts for some students. In this example, are the students responding emotionally to infusion based on this postulate?

4. Dupont then looked at our meaning of events and the energy level used in dealing with these events. Energy mobilization and utilization are different for our respective emotions. This claim suggests that in the course of development we learn to vary our energy use according to our needs. When faced with danger, people expend a great deal more energy than when they perform some routine task. Are the students responding to multicultural issues with a great amount of energy or not? This relationship between students’ emotional energy use and their needs could be

interesting to identify. Do some students believe they are in danger or threatened during these cultural discussions? Knowing why a certain emotion emerges for one student and a different emotion emerges for another student may prove beneficial for the success or failure of the infusion process.

5. Whether or not students participated in many multicultural experiences in their lives seemed to weigh heavily on their emotions connected to infusion. The identification of where a student's cognitive construction may be based could prove to be very informative for emotional understandings. These emotions can be both positive and negative.

6. The notion that emotions are constructed from discourse with others is reflected in this research. Students' past experiences with people directly related to their emotions expressed about educating cultural differences in higher education curricula. Banks (1993b) discussed the concept of transformational academic education that specifically addressed the fact that students have obtained knowledge from society. This societal education could indeed involve discourse with others. From this discourse, emotions emerge reflecting this experience. My study showed that some of the more negative emotional responses from students about issues relating to educating from a multicultural perspective mirrored their past

discourse with others. This finding may be a place where additional research could be performed to identify this discourse and have knowledge of them and their corresponding emotions. These emotions can be negative or positive in relation to the past experiences of the student.

7. There is both transformation and conservation in the construction of feelings and emotions. This concept may be observed when students state that there is a struggle between their values and beliefs and those discussed openly during discussion of multicultural issues. It may be interesting to focus on this struggle and document this particular postulate.

8. Social experiences are seen as critical for emotional development. Our intelligence and our consciousness are essential for our emotional development. At maturity, we are conscious of and clear about our feelings and conscious of the logic of our choice of action upon our feelings. At the highest levels of equilibrium, we must also be conscious of how others are reacting to our emotional actions, and the probable consequences of our actions or any new actions that we might initiate. Are the students responding emotionally to multicultural education in higher education with not only intellect but also a clear understanding of their feelings with respect to cultural differences? It may be interesting to know if a student is emotionally at this state.

9. If our emotions mediate our social interactions, then to be self-regulating at the highest level of equilibrium we must be conscious of how others are reacting to our emotional actions. Are students responding emotionally to infusion at a level of self-reflective consciousness? Do they know why they feel the way they do? Are the emotions that they share a collection of their past experiences and personal growth, or are they merely a reproduction of stagnate folklore?

10. According to Dupont, emotional maturity is not just being highly rational and replacing emotion with reason. Reason alone sometimes can take us to extreme conclusions. Reasons, feelings and emotions informed by our values are essential to a fully human emotional maturity. Are the students at a state where they can be described as emotionally mature in their responses to infusion? Can a researcher document the emotions identified by the student and know that they are based on reason and feelings and values?

Dupont (1994) states that "Since most people's actions are made as expressions of their feelings, it would follow that to understand people's emotions we must study their reasons for their feelings and the actions through which they express their feeling" (p. 4). It follows that to understand students' emotional response to multicultural infusion into higher educational curricula, research must be

done to not only identify the students' emotions, but also to study the students' reasons for their emotions.

Closing

For the first time, students' voices were heard regarding their emotional response to multicultural infusion into higher education curricula. From a synopsis of their emotional responses, I created the following passage:

What we as students understand about other cultures comes from what we have learned and experienced. When we don't understand cultural differences, we tend to exhibit fear. If we fear cultural differences, we have a tendency to condemn rather than change. When we condemn someone, based solely on cultural differences, the opportunity to learn from them and their cultures can be jeopardized.

What we see through our eyes, we draw assumptions about and we respond to. If we act on assumptions without verification, we are at risk of causing cultural disharmony and increased prejudices. Cultural myths will not end until understanding replaces untruths. Our understanding must mandate that we stop judging each other by appearance and listen to one another. Students aspire to have a classroom environment that gives them the opportunity to sit, not in judgement of one another, but merely to learn from each other respectfully. Students are encouraged if within their education they have books, faces, and experiences that are multiculturally represented.

Lastly, as a researcher, I have tried and will continue to try to understand these student emotions by toiling with additional avenues of research in order to understand the students' reasons for their feelings, actions, and emotions.

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APPENDIX A

Audrey's Poem

I am an African American female and I'm 20 years old,
And I grew up in an all White KY town, and so my story unfolds.

High School was my first experience with racism that I had seen,
Where the color of our skin seemed to matter, and people were so mean.

I even felt the principal of our school didn't seem to really hear,
The voices from the minorities cried and they communicated fear.

I remember my black friend just walking down the stairs,
And was confronted by a group of whites and pushed her, they didn't care.

With violence come anger, hurt, and then such tension,
I just remember wishing and praying someone could stop this weird confusion.

Now here in our class they begin to culturally infuse,
The topic was diversity the instructor seems to use.

I wonder and I question the impact that this has,
On behavior and biases outside of our college class.

I am sad to say this infusion does not hit me as so wonderful,
But it's nice and a beginning to strike down racist that is plentiful.

Peoples' attitudes and beliefs I feel are deeply rooted and ingrained,
I just wonder how much of this new knowledge is really retained?

I want to state clearly that biases exist.
On all sides of the human race. it's sad but hard to resist.

Which side do I sit on. sometimes I am on the fence.
Between the culture I grew up with. and or on my native descent.

I've been accused of acting white. and I think that this is bad.
To be black on my skin. but native traditions and values I have not had.

Yet my values and beliefs and knowledge of who and what I am
Come from my family and my friends. not who you say I am.

I feel very strongly that religion should come first.
On how to accept and love others not enhance a cultural curse.

I'm Christian before I am black. that's just how I feel.
So my acceptance of all before a race seems to me to be ideal.

So I guess it is worth the effort for professors to teach and explore diversity.
This will hopefully someday put some silence to all this adversity.

As I grow up in today's world I tend to hang with blacks.
Like interests and comfort exists. and with my white friends this lacks.

My final emotion to professors on infusion would be to be sensitive.
It's embarrassing for professors to look at minorities for input they should give.

Many of us don't know the facts about our minority culture.
You look to us; we want to hide. so maybe you'll look towards others.

APPENDIX B

Camy's Poem

I am a Christian and I am female, a traditional student you would call me,
The youngest of three children and a girl from Cheyenne Wyoming.

My exposure to diversity is pretty good I think. With the airforce located in my hometown this is a cultural link.

To respond with my emotions to the topic of confusion. My first response is UH, OH sexuality, this turns up my inner tension.

With my religious beliefs and values this immediately makes me angry. What is about to be taught now for acceptance is homosexuality.

I am frustrated that this topic is forced into our learning. And is presented in a factual way, to me it is disconcerting.

It angers me that professors have me captive in their audience. I am forced to write it in my notes and basically sit in silence.

I as a student here I have no control on what is infused into my curriculum. So I am glad that I have this chance to voice my anger about this some.

I take what is said with a grain of salt and believe in as I choose. For me other topics should take priority with my tuition I stand to lose.

When diversity as in race, is talked about in class, I am open-minded and enjoy learning how their beliefs and mine may clash.

I consider the classroom a powerful tool in shaping students minds.
I fear professors words are considered gospel and this is stepping over the lines.

I guess I am also scared of what infusion in the class may be causing.
The emphasis on differences between you and me thus is enhancing stereotyping.

My Christian beliefs make up who I am and how I look at people.
Not from a class or lecture notes to me it's not that simple.

I do enjoy the interaction with students from different backgrounds.
Yet my actions are different then with my friends. I talk with caution I have found.

Out of respect from different beliefs. caution the professors in our class.
Not only to respect diversity in race but beliefs must also be their task.

Our Judeo-Christian values are just skimmed within our teaching.
And I feel and believe that when they are taught it's presented as very demeaning.

One of my personal problems when I voice a belief within a class.
I feel I'm viewed as closed-minded and my excitement to share is bashed.

So I'm angry and frustrated with the infusing system from where I sit.
And I hope that someone hears this voice and infuse with caution and considering beliefs for a better fit.

APPENDIX C

Brandon's Poem

I am an African American male and Caucasian parents raised me.

I married a Caucasian female and we have a son. I'm as proud as can be.

I am the older of two siblings, each of us adopted. Both of us from the African American descent that's what my parents had opted.

All our schools and our friends were white, up to my late teens.

I was not really sure up to then, just what minority means.

I call myself African American because, I guess my color.

But the folks that raised me were all white and we were all the same to one another.

I felt secure as I grew up with who and what I am. People would cast us some non-accepting looks as I remember now and again.

But I never felt threatened or bothered by this stare.

To be honest I just remember feeling that I just really didn't care.

As I look back I wish I could respond to life biases with such calmness.

To look right through people and smile and feel it's not my problem for here I'm blameless.

But as I grew up the biases of people didn't roll easily off my shoulders.

In fact the ignorance of some people creates heavy weights to me that sometimes feels like boulders.

My temper builds up and my heart tells me to speak. To the ignorance of others and to help educate them I seek.

I am thrilled and excited about infusion in our class.

It's my turn to share; I can speak up at last.

I am fearful a bit about what I might say.
I just want all that I share to come out in an unharmed way.

I am thrilled that diversity has made it into our teachings.

It's what I am made of, sort of part of my being.

I have noticed when professors infuse culturally sensitive stuff,
Students of the dominant culture don't enlist very much.

I feel I am insightful into what it's like to be a minority.

And I am willing to share all I know for multicultural prosperity.

I have feelings of responsibility to share with the dominant culture.

To help turn down the biases and listen to stuff I need to utter.

I wonder how I am viewed by others now and then;
Am I judged by what and who I am, or by the color of my skin?

The rap that black men have, seems to be far from who I really am.

My dress, my language, my ambitions seem to enlighten people to listen and that's my plan.

I enjoy being different but sometimes it hurts, when I speak but no one hears.

Students generally do not like to change their stereotypes of peers.

My acceptance of others is so sensitive that I think it's kind of funny.

When I am around someone different than myself I become more like them than me.

To be American in our class, we are just people don't you know.

With different beliefs, cultural make-ups and such, infusion just lets students tell you so.

Infusion allows for acceptance of others through knowledge from each other.

Hopefully preventing the oldest habit of judging a book by just its cover.

I do feel infusion has its place in certain books and certain classroom settings.
Not all classes lend their way to diversity, and if present, it may defeat the purpose of the teachings.

Yet if I heard that a University has denied the right for the class infusion process,
I would seek out a different college and that school I would have to pass.

I would not stay and fight the issue of infusion for it's not my place.
But if asked my feelings I would be strong, and I'd let my feeling show right on my face.

Infusion is a high priority for me I am a different person now.
I want to speak up in class as much as they will allow.

I feel we are all a little scared to say something that may offend.
But that can't stop us from speaking out or all efforts will come to an end.

Infusion brings tension but its time to join the crowd.
And speak out about your feeling and state what you know out loud.

I sit in class and observe an attitude from people around the room.
Yet silenced by fear or dissonance nothing is said, nothing but assumptions consumed.

A young man from Wyoming was killed by prejudiced people, acting out against sexuality.
Few students spoke, some just cried, some dropped their heads with this shock of reality.

I am afraid the silence of this matter is because they just don't care.
That people get hurt or even killed, for being different out there.

My heart tells me that infusion is important in every way,
That people are different, not one the same, and words in class may affect someone, someday. . .

APPENDIX D

Angel's Poem

I'm a traditional student and I'm female. my cultural makeup is a blended integration. Of Mexican and Anglo cultures and my family lives on an Indian Reservation.

My emotional response to infusion is a feeling that someone cares. Its comforting to know within our education peoples' differences will be shared.

Because of my background, infusion allows me to relate and better understand. The material that is presented gives me an opportunity to challenge who I am.

I guess I'm kind of quiet in class, yet I sit and take it in. And then after class I process it with family or a friend.

I'm not the type to shout out loud my feelings or teachings of my culture. But I will voice my thoughts if called upon to help educate another.

I feel the importance and have the interest in learning about all backgrounds. This can only help us all grow and understand people I have found.

When I hear that a class is infused, I am excited and ready to learn. How people respond to life based on all their individual concerns.

I have one feeling I want to express and it's a feeling of frustration. When infusion becomes the education of only negative aspects for other cultures identification.

All cultures have a negative side; no ethnic group is excluded.

Teach that people are people no matter what group,
it's important to keep all included.

Stop segregating information or throwing out
statistics on only minority cultures.
The class is a place we all should be open to try to
promote peace with one another.

I would hope that all professors begin to infuse
diversity without segregation.
And educate us on individual differences and open
our hearts to building good relations.

I know that different people have different values
and beliefs.
And this at times is frustrating to work through and
feel relief.

I myself do not look like a person from another
culture.
So I have a unique choice to share or withhold my
identity to others.

But still I feel the frustration in class and deep
within my heart.
When beliefs and values clash between my own
cultures, it's a feeling of being pulled apart.

I feel diversity information should not be taught as
factual information.
The material is so individually bound and could
create a bad reaction.

When an issue arises in my class that's laden with
untruths.
An infused class gives me the opportunity to voice
and spread the truth.

I must say that overall I enjoy infusion of
diversity in our class.
I learn so much about other experiences and I grow
more multiculturally then in the past.

I look at infusion as it benefits me to listen and
to know.
What makes this person smile or stare, to me this
helps me grow.

I too need to monitor my stereotyping of social
behaviors and different customs.
Infusion helps me to review and learn the
backgrounds this may come from.

APPENDIX E

Maya's Poem

I am 21 and I'm female, a junior at CSU.
My religion is Jewish and this I'm proud to tell
you.

My faith is very important to me and is a big part
of who I am.
Yet my step mom is Christian and so our home
celebrates all, and as much as we can.

My emotional response to infusion, based on my
personal upbringing,
Is one of comfort and acceptance of all cultural
celebrating.

To educate each other on our beliefs and our
traditions,
Help each of us to understand and respect our
individual cognitions.

For me I'm curious and very interested to learn as
much as I can.
About my fellow peers and I'm committed to
understand.

Although I'm proud of my Jewish faith and to you I've
just revealed,
Yet I do have the choice to share this part of me
that I could conceal.

I guess I make the choice to state my religious
affiliation,
But I make this choice only after I assess the
security and safety condition.

In class my wheels began to turn and it suddenly
occurred to me,
That a person of color that can not hide, must share
their identity.

Infusion of cultures into a class seems to be a very
sensitive subject,
And so, I feel it should not be forced onto all
professors, this should not be the object.

A comfort level and educated background must supersede this process.
So when infusion does take place the path is paved towards success.

This also requires a feeling of commitment from the professors in our school.
To allow the voice of cultural differences to become a powerful educational tool.

As I sit in class with peers that are from varied cultures,
I speak with caution and careful thought in order to respect one another.

A class that has been identified as being culturally infused.
Makes me feel relief and I get comfort from the approach that is being used.

On the other hand, my emotions are one of disappointment and sadness.
When a class does not try to rid this society of such hatred and bias.

Being Jewish I have had my share of trying to rid the public of false impressions,
The type of negative religious bashing that lead to bigotry and hurtful perceptions.

So infusion, if effectively administered into a classroom setting,
Gives relief and fascinating insight and hopefully a new beginning.

The challenge of infusion I feel is an overwhelming task,
But I am encouraged and I'm hopeful that this process will last.

APPENDIX F

Mary's Poem

I am female and I am visually disabled which is part of my unique being.
My identity and my thoughts on life are seen through an insightful feeling.

I came to CSU in hopes that I'd feel a part of the general crowd.
I don't like to be specially treated, just get to know me and you'll find I am very proud.

I am glad to learn about all people and how different we can be.
My impressions of people are only through voices and behaviors you see.

I know not if the person sitting beside me or walking down the street,
Has a color of skin that is different from mine or anyone else that I meet.

I worry that people show compassion for me, because of what, not who I am.
I hope that through infusion I have a chance to teach some of them.

I am a person with feelings and thoughts and deep emotions,
I am full of compassion, love and devotions.

People that only use their sight to understand,
Miss out on so many special friends by making such a biased stand.

Infusion allows me to learn and test my intuitions,
From insights voiced in our class about families, friends and traditions.

It angers me when I hear that people just won't change,
I am encouraged that through infusion, prejudice can be challenged at any age.

Infusion helps to realign people's biases, thoughts and emotions.
So that first impressions by sight can be challenged by a new cultural notion.

Emotions that are directly tied to infusion that I hear,
Range from embarrassment, discomfort, excitement and fear.

These emotions are good to express even though some sound like feelings of defiance.
It's just better to voice out any emotion than to sit in class in silence.

I feel all students in some form experience a disability.
So infusion gives all students a chance to listen and learn respectfully.

With infusion my classmates have the chance to question their automatic first impressions.
And give minorities a chance to be heard, where before they would not pay attention.

In closing, I would like to say that sometimes I feel that without sight I have the advantage.
For I am accepting of all cultures at first and let voices and behaviors be my guiding leverage.

APPENDIX G

Axel's Poem

I guess I don't have to tell you that I'm Hispanic
and I'm male.
Just looking at me shares a lot but not my entire
tale.

My first feeling about infusion is that they always
pick on us.
The professors call on minority students, way too
much.

Questions like: "What's your view point on that? "Can
you comment on this?"
Is bothersome to me and add a tremendous amount of
stress.

I find that I sit in class in a sort of survival
mode.
And dread that time when called upon; this is a
heavy load.

The stress of being creative in the thoughts I have
to share.
And to come up with language that you can
understand, as if you really care.

But if pressed with a decision to infuse or teach
only from one culture.
I would quickly say to teach and share with respect
to multicultures.

I would also like to include a thought towards how
to teach multiculturally.
Don't put us in the last chapter of a book or pick a
day arbitrarily.

A daily infusion of cultures should be the standard
method.
And thoughtful inclusion of all people should be
what is presented.

It disgusts me when people are closed minded with
other cultures.
No one culture comes without concerns, just listen
to one another.

I am disgusted when cultures are not infused within subjects that need such consideration. Open your eyes and see we do exist in this "whitedom" civilization.

A big problem I see is the make-up of CSU faculty and population. To meet the needs of all students why not take hiring multiculturally for consideration.

If hired multiculturally the material presented in class, would not take on a negative slant towards educating, as in the past.

I do wonder how effective infusion is and how much is learned by association. I feel unless people experience a crisis they may never apply this information.

I guess you could say I enjoy infusion for I wouldn't want to go without it. Just please give the minority students the opportunity to be silent.

APPENDIX H

COLORADO STATE UNIVERSITY
INFORMED CONSENT TO PARTICIPATE IN THIS RESEARCH PROJECT

TITLE OF PROJECT: **Students' Emotional Response to Diversity in Higher Education**

NAME OF PRINCIPAL INVESTIGATOR: **Dr. Sharon Anderson**

NAME OF CO-INVESTIGATOR: **Debra Roley**

CONTACT NAME AND PHONE NUMBER FOR QUESTIONS/PROBLEMS: **General questions or concerns can be directed to: Dr. Sharon Anderson 491-6861 or Dr. Nathalie Kees 491-6720. Questions about subjects' rights may be directed to Celia S. Walker at (970) 491-1563.**

PURPOSE OF THE RESEARCH:

The purpose of this research is to examine the students' emotional response to issues of diversity in education at the undergraduate level at Colorado State University.

PROCEDURES/METHODS TO BE USED:

The research is a qualitative design using a phenomenological approach. Meaning that the questioning direction of the study is subject to change and that the approach is looking at what people experience and how they interpret that experience. This researchers sole involvement will be: (1) Taking notes from class observations of any emotional reactions, both verbal and nonverbal in response to diversity issues, (2) upon consent, video taping small discussion groups. The researchers involvement will be to observe group interactions with respect to their emotional responses to diversity issues, and (3) upon consent, individual interviews with a 45 minute time limit will be video taped. The tapes of these interviews will be transcribed by a professional transcriber. The interviewees will be asked for their permission to be contacted at a later date to verify notes or ask additional questions. Names will not be used or documented in any transcriptions or notes. This research will continue through the Fall Semester term.

RISKS INHERENT IN THE PROCEDURES:

There are no known risks to this research. There will be no affect on a student's grade for nonparticipation in this study

It is not possible, however, to identify all potential risks in an experimental procedure, but the researcher(s) have taken reasonable safeguards to minimize any known and potential, but unknown, risks.

BENEFITS:

You will be given the opportunity to have a voice in educational change with respect to the students' emotional response to diversity in higher education.

CONFIDENTIALITY:

This research is dedicated to the voice of the students not to your names. All responses and class identity will be held in confidence. The notes from class, the individual interview notes and tape transcriptions will be stored in a locked file within this researchers' office. The video tapes will be erased following the completion of this dissertation.

LIABILITY:

The Colorado Governmental Immunity Act determines and may limit Colorado State University's legal responsibility if an injury happens because of this study. Claims against the University must be filed within 180 days of the injury.

Questions about subjects' rights may be directed to Celia S. Walker at (970) 491-1563.

Page 1 of 2 Subject initials _____ Date _____

PARTICIPATION:

Please check each activity that you would be a willing participant:

 OBSERVED BY RESEARCHER IN CLASS

 OBSERVED AND VIDEO TAPED DURING IN CLASS SMALL GROUP DISCUSSIONS

 INDIVIDUAL INTERVIEWS TO BE ARRANGED OUTSIDE OF CLASS TIME

Your participation in this research is voluntary. If you decide to participate in the study, you may withdraw your consent and stop participating at any time without penalty or loss of benefits to which you are otherwise entitled.

Your signature acknowledges that you have read the information stated and willingly sign this consent form. Your signature also acknowledges that you have received, on the date signed, a copy of this document containing 2 pages.

Participant name (printed)

Participant signature

Date

Investigator or co-investigator
signature

Date

APPENDIX I

**HD 311 FALL SEMESTER 1998
ADOLESCENCE AND YOUNG ADULTHOOD
IN CONTEXT**

***Class time: 8:10-9:50
C 142 Clark***

Instructor

Jill Kreutzer, Ph. D.
141 A Gifford
491-7075

GTA: Marcy Galvez
Phone:
Office:
Office hours:

Office Hours:

Drop in 11 T, R, F
Or by appointment
Sign up sheet on office door

GRA: Deb Rokey
Phone:
Office:

COURSE GOALS

Our society is confronted with many issues related to the processes of development which influence adolescents and young adults. These often have short and long term consequences impacting youths' lives, opportunities, and their roles as adults. Informed professionals, citizens, and parents are needed to advocate for, design, and evaluate public policies and programs impacting development during this preparatory and transitional period.

Throughout the semester you are encouraged to informally observe and interact with adolescents and young adults as they go about their activities within the community. This will provide opportunities to integrate information from the course, pose questions, formulate insights, and better conceptualize this developmental experience.

COURSE OBJECTIVES

- Gaining greater understanding of the processes of development which occur physiologically, cognitively, socially, and emotionally as individuals transition from childhood into adolescence and young adulthood.
- Building an awareness of current research examining the interactional effects of development related to self-conceptions and social relationships.
- Examining the socio-cultural and contextual factors such as gender, ethnic, cultural, and socioeconomic backgrounds and status which influence development and behavior.
- Becoming aware of the role and influence popular media play in shaping the image of youth within our society.
- Improving skills to critically examine sources of information about this stage of development.

Just to let you know, I have a low tolerance for the following::

- *Arriving late and leaving class early (let me know when you need to do this)*
- *Packing up before the class has fully ended*
- *Cheating on exams rather than asking for assistance*
- *Waiting until the end of the semester to seek help to improve your grade*
- *Wanting extra credit rather than exploring ways to improve your performance.*
- *Chatting with a neighbor during lecture and discussion*
- *Reading the newspaper (or related behaviors) during class*
- *Failing to participate in small group discussions*
- *Racist, sexist, and other remarks which put others down or belittle them*
- *Asking if we did anything important in a class you missed*
- *Expecting me to give you my notes when you miss class*
- *Failing to accept responsibility for your decisions and actions*

COURSE MATERIALS

Text:

Steinberg, L. (1999). Adolescence (5th ed.). Boston: McGraw-Hill.

Supplemental Readings:

Meehan, A. & Astor-Stetson, E. (Eds.).(1998). Annual editions: Adolescent psychology 98/99. Guilford, CT: Duskin/ McGraw-Hill.

Piper, M. (1994). Reviving Ophelia: Saving the selves of adolescent girls. New York: Ballantine Books.

Other supplemental readings may be placed on reserve at the Morgan Library

COURSE REQUIREMENTS

Exams: There will be three exams (100 points each). Exams will contain multiple-choice, short answer, and essay questions. You will be expected to know specific material and to integrate it within applied or contextual problems.

3 X 100 = 300 points

(Due to our 8 am time slot, if attendance is low, I will give occasional pop quizzes to reinforce and reward those who are there. These will be added on top of the final grade, thus they will serve as extra credit.)

Reaction Paper: A three to five page paper integrating specific ideas, issues, and questions presented in Reviving Ophelia with material in the text and supplemental reading. Specific guidelines will be given in class and we will discuss these in groups before the paper is due. It is wise to begin reading the book now.
50 points

Project: I would like you to have an opportunity to choose and design your own project to help you explore topics or activities of interests and to celebrate some of your own independent thinking. You will be able to work independently or in groups.

50 points

A. Our steps to do this will include:

- defining your broad interest area,
- brain storming with others in class interested in the same area about approaches,
- possibly grouping with others to accomplish a bigger goal.
- developing a contract (individually or as a group) defining the theme of your project, who will be working on it, the project goals, how you will achieve your goals, who will do what (share the work if in groups), your suggestions for the criteria for an A and a B grade. (For example, several people may work together each reviewing a film or book, discussing them, then compiling an anthology with an introduction and conclusion bringing the collective work together.) All group members would have a copy of the shared final project. The design of the project should be appropriate to number and goals of the group.

B. Broad areas will include:

1. Review of classical and/ or contemporary films portraying the adolescent or the young adult experience.
Suggestions of classical or older movies might include:

The Mighty Duck IV, Breakfast Club, My American Cousin, Dead Poet` Society, Breaking Away, St. Elmo`s Fire, Chariots of Fire (I am sure you know more about contemporary films than I do).

Questions to start your thinking: What are the major developmental themes in the films? Do older films portray the youth experience differently than contemporary ones? How are issues of gender, ethnicity, and stereotyping of youth handled? How could the films be used with adolescents, with parents or teachers etc., or class such as ours?

2. Review of nonfictional works about the adolescent experience.
Suggestions might include:

Canada, G (1998). Reaching up for manhood: Transforming the lives of boys in America. Boston: Beacon Press.

Hersch, P (1998). A tribe apart: A journey into the heart of American adolescence. NY: Fawcett Columbine.

Males, M. A. (1996). Scapegoat generation: America`s war on adolescents. Monroec ME: Common Courage Press

Taylor, J. M., Gilligan, C. & Sullivan, A.M. (1995). Between voice and silence: Women and girls, race and relationship. Cambridge, MA: Harvard University Press.

(A trip to a library, the Stone Lion, or the Tattercover in Denver might be stimulating to those interested in finding other ideas along this line)

Questions for consideration might include: Why did the author(s) write the book? What are the major themes and how are these developed? Are the perspectives of the author(s) well grounded in research and theory or is the book basically opinion? What might be the value of the book to professionals and interested every day folks? How could it be used?

3. Review of fictional work about the adolescent and young adult experience.
Suggestions might include:

Cook, K. (1997). What girls learn: A novel! NY: Pantheon Books

Guterson, D. (1995). Snow falling on cedars. NY: Vintage Books

McBride, J. (1996). The color of water: a Black man`s tribute to his White mother. NY: Riverhead Books.

Questions for consideration might include: What were the dominant developmental themes? How does the fictional presentation of developmental themes of issues relate to material presented in professional sources? What is the value of the book? How might it be used?

4. Surf the net to build review of sites and resource of sites available for teens or about teens. The supplemental reading Annual Editions suggests a range of sites.
5. Deb Roley, the GRA from the School of Education who is attached to our class, would be interested in working with a group specifically interested in issues of multicultural education, ethnic identity, etc. This could be worked into a project group. Others of you may find you would like to meet with her to discuss how your project relates to her area of research.
6. Other ideas?????? If you have a burning interest, passion, major question. Let me know and we can see if it can be worked into a project.

C. Regardless the topic or the design, all projects must include a written report. All members of a group will receive the group grade, however, members of the group will evaluate each other's contribution. Those who fail to carry their share of the contracted responsibility will be dropped one to two letter grade.

D. An A level product should include:

1. Assessment of whether the contract was successfully met and appropriate to the size of the group?
2. A written component integrating developmental information with information about the topic or theme from professional sources (journal articles or book chapters) other than your textbook. (In other words, you will need to back up some of your ideas, it is wise not BS or shoot from the hip.)
3. Show evidence of objective reporting and critical thinking.
4. Contain recommendations for application or use of the material or ideas reviewed
5. APA internal and reference citations must be used.
6. General quality of the paper: Professionally and clearly presented, well organized, free of typos and grammatical errors

Think about what you want to do and how you want to do it. We will discuss this more in class.

COURSE GRADING

Of possible points earned:

100-90% = A
 89-80 % = B
 79 -70 % = C
 69- 60 % = D
 60% → = F

COURSE OUTLINE

Aug. 25-27

Orientation to course

Historical & Contextual Perspectives
Transitions from childhood into adolescence & young adulthood
Developmental tasks of adolescence & young adulthood
Is storm & stress real?

Readings:

Steinberg-Introduction, pp. 2-17
Annual Editions-Unit 1, pp. 6-19

Sept. 1-10

Physiological development and its psychosocial and health related implications

Readings:

Steinberg-Chapter 1
Annual Editions- Unit 2

Assignment: Determine broad project interest by Sept. 10, write down ideas for operationalizing it as an individual or a member of a group

Sept. 15-24

Cognitive development and transitions in thinking and reasoning

The relation of cognitive development and schooling

Readings:

Steinberg-Chapters 2 & 6
Annual Editions- Unit 3

Sept. 29

Exam I

Oct 1-6

Family Influences and change

Family differences related to form. parenting styles, ethnic and socio-economic backgrounds

Readings:

Steinberg-Chapter 4
Annual Editions-Unit 5

Assignment:

Contracts for projects due on or before Oct. 1

Oct. 6-8

Friendships and peer groups

Acceptance and rejection; belongingness and conformity; the peer culture

Readings:
Steinberg-Chapter 5
Annual Editions-Unit 6

Oct.13-22

Autonomy, Identity, & Ethnic Identity Formation

Conceptions and perceptions of the self and the self in relation to others

Readings:
Steinberg-Chapters 8 & 9
Annual Editions- Unit 4

Oct. 27

Exam II

Oct 29-Nov.3

Reviving Ophelia

Prepare discussion questions-Oct 29

Ophelia Reaction Paper due Nov. 3

Nov. 5-10

Sexuality, Intimacy, and Sex Education

Readings:
Steinberg-Chapters 10 & 11
Annual Editions-Unit 7

Nov.12-19

Leisure Time, Community Service, and Work

How does these relate to the career development process?
How do we help our young people grow into responsible, ethical, and capable individuals?

Readings:

Steinberg-Chapter 7 & 12
Another reading may be announced

Dec. 1-4

Problems, interventions, and prevention

What are the elements of "good practice" in programs development and evaluation

Readings:
Steinberg- Chapter 13
Annual Editions-Unit 8