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CHAPTER 2

What a Course Will Look Like After Multicultural Change

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Editor's Notes:

In this chapter, Kitano describes an integrated model for course change and syllabus revision. The author seeks to answer the frequently asked questions: What does a multiculturally infused course look like? How will I know when my course is transformed? Assumptions include the long-term, continuing nature of the course-change process and the conceptualization of multicultural change in terms of levels rather than a dichotomy.

Kitano analyzes various conceptions of multicultural curriculum change from the literature. Based on this literature, she derives a two-dimensional model or paradigm consisting of three levels of change (exclusive, inclusive, transformed) and four components: content, instructional strategies, assessment of student knowledge, and classroom dynamics. The paradigm suggests that instructors can approach course change by focusing on one or more of the components and identifying a target level, depending on the instructor's multicultural goals and the nature of discipline. The author suggests ways in which the syllabus can be revised to accurately reflect and communicate the course's multicultural intent. Examples from a variety of dis-

ciplines illustrate the interplay of components and levels applied to specific courses. Subsequent chapters detail the content, instruction, assessment, and classroom dynamics components of the paradigm; the subject matter chapters then apply aspects of the paradigm to specific disciplinary courses. ■

Professor Navarro has volunteered to participate in her university's faculty development program on multicultural education because she has a strong interest in recruiting and retaining women and students of color in the College of Engineering. She wishes to discover ways in which her course on nonmetallic materials, dealing with the fundamentals of plastics and ceramics and the selection of materials for use in design, can be modified to better accommodate student diversity. As she uses an example from military technology, a bright, popular African American student comments appropriately on the example and then quips, "But it won't work if President Clinton lifts the ban on gays in the military." Professor Navarro would like to ignore this statement because opening a discussion of this issue would take time away from the course's content objectives. On the other hand, she wonders what message she will be conveying

to students by letting the statement go by unchallenged.

* * *

What should Professor Navarro's course look like after multicultural change? In addressing this question, several assumptions must be made explicit. First, every course has several dimensions that can be considered in planning for change: content, instructional strategies and activities, assessment strategies, and classroom dynamics, including how instructors respond to student comments. Second, in terms of content, courses in some disciplines (e.g., sociology) are more easily modified than courses in other disciplines (e.g., nonmetallic materials; calculus). Third, course revision for multicultural change is a continuing and interactive process between the individual instructor and course as the former grows in multicultural sophistication. For this reason, describing an ideal end product for a specific course can be like sighting a moving target. Nevertheless, revision efforts tend to follow a logical continuum of degree and quality of multicultural change that can be described. Fourth, the course syllabus should accurately reflect multicultural intent. A comparison of syllabi with actual course instruction will demonstrate that the multiculturalism of some transformed courses is not reflected in their syllabi, while some courses with obviously multicultural syllabi do not demonstrate multiculturalism in practice. This chapter argues for consistency between syllabus and course implementation with the idea that the syllabus represents a tentative course guide. Moreover, all course goals, including multicultural goals, should be made explicit to students, actualized in content and instruction, and their attainment monitored. Finally, syllabi constitute a major source for external evaluation of program quality, including meeting of professional standards regarding multicultural content and strategies.

A MODEL FOR COURSE AND SYLLABUS CHANGE

As stated in the first chapter, the logical place to begin in incorporating content and strategies for a multicultural society within a given course is with intended outcomes—our multicultural goals. What do we hope to achieve for a particular course? Is it to

- support diverse students' acquisition of traditional subject matter knowledge and skills?
- help students acquire a more accurate or comprehensive knowledge of subject matter?
- encourage students to accept themselves and others?
- understand the history, traditions, and perspectives of specific groups?
- help students value diversity and equity?
- equip all students to work actively toward a more democratic society?

The framework for multicultural education presented earlier views these outcomes as noncompeting and supports their inclusion in all courses. But individual differences exist in faculty members' adoption of these values and in their readiness to implement them in a given course. This chapter suggests general strategies for working toward these goals within the higher education classroom with the assumption that the reader will select those consistent with his or her values. We begin first with a discussion of broad learning principles that serve as a basis for appropriate instruction at all levels of education. We then present a model for multicultural course change tied closely to syllabus development. Subsequent chapters detail suggestions for each component of the model.

Principles of Learning

Social and political values often stimulate recognition of the need for educational reform, as in the case of multicultural education. However, specific recommendations for change in teaching and learning must have foundations in current theoretical and empirical knowledge about the learning process. It is beyond the scope of this book to describe the various applicable theories of learning. For our purposes, general principles derived from the current knowledge base on teaching and learning, together with principles and assumptions of multicultural education presented in Chapter 1, create a workable underpinning for course change. The American Psychological Association's Task Force on Psychology in Education (1992) identified twelve psychological principles applicable to learners of all ages as guidelines for school redesign and reform. Recommendations for infusing multicultural content and strategies demonstrate consistency with these principles. The principles emphasize the need for instructors to recognize the critical contributions of individual experience, self-awareness, values, interests, and feelings to the learning process; to connect new information to previous knowledge and experience in order to promote the learner's construction of meaning; to create a comfortable, nonthreatening learning environment; to support learning opportunities through peer interaction; to provide meaningful and optimally challenging experiences; to value and accept students as individuals; and to accommodate individual differences in learning modes and strategies.

A Model

The model we present for multicultural change in postsecondary courses (Figure 2-1) suggests that course development and

revision should be based on the instructor's goals for the course and students with regard to multiculturalism. These goals derive from explicit multicultural education and learning principles such as those just discussed. The goals are mediated by the nature of the course, particularly its amenability to multicultural transformation. The instructor's goals determine the level of course change and the course elements (content, instruction, assessment, and dynamics) that will be modified. The level and elements will be reflected in specific aspects of the course syllabus. A simple schematic of the model appears below and is followed by a detailed explanation of levels of change, course elements, and syllabus components.

The Nature of Change

In Chapter 1, we provided a broad definition of multicultural course change as the modification of a given course to appropriately incorporate multicultural content, perspectives, and strategies. This section embellishes the definition through an analysis of literature and terminology on multicultural change. The literature provides discussions of multicultural change applicable to different units—single courses, the larger university curriculum, the entire organization—and for different contexts—K-12 schools, higher education, business and industry. For example, Green (1989) describes five phases of campus-wide curriculum change in incorporating ethnic and women's studies. Ogibene (1989) applies a two-dimensional typology consisting of three ways to include ethnic and women's studies content and three categories describing how well subject matter lends itself to integration of such content. Jackson and Holvino (1988) present six sequential stages in the process of developing multicultural organizations. Table 2-1 provides a

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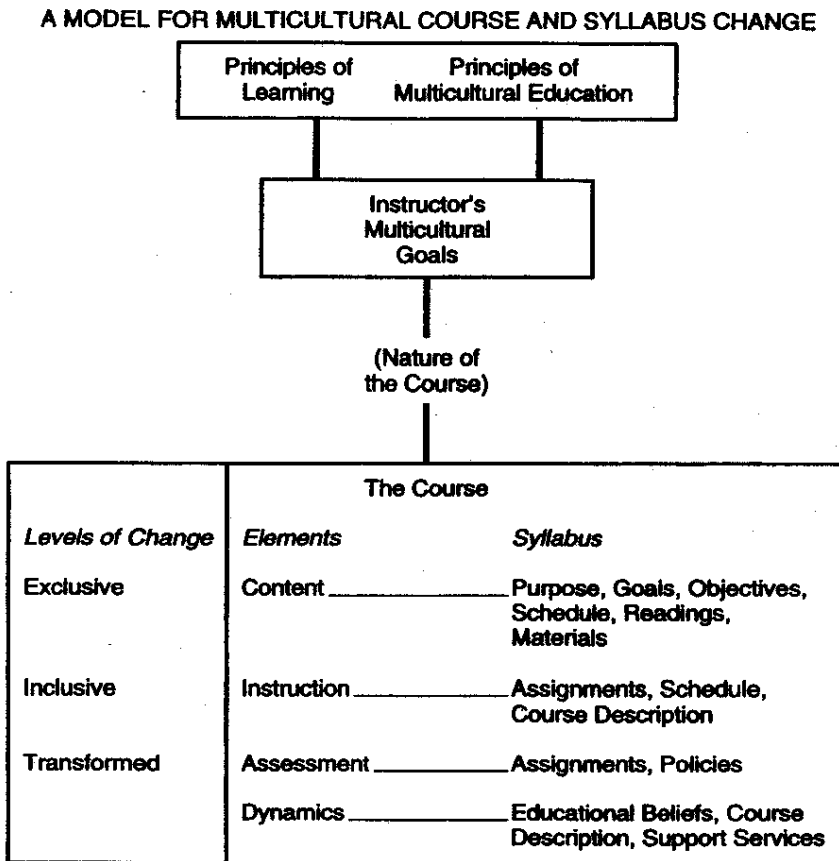


FIGURE 2-1

summary of selected conceptions of multicultural change.

Whatever the focus and context of these conceptions of multicultural change, consensus exists that change is a dynamic process describable in terms of levels rather than as a static outcome. While authors use different labels, they tend to agree that the lowest level represents traditional, mainstream perspectives while the highest focuses on structural transformation. In

between the two extremes is a middle level that incorporates both normative and non-traditional perspectives and may encourage critical analysis of the dominant norm in light of the newer perspectives. Authors vary on what precisely constitutes the highest form of transformation. Banks (1993) suggests that the highest level goes beyond structural modification to provide students with the social action and decision-making skills necessary for participation as agents

TABLE 2-1 Conceptions of Multicultural Change

| Source | Context | Level 1 | Level 2 | Level 3 | Level 4 | Levels 5, 6 |
|--------------------------|-----------------------------|---|--|---|--|---|
| Banks (1993) | K-12 Courses | <i>Contributions</i> Brings in discrete elements such as foods or holidays. | <i>Additive</i> Adds content but retains original structure. | <i>Transformation</i> Changes structure of curriculum to incorporate diverse perspectives. | <i>Social Action</i> Encourages decision making and social action | |
| Green (1989) | Higher Education Curriculum | <i>Exclusive Curriculum</i> Excludes works and perspectives of non-Western cultures and women. | <i>Exceptional Outsider</i> Adds superstar minorities/women but no structural change. | <i>Understanding the Outsider</i> Includes content to analyze and understand excluded groups. | <i>Getting Inside the Outsider</i> Provides many perspectives of "reality," switching from dominant to outsider. | <i>Transformed Curriculum</i> Incorporates new scholarship, methodologies, ways of thinking, ways of teaching/learning. |
| Schoem, et al. (1993) | Higher Education Courses | <i>First Stage</i> Restricts discussion of diversity to one part of the course. | <i>Second Stage</i> Includes additional information throughout to compare to dominant norm. | <i>Third Stage</i> Integrates additional information and critical analysis of norms and implications of inclusion/exclusion. | <i>Fourth Stage</i> Diversity of content, process, faculty, and students leads to deeper levels of understanding. | |
| Ogibene, (1989) | Higher Education Courses | <i>Strengthening the Canon</i> Includes women and minorities to confirm stereotypes. | <i>Adding to the Canon</i> Adds significant people who meet traditional standards. | <i>Challenging the Canon</i> Provides alternative definitions from diverse perspectives. | | |
| Jackson & Holvino (1988) | Organizations | <i>Exclusionary</i> Uses exclusionary practices. | <i>The Club</i> Allows entrance to limited numbers who have the "right" perspective. | <i>Compliance</i> Commits to access without disturbing the structure. | <i>Affirmative Action</i> Actively recruits, supports, and promotes. | <i>Redefining</i> Critically examines policies, and changes to distribute power. <i>Level 6 Multicultural</i> Actively works to eradicate social oppression. |

of social change. Schoem, Frankel, Zúñiga, & Lewis (1993) define transformation in terms of the coming together of multicultural curriculum content, process and discourse, and faculty and student diversity that permits learning to "rise to a new level of understanding, one that transcends particularistic knowing" (p. 4).

Like the forgoing, the paradigm for course change we present in this chapter recognizes levels of change. We propose three: exclusive, inclusive, and transformed. Our paradigm (Table 2-2) diverges from others in applying the levels to four components of teaching a course: content, instructional strategies, assessment, and the dynamics of classroom interaction. In this way, the paradigm addresses four elements that instructors can choose to modify, depending on their personal philosophies, readiness, expertise, and the demands of disciplinary content. Changing each component requires considerable planning, experimentation, and revision and should be considered an ongoing process over several semesters of implementation.

IMPLEMENTING THE PARADIGM

This section describes in greater detail the potential levels of course change and then applies these levels to the four course elements over which instructors have control.

Levels of Course Change

The extent and quality of incorporation of diversity content, instruction, assessment, and dynamics into a course depends on the instructor's view of the discipline with respect to multiculturalism. Three broad categories of course integration can be derived from these discussions: exclusive, inclusive, and transformed.

An **exclusive** course presents and maintains traditional, mainstream experi-

ences and perspectives on the discipline. If alternative perspectives are included, they are selected to confirm stereotypes. The instructor conveys information in a didactic manner, and students demonstrate their acquisition of knowledge through objective or subjective written examinations. Classroom interactions are limited to question/answer discussions controlled by the instructor without attempts to support participation by all students. In the exclusive classroom, class time is not given to discussion of social issues not directly related to the discipline.

An **inclusive** course presents traditional views but adds alternative perspectives. Content integration in an inclusive course can range from simple addition of new viewpoints without elaboration to efforts at analyzing and understanding reasons for historical exclusion. The instructor uses a wide array of teaching methods to support students' active learning of course content. Evaluation of students occurs through several different types of assessments to ensure consideration of individual differences in expressing knowledge. The instructor monitors student participation and employs learning activities that support participation by all students.

A **transformed** course challenges traditional views and assumptions; encourages new ways of thinking; and reconceptualizes the field in light of new knowledge, scholarship, and ways of knowing. The instructor restructures the classroom so that the instructor and students share power (within the limits of responsibility and reality). Methods capitalize on the experience and knowledge that students bring and encourage personal as well as academic growth. Alternatives to traditional assessment procedures are used, including self-evaluation and projects that contribute to real-life change.

TABLE 2-2 A Paradigm for Multicultural Course Change: Examining Course Components and Levels of Change

| Component | Level 1 | | |
|---|---|---|--|
| | Exclusive | Inclusive | Transformed |
| Content | Gives traditional mainstream experiences and perspectives; adds authors from different backgrounds who confirm traditional perspectives or support stereotypes. | Adds alternative perspectives through materials, readings, speakers; analyzes historical exclusion of alternative perspectives. | Reconceptualizes the content through a shift in paradigm or standard; presents content through nondominant perspective. |
| Instructional Strategies and Activities | Mainly lecture and other didactic methods; question-and-answer discussions; instructor as purveyor of knowledge. | Instructor as purveyor of knowledge but uses a variety of methods to <ul style="list-style-type: none"> relate new knowledge to previous experience engage students in constructing knowledge build critical thinking skills encourage peer learning. | Change in power structure so that students and instructor learn from each other; methods center on student experience/knowledge such as <ul style="list-style-type: none"> analyzing concepts against personal experience issues-oriented approaches critical pedagogy. |
| Assessment of Student Knowledge | Primarily examinations and papers. | Multiple methods and alternatives to standard exams and papers; student choice. | Alternatives that focus on student growth: action-oriented projects; self-assessment, reflection on the course. |
| Classroom Dynamics | Focus exclusively on content; avoidance of social issues in classroom; no attempt to monitor student participation. | Acknowledgment and processing of social issues in classroom; monitoring and ensuring equity in student participation. | Challenging of biased views and sharing of diverse perspectives while respecting rules established for group process; equity in participation. |

The levels and components provide an organized way of conceptualizing degrees of multicultural change. Applicability depends to a great extent on the specific discipline and course. Instructors may choose to modify each component at different levels. Through this book, we hope to demonstrate that the greatest majority of courses offered in a university, including those taught in a large lecture format, can become inclusive in all four components. It is important to note that the various levels are not discrete and will overlap. Moreover, in reality, it is impossible to separate out the four components of content, instruction, assessment, and dynamics. Finally, there exists no single correct way to transform a course or any of its components. The paradigm is intended to stimulate thinking about course change, and the possibilities for a creative instructor are vast.

Content

To move toward an inclusive course, instructors can select content, materials, and resources that reflect the cultural characteristics and experiences of the students; critically examine social realities and conflict in U.S. and world societies; include the study of various cultural groups and their historical experiences; and present and analyze diverse perspectives. To the extent that knowledge is socially constructed, the presentation of multiple perspectives provides a closer approximation of "truth."

Consider, for example, a course on leadership theories. An exclusive course might focus on traditional leadership theories based on studies of White male leaders. An inclusive course would provide at least equal focus to women's leadership and to non-Western theories of leadership. Such a course might further engage students in analyzing why theories on women's leadership have traditionally been omitted from

the curriculum and the impact of including and omitting such literature. A transformed course might present a new paradigm of leadership that replaces the traditional norm with a new, inclusive norm. Similarly, the way an instructor conceptualizes the definition and identification of giftedness in a psychology course may shift dramatically as the instructor moves from an exclusive to transformed mindset. Exclusive identification strategies would focus on traditional standardized intelligence tests despite their bias against members of some diverse groups. An inclusive presentation might discuss multiple assessment strategies, alternative identification models, and a critique of the concept of giftedness as a means of furthering social inequities. A transformed discussion might provide a new conceptualization of giftedness that considers the complex interactions of cultural, sociohistorical, institutional (e.g., discrimination), individual (ethnicity, gender, class, personality, type of talent), and socialization factors that contribute to both an individual's identification as gifted and her or his fulfillment of potential.

The transformed level of course change, particularly with respect to content, applies most readily in disciplines whose knowledge is socially constructed—where experts select the content to be presented, generally based on tradition, politics, and power: history, literature, sociology, education, psychology, the arts. However, even the "objective" disciplines—mathematics, the sciences, engineering, medicine—can broaden students' views. A colleague in mathematics argues that mathematics has been constructed linearly by mathematicians, and new views could enhance the field. Calculus students can discuss when modeling is valid and not valid and what it means to be valid. Additionally, instructors in technical fields can incorporate readings and speakers by diverse professionals,

acknowledge the contributions of mathematicians and scientists who are women and members of underrepresented groups, and discuss the diversity of cultural perspectives (e.g., non-Western or indigenous healing methods; algorithms used by different cultural groups; cultural considerations in applying mathematics, science, technology, and engineering to real life).

Burlbaw (1994) points to the developing fields of critical mathematics and ethnomathematics as encouraging the examination of mathematics within cultural contexts. For example, Burlbaw suggests that the contextualization of a mathematics problem within real-world social issues can enrich the discussion of mathematics. Specifically, students can be asked to analyze the percent of disposable income spent by people from various ethnic groups to provide for their basic needs such as housing, food, medical benefits, and recreation. The analysis lends itself to questions about equity and differences of quality and access.

Tetreault (1993) offers an example from the sciences of an activity that aims at curriculum transformation. Students read Evelyn Fox Keller's biography of Barbara McClintock, *A Feeling for the Organism*. McClintock won a Nobel Prize in 1983 for her work in genetics. Some authorities suggest that McClintock's insights into corn genetics were "feminine" in that her "empathy" for the organism led her to recognize that genetic elements move within the chromosomes. According to Keller, the approach challenged the predominant "command-and-control" model (considered a male approach) in mainstream cell biology, and her isolation as a scientist appears gender-related. McClintock's story prompts such questions as:

- What role do interests—individual and collective—play in the evolution of scientific knowledge?

- Do all scientists seek the same kinds of explanations?
- Are the kinds of questions they ask the same?
- Do differences in methodology between different subdisciplines ever permit the same kinds of answers?
- Do female and male scientists approach their research differently? (adapted from Tetreault, 1993, p. 144).

The major limit to content transformation is the instructor's multicultural knowledge and creativity.

Instructional Strategies and Activities

Instructors can work toward inclusion in the instructional component by incorporating teaching strategies and learning activities that capitalize on students' experiences and learning strengths; include opportunities for personal participation and growth; and foster skills important to informed citizenship, such as critical thinking, decision making, social participation, and intergroup interaction. Kafka (1991) offers an excellent example of applying instructional strategies that integrate critical thinking about social issues within a lesson on Shakespeare's *Othello*: She notes that in addition to the works an instructor chooses to teach (i.e., the content), what matters is the kinds of questions asked about them. Kafka (p. 183) asks the following, explaining that Afrocentric scholars have traced the beginnings of institutionalized racism to the sixteenth century:

1. What is Othello's status at birth? What is his rank when the tragedy opens? What is his race?
2. What is the basic reason for Iago's vendetta against Othello? Are race and class factors?

3. Why does Emilia obey Iago? How does Emilia's language and attitude toward sex, love, and marriage differ from Desdemona's? What does this show about the two women? Describe their relationship. Do they have similar or different relationships to their husbands?
4. What do the courtship and marriage customs seem to be in the various classes of society found in the play?
5. Are there any stereotypes which bother you in this play?

Mathematics instructor Aliaga (1993) similarly focuses on changing the instruction rather than the content itself. Her goal is to create a community of learners by encouraging students to participate, talk, debate, disagree, argue, take risks, and make mistakes. Strategies include helping students to visualize problems and relate them to their own experiences and organizing study groups that include peer support. According to Aliaga, study groups help students practice speaking the language of mathematics; members debate with and question each other to derive correct solutions. She requires each group to share, discuss, and agree on an answer. The answer is presented as the group's proposed solution to the problem, and the group receives a communal grade.

Critical pedagogy provides an example of transformed instruction. Proponents of critical pedagogy argue that altering curriculum content without transforming the traditional process of classroom interaction works to increase self esteem and content knowledge while simultaneously socializing students into a system that stifles development of critical skills and ignores goals for student empowerment. Darder (1991, p. 74), says that "content may be theoretically emancipatory but in practice is pedagogically oppressive." Because of critical pedagogy's critical nature and emancipatory goals, the approach offers no prescriptive rules for implementation.

Nevertheless, critical theorists appear to agree on two important elements. The first is an instructor thoroughly grounded in critical education theory and committed to empowering students and correcting social inequities. Critical theory has as its roots an understanding of links among culture, power, and economics and the goal of cultural democracy. The second is a teaching process that incorporates critical discourse, dialectical thought, and dialogical methods. Critical theory views knowledge as socially constructed; what is presented in classrooms as truth depends on power relationships in society. For example, traditional presentation of Columbus's impact on the New World occurs because of the dominance of Western cultural views over other views. Critical discourse encourages students to challenge the dominant ideology and frees students to act in their classrooms and greater world. Dialectical thought acknowledges, seeks out, and analyzes social contradictions, such as the U.S ideal of democracy in the face of institutionalized oppression (e.g., laws requiring racial segregation). Dialogical methods include problem-posing or issues-oriented educational approaches that take advantage of student experiences and encourage students and instructors to learn from each other (Darder, 1991). Ellsworth (1989) expresses important caveats to implementation of critical pedagogy. Among these are her findings that critical pedagogy fails to examine some of its own assumptions and that implementation requires high levels of trust that may be unattainable solely through in-class activities.

Assessment

Inclusive courses will provide students with multiple avenues for demonstrating

their mastery of course content. Alternatively, instructors may want to permit students to choose from among several options that accommodate their strongest strategies for expression of accumulated knowledge and skills.

Assessment in transformed courses is based on a different conceptualization of mastery. Maher and Tetreault (1992) describe the traditional concept of mastery as rational comprehension of material from the expert's perspective: the right answer. In classrooms where knowledge is perceived as socially constructed, mastery refers to students' development of the ability to make meaning, or increasingly more sophisticated connections with topics, often through interaction with peers. This type of mastery is better assessed through students' evaluation of their own progress and through projects that empower students to apply their new learning in ways that produce change.

For example, an organizational management instructor can incorporate Banks's (1993) social action level of course transformation in assessment through a culminating assignment that asks students to synthesize their knowledge of change theories and apply them to specific situations that demand social change. Tatum (1992) requires students to work in small groups to develop an action plan for decreasing racism. "While I do not consider it appropriate to require students to engage in antiracist activity (since I believe this should be a personal choice the student makes for him/herself), students are required to think about the possibility" (p. 21). Tatum reports that students often go on to implement their plans.

Classroom Dynamics

The model for course change defines classroom dynamics as the human interactions that occur in the classroom: instructor with

students and students with students. How the instructor initiates and responds to student questions and comments and initiates and responds to students' behaviors with their peers can send powerful messages about the instructor's valuing or devaluing of diversity. Classroom dynamics in inclusive courses encourage equity among students in their participation and unbiased behavior on the part of the instructor. Reviewing research on institutional factors affecting minority student retention, Carter and Wilson (1994) conclude that "quality interaction with faculty seems to be more important than any other single factor in determining minority students' persistence" (p. 33). However, studies indicate that classroom interactions, particularly at predominantly White campuses, favor mainstream students, to whom faculty provide more complete answers and direct more complex questions (Carter & Wilson, 1994). These authors argue the critical need for faculty members to hold high expectations for diverse students' success, to provide an engaging learning environment, and to divest ourselves of "sink or swim" attitudes.

Findings from observational studies in postsecondary classrooms attest to our need to be vigilant about our own behavior as instructors interacting with students in classroom discussions. Sadker and Sadker (1992) concluded from a review of research in higher education classrooms that

- compared to White males, female students of all backgrounds and males from underrepresented groups are more likely to be quiet in class and less likely to assume a powerful role in discussions.
- most instructors, regardless of gender, race, or ethnicity, have no awareness of their biased interaction patterns.

- informal segregation by race, ethnicity, and/or gender intensifies patterns of unequal participation because instructors are drawn to the part of the room where White males cluster.
- wait time after questioning is related to achievement, level of discourse, and participation; and instructors give White males more wait time than they give to women students and to students of color.

Fortunately, the Sadkers's work also demonstrates that simple charting by an observer will reveal interactional biases. Moreover, following their initial surprise at such results, most instructors are eager to find ways to create equitable classroom dynamics.

Consistent with the socially constructed view of knowledge, transformed classroom dynamics empower students to become equal participants and to perceive learning as a shared experience among instructor and students. The instructor assumes the roles of facilitator and resource. Activities such as personal journals and raising/answering one's own questions are selected to encourage students to find their own "voices" and perspectives and to make connections between their own lives and new learning (Maher & Tetreault, 1992).

Gawelek (1993) has observed that despite higher education's interest in content transformation, academicians rarely address the issue of how teaching is influenced by social-cultural differences. For example, in addition to general patterns of interactions with students, instructors' responses to specific comments related to diversity and equity constitute another critical component of classroom dynamics. An instructor may ignore a biased comment in the classroom because of a sincere desire to focus precious class time on imparting

course content (e.g., nonmetallic materials in Professor Navarro's case). Yet a decision to do nothing in response to a biased comment in the classroom sends as powerful a message to students as a decision to agree with or confront the comment. Would Professor Navarro be remiss in taking time during the engineering class to discuss the issue of gays and lesbians in the military? Part of the answer depends on her goals for the course given our diverse society (e.g., to support students' acquisition of traditional and/or new knowledge; encourage acceptance of self and others; understand the perspectives of specific groups; help students value diversity and equity; equip all students to work toward social change). On the other hand, given the contribution of motivation and affect to the learning process as described above, one might argue that helping students value diversity and equity may influence students' acquisition of content knowledge. Said another way, how well will a gay student achieve in a class where the instructor either implicitly or explicitly communicates a bias against gays and lesbians?

Biased comments commonly occur during both formal and informal class discussions:

"Men are just better at math than women."

"I never notice a person's skin color; to me, everyone's the same."

"Asians always stick together."

Weinstein and Obear (1992) found that faculty members express similar fears about confronting issues of racism and other biases in their classrooms. These include feeling guilty about the behaviors of members of one's own group; being confronted with one's own biases; worrying about making a mistake; feeling inadequate about handling intense emotions; needing students' approval.

Based on her experiences in teaching about racism and sexism, Tatum (1992, p. 2) reports that the introduction of issues about

oppression "often generates powerful emotional responses in students that range from guilt and shame to anger and despair. If not addressed, these emotional responses can result in student resistance to oppression-related content areas." Tatum found four strategies useful for reducing student resistance and promoting their development: (1) creating a safe classroom atmosphere by establishing clear discussion guidelines; (2) providing opportunities for self-generated knowledge; (3) offering a framework that students can use for understanding their own process (e.g., a model for racial identity development); and (4) exploring strategies to empower students as change agents.

CHANGING THE COURSE SYLLABUS

Once the instructor has determined the multicultural goals for the course, the appropriate course elements to be modified, and the level of change, the instructor is ready to revise the course syllabus to reflect these decisions. A review of information that might be included in a syllabus (Altman & Cashin, 1992) indicates that there is general consensus on what constitutes the major components. The following sections suggest how a syllabus might reflect multicultural change based, with some additions, on sections identified by Altman and Cashin and the writers they reviewed.

Course and Instructor Information

Syllabi typically begin by detailing the course title, number, credit hours, location, meeting dates and times, and the instructor's name, office, office hours, phone number, and electronic mail address. Times and duration of office hours as well as flexibility to arrange appointments outside of office hours reflect consideration of work and family schedules, especially important for non-traditional students. Room choice, furniture

arrangement, and selection of furniture and equipment, while often not within the instructor's control, can determine accessibility to classroom facilities and instructor's office for students with disabilities.

Selection of venue for offering instruction also has implications regarding accessibility. Institutions of higher education increasingly support faculty to provide courses at community sites, for example, at K-12 schools, community centers, and business facilities. Moreover, courses are being offered through distance-learning technologies at remote sites and through virtual classrooms. Such alternatives have potential for increasing educational access to students. However, additional research on efficacy for traditional and nontraditional students is needed.

Educational Beliefs

Some writers encourage inclusion of a specific section in the syllabus that makes explicit the instructor's beliefs or assumptions about the learner, the purpose of education, and the teaching/learning process (Altman & Cashin, 1992). A statement of educational beliefs provides an excellent opportunity to communicate the instructor's multicultural goals for students and expected classroom dynamics based on principles of learning and of multicultural education. Whether or not the instructor includes such a statement as part of the syllabus, determining one's educational beliefs is critical to the planning process and implicit in the selection and implementation of actual content and instructional methods.

Course Description and Objectives

Instructors often copy the catalogue description of the course and its prerequisites. However, given the tendencies of catalogue copy to contain incomprehensively abbrevi-

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ated descriptors, blatant or subtle inaccuracies, and overly general and ambiguous language, more helpful is a description of the course's general content, why the course is important, and the instructional methods to be used. The following two course descriptions demonstrate different levels of content change.

This course offers principles and methods of effective composition, rhetorical techniques for achieving clarity, interest, and effective organization and development of ideas, based on the reading and analysis of selected texts. Readings have also been selected to reflect cultural diversity.

This course explores the basic nature of literature and seeks to answer seminal questions: What prompts humankind to the creation of imaginative literature? What purposes does literature serve in the cultural life of humanity? What are its social, philosophical, spiritual, and aesthetic values? Specific works studied will be representative of several genres, cultures, and periods of literature. Students will be asked to engage in inquiry, comparing major theories and techniques of literary criticism to their own strategies and ideas as critical readers.

The second description suggests classroom dynamics and activities that convey a respect for the learner as knower. It gives a sense of validity to students' evaluative methods even while they acquire new strategies through comparisons with those of experts. Finally, the comparison incorporates the learning principle of encouraging students to construct meaning by connecting new information to their own experiences.

Course objectives for multiculturalism address cognitive, affective, and behavioral domains (NCSS, 1992; Sawchuk, 1993). Examples follow:

Cognitive

After completing this course, students are expected to

- demonstrate knowledge and understanding regarding the impact of culture on behavior.
- understand the history and contributions of various cultural groups.
- identify and understand conflicts in a multicultural society.
- understand relationships among economics, power, and oppression.
- understand that different groups may have different perspectives on the same historical or contemporary event.

Affective

Through this course, students are expected to

- appreciate and value diversity.
- demonstrate sensitivity to cultural differences.
- recognize their own and others' biases and understand their impact.
- develop a stronger self-identity, self-concept, and sense of efficacy.
- adopt attitudes supportive of a democratic society.

Behavioral (skill-oriented)

After completing this course, students are expected to be able to

- engage in critical thinking, analysis, and problem-solving about social issues.
- effectively participate in cross-ethnic interaction.
- evaluate social problems and make appropriate decisions regarding personal behavior.

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- engage in social and political action directed at social change.

Some of these objectives can be incorporated readily into courses across disciplines. They can be adapted to specific content areas, as the following examples from psychology (Sawchuk, 1993) suggest:

- Students will understand the influence of ethnicity, social class, bilingualism, and gender on human development. (cognitive)
- Students will identify how these variables have affected their own development as individuals. (affective)
- Students will analyze the impact of current social policies on children and propose policy revisions. (behavioral)
- Students will explore the reasons underlying the absence of multicultural perspectives in the historical development of psychological theory. (cognitive)

Texts, Readings, and Materials

Syllabi generally list required and supplementary texts, readings, and other instructional materials and resources. The syllabus can demonstrate multicultural change through materials that include women authors and authors from culturally and linguistically diverse backgrounds, authors who present alternative perspectives, and authors who address critical issues related to diversity. These readings can be additive to traditional content or present a totally nontraditional perspective as modal, depending on the level of critical analysis encouraged by the instructor. Resources should present multiple viewpoints, including those representing people of various classes, not just the viewpoints of elites and heroes. Tying a course to diversity in the

community can occur through use of community resources, such as guest presenters, field-trip sites, and exemplars. Texts, readings, and materials should support course objectives.

Tentative Course Calendar/Schedule

The course schedule indicates the topics to be covered for each meeting time, specific activities (e.g., simulations or role playing, field trips, speakers, videos), dates of assessments (e.g., tests, oral reports), and due dates for assignments. Thus, the schedule can indicate multiculturalism through the instructor's selection of content topics, instructional methods, learning activities, and assessment strategies.

Course Policies

The syllabus provides information concerning the instructor's expectations and policies regarding attendance, class participation, late or missed assignments, safety (e.g., laboratory procedures), academic dishonesty, writing style, and grading. The section on grading details how students will be evaluated, the criteria to be applied, and how evaluative marks are translated to a final grade. Level of multiculturalism will be apparent in this section through the instructor's selection of assessment strategies, including alternatives to traditional exams and papers and opportunities for students to choose among options. Additionally, opportunities for extra credit and for rewriting papers and projects after receiving feedback should be communicated. Such opportunities provide students with additional ways to improve their performance and demonstrate growth.

Available Support Services

Altman and Cashin (1992) suggest that listing in the syllabus services supportive of

students' learning may encourage their use by students. Depending on the course, these services might include special library collections, learning centers, computer labs, research and data analysis consulting, tutoring, and services for students with disabilities (e.g., assistive technology, readers, interpreters). Instructors may want to encourage, help organize, or otherwise support informal study groups by building such opportunities into the course and syllabus.

Learning Activities and Assignments

The course calendar or schedule lists dates for learning activities, projects, and assignments to be completed in or out of class. Details can be described in the syllabus but more frequently are provided in a separate handout distributed to students at a later date. Multicultural change will be apparent in the variety of activities, goals, and procedures for accomplishment. Inclusive activities permit students to apply their preferred approach to problem solving while encouraging mastery of other approaches. Additionally, activities and assignments can present opportunities to take action on social problems. Consider the following examples:

- One assignment in a philosophy course on Existentialism asks students to compare the way three women deal with their life crises: Jessie (from *Night Mother*); Alice (from *Alice*) and either Moira or Offred (from *The Handmaid's Tale*). The goal is to explore the nature of their life crises and the response of each woman to her situation. Students are required to integrate in their analyses at least two traditional existential thinkers: Nietzsche, Camus, Sartre, and Heidegger (from Teays in Sawchuck, 1993).

- One U.S. history course assignment asks students to prepare and deliver a short speech on the meaning of democracy from the perspective of a notable figure from early or recent times, such as Thomas Jefferson, Elizabeth Cady Stanton, W. E. B. DuBois, César Chávez. Goals include encouraging students to demonstrate their knowledge of major issues related to democracy over time; to recognize and appreciate diverse perspectives; and to understand the complexity of democracy as a concept and as a way of life.
- An assignment in an elementary mathematics methods course for preservice teachers requires students to find an alternative algorithm for one arithmetic operation. The algorithm must be used by people from another country or culture. Students are encouraged to locate these algorithms by working with diverse school children and their parents. The assignment helps students to appreciate that different cultures have found different and equally correct algorithms. It reinforces the view that the algorithms we have come to use in the United States are a matter of convention and represent only one of many correct approaches (Philipp, 1994).

Course Evaluation

Finally, the syllabus can describe the process and timeline for evaluation of the course, which may include student and peer review. We view course evaluation as a means of improving instruction rather than as a tool for reviewing faculty performance. Consistent with the principles of multicultural education listed in Chapter 1, multicultural education goals for the course must be evaluated. At least two levels of evaluation are possible: the quality of multicultural trans-

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formation of the course and whether the students have met the instructor's multicultural goals. According to the paradigm presented in this chapter, quality and level of course change depend on the instructor's multicultural goals for the course, the nature of the course, and the instructor's values and philosophy with respect to transformation. The paradigm itself provides a framework for self-assessment and collegial consulting on the quality of change based on the instructor's goals for change.

Evaluation of student progress on multicultural education goals for the course (e.g., students will increase their appreciation of diversity) can occur through a variety of means. For example, instructors may add relevant items on standard student evaluation forms. Instructors can identify multicultural criteria in the assessment of student assignments and projects and analyze the extent to which students meet these criteria. Students can be asked to respond to content-related vignettes or case studies that require application of values and knowledge on diversity. Sawchuk (1993)

offers a student questionnaire and discusses the use of post-course student focus groups on whether and to what extent the course supported students' achievement of multicultural goals. Chapter 15 provides a detailed discussion of evaluation.

So what does a course look like after multicultural change? The answer depends on the instructor's multicultural goals for the course, the nature of course content, and the instructor's objectives regarding level of change. The instructor will determine the goals and level of change in planning the course, as well as those elements of the course most appropriate for multicultural integration: content, instructional strategies, assessment activities, and classroom dynamics. The revised course syllabus will reflect the instructor's multicultural goals and provisions for achieving them. The remaining chapters support instructors' efforts to achieve their diversity goals by providing specific ideas on content and materials, instructional strategies, assessment, and the hidden curriculum.