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# A Descriptive Study of Multicultural Sensitivity at Two Rural Higher Education Institution Settings through a Survey of those Institutions' Faculty

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A DESCRIPTIVE STUDY OF MULTICULTURAL SENSITIVITY AT TWO RURAL  
HIGHER EDUCATION INSTITUTION SETTINGS THROUGH A SURVEY OF  
THOSE INSTITUTIONS' FACULTY

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Dissertation submitted to the Faculty of the  
Marshall University Graduate College  
in partial fulfillment of the  
requirements for the degree of

Doctor of Education  
in  
Curriculum and Instruction

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2012

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Faculty-Student Interaction, Rural Colleges, Multicultural Affairs and Social Justice

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## Table of Contents

<b>ACKNOWLEDGMENTS.....</b>	<b>II</b>
<b>TABLE OF CONTENTS.....</b>	<b>III</b>
<b>LIST OF TABLES .....</b>	<b>V</b>
<b>LIST OF FIGURES .....</b>	<b>VI</b>
<b>LIST OF APPENDICES.....</b>	<b>VII</b>
<b>ABSTRACT .....</b>	<b>VIII</b>
<b>A DESCRIPTIVE STUDY OF ASSESSING MULTICULTURAL SENSITIVITY AT TWO RURAL HIGHER EDUCATION INSTITUTION SETTINGS THROUGH A SURVEY OF THOSE INSTITUTIONS' FACULTY.....</b>	<b>1</b>
<b>CHAPTER ONE: INTRODUCTION.....</b>	<b>1</b>
BACKGROUND .....	6
PROBLEM STATEMENT.....	14
OBJECTIVES .....	15
RESEARCH QUESTIONS.....	16
SIGNIFICANCE.....	18
OPERATIONAL DEFINITIONS .....	18
SURVEY .....	25
CONTINUUM .....	40
RATIONALE.....	45
LIMITATIONS/ASSUMPTIONS.....	49
DELIMITATIONS .....	50
ROLE OF THE RESEARCHER .....	51
CONCLUSION .....	54
<b>CHAPTER TWO: REVIEW OF THE LITERATURE.....</b>	<b>56</b>
INTRODUCTION .....	56
MULTICULTURALISM.....	58
THEORETICAL APPROACHES.....	70
FACULTY-STUDENT INTERACTION.....	92
CONTINUUM OF MULTICULTURAL SENSITIVITY .....	111
RURAL COLLEGES AND UNIVERSITIES, MULTICULTURAL AFFAIRS, AND SOCIAL JUSTICE .....	126
CONCLUSION .....	133
<b>CHAPTER THREE: METHODS (WITH SURVEY DEVELOPMENT).....</b>	<b>134</b>
INTRODUCTION .....	134
PILOT STUDY .....	135
CURRENT STUDY .....	141
DATA COLLECTION.....	148
DATA ANALYSIS.....	150
<b>CHAPTER FOUR: PRESENTATION AND ANALYSIS OF DATA .....</b>	<b>153</b>
INTRODUCTION .....	153
DATA COLLECTION PROCEDURES.....	154

RESPONDENT AND SCHOOL CHARACTERISTICS .....	155
FINDINGS .....	163
<b>CHAPTER FIVE: CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS .....</b>	<b>194</b>
INTRODUCTION .....	194
PURPOSE OF THE STUDY .....	194
METHODOLOGY .....	196
DEMOGRAPHICS.....	198
SUMMARY OF FINDINGS.....	201
CONCLUSIONS.....	211
DISCUSSIONS AND IMPLICATIONS .....	214
PROGRAM .....	217
RECOMMENDATIONS FOR FURTHER RESEARCH.....	229
<b>APPENDICES .....</b>	<b>232</b>
APPENDIX A: LIST OF TABLES .....	232
APPENDIX B: LIST OF FIGURES .....	238
APPENDIX C: INSTITUTIONAL REVIEW BOARD .....	242
APPENDIX D: SURVEY .....	252
APPENDIX E: CONTINUUM .....	265
<b>REFERENCES .....</b>	<b>270</b>
CURRICULUM VITAE AND EDD CANDIDATE .....	294

## LIST OF TABLES

TABLE 1 <i>MEASUREMENT OF RESPONDENTS BY AGE</i> .....	155
TABLE 2 <i>MEASUREMENT OF RESPONDENTS BY RACIAL IDENTITY</i> .....	156
TABLE 3 <i>MEASUREMENT OF RESPONDENTS BY RELIGIOUS IDENTITY</i> .....	156
TABLE 4 <i>MEASUREMENT OF RESPONDENTS BY GENDER</i> .....	156
TABLE 5 <i>MEASUREMENT OF RESPONDENTS BY SEXUAL ORIENTATION</i> .....	156
TABLE 6 <i>MEASUREMENT OF RESPONDENTS BY CURRENT INCOME LEVEL</i> .....	156
TABLE 7 <i>MEASUREMENT OF RESPONDENTS BY LEVEL OF EDUCATION</i> .....	157
TABLE 8 <i>MEASUREMENT OF RESPONDENTS BY TENURE</i> .....	157
TABLE 9 <i>MEASUREMENT OF RESPONDENTS BY LENGTH OF SERVICE IN HIGHER EDUCATION</i> .....	157
TABLE 10 <i>MEASUREMENT OF RESPONDENTS BY LENGTH OF SERVICE AT METRO UNIVERSITY AND WESTERN COMMUNITY AND TECHNICAL COLLEGE</i> .....	157
TABLE 11 <i>RACIAL IDENTITY OF POPULATION OF STATE</i> .....	158
TABLE 12 <i>AGE OF POPULATION OF THE STATE</i> .....	158
TABLE 13 <i>GENDER OF POPULATION OF THE STATE</i> .....	158
TABLE 14 <i>RACIAL IDENTITY OF POPULATION OF COUNTY</i> .....	159
TABLE 15 <i>AGE OF POPULATION OF COUNTY</i> .....	159
TABLE 16 <i>GENDER OF POPULATION OF COUNTY</i> .....	159
TABLE 17 <i>RACIAL IDENTITY OF POPULATION OF THE CITY</i> .....	160
TABLE 18 <i>AGE OF POPULATION OF THE CITY</i> .....	160
TABLE 19 <i>GENDER OF POPULATION OF CITY</i> .....	160
TABLE 20 <i>RACIAL IDENTITY OF STUDENTS AT METRO UNIVERSITY</i> .....	161
TABLE 21 <i>GENDER OF STUDENTS AT METRO UNIVERSITY</i> .....	161
TABLE 22 <i>RESIDENCY STATUS OF STUDENTS AT METRO UNIVERSITY</i> .....	162
TABLE 23 <i>GENDER OF STUDENTS AT WESTERN COMMUNITY AND TECHNICAL COLLEGE</i> .....	162
TABLE 24 <i>RACIAL IDENTITY OF STUDENTS AT WESTERN COMMUNITY AND TECHNICAL COLLEGE</i> .....	162
TABLE 25 <i>RESIDENCY STATUS OF STUDENTS AT WESTERN COMMUNITY AND TECHNICAL COLLEGE</i> .....	163

## List of Figures

FIGURE 1 SUMMARY OF DATA OF QUESTIONS ONE THROUGH FIVE OF THE MULTICULTURALISM SECTION OF THE STUDY.....	165
FIGURE 2 SUMMARY OF CROSS-TABULATIONS OF DEMOGRAPHIC QUESTIONS AND SURVEY QUESTIONS ONE THROUGH FIVE.....	167
FIGURE 3 SUMMARY OF DATA OF QUESTIONS SIX THROUGH TEN OF THE MULTICULTURAL SECTION OF THE SURVEY.....	172
FIGURE 4 SUMMARY OF CROSS-TABULATIONS OF DEMOGRAPHIC QUESTIONS AND SURVEY QUESTIONS SIX THROUGH TEN.....	174
FIGURE 5 SUMMARY OF DATA OF QUESTIONS 11 THROUGH 15 OF MULTICULTURAL SECTION OF THE SURVEY	179
FIGURE 6 SUMMARY OF CROSS-TABULATIONS OF DEMOGRAPHIC QUESTIONS AND SURVEY QUESTIONS ELEVEN THROUGH FIFTEEN.....	181
FIGURE 7 SUMMARY OF DATA QUESTIONS SIXTEEN THROUGH TWENTY OF MULTICULTURAL SECTION OF THE SURVEY.....	186
FIGURE 8 SUMMARY OF CROSS-TABULATIONS OF DEMOGRAPHIC QUESTIONS AND SURVEY QUESTIONS SIXTEEN THROUGH TWENTY.....	188

## List of Appendices

<b>APPENDICES .....</b>	<b>ERROR! BOOKMARK NOT DEFINED.</b>
APPENDIX A: LIST OF TABLES .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
APPENDIX B: LIST OF FIGURES .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
APPENDIX C: INSTITUTIONAL REVIEW BOARD .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
APPENDIX D: SURVEY .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>
APPENDIX F: CONTINUUM .....	<b>ERROR! BOOKMARK NOT DEFINED.</b>



## **ABSTRACT**

### **A Descriptive Study of Assessing Multicultural Sensitivity at Two Rural Higher Education Institution Settings through a Survey of those Institutions' Faculty**

The study examined the placement of faculty on the Continuum of Multicultural Sensitivity at two rural higher education institutions located in the Appalachian region, which includes the states of Maine, New York, Pennsylvania, West Virginia, North Carolina, and Georgia. This placement determined whether there were any significant differences among faculty members based on age, race, gender, income level, educational level, length of time at the institution, length of time in higher education and tenure. By measuring these differences along a continuum, the researcher was able to identify areas where faculty needed to improve their multicultural sensitivity and multicultural responsiveness. The continuum allowed higher education institutions to identify areas where multiculturalism and diversity programs needed to be strengthened. Furthermore, the continuum identified faculty's levels of multicultural sensitivity with regard to multiculturalism. In addition, the placement of the university faculty on the continuum helped the principal investigator and the student investigator to determine what recommendations should be made for other rural higher education institutions to implement new approaches to their multiculturalism and diversity programs. It was important to note that only the general findings were shared with the institution's Office of Multicultural Affairs. Additionally, it should be noted that the publication of this study would disguise or omit the research site and omit any descriptive passages that would allow the reader to infer the research site from the study.

# **A DESCRIPTIVE STUDY OF ASSESSING MULTICULTURAL SENSITIVITY AT TWO RURAL HIGHER EDUCATION INSTITUTION SETTINGS THROUGH A SURVEY OF THOSE INSTITUTIONS' FACULTY**

## **CHAPTER ONE: INTRODUCTION**

This study examined the level of multiculturalism at two rural, public higher education institutions located in the Appalachian region. A continuum was used to survey the faculty at one institution to determine if there was a significant relationship between faculty's belief in multiculturalism and their relationship with their institution, if the student-teacher relationship had a significant impact on faculty's multicultural sensitivity, if faculty's attitude toward diverse student groups had a significant impact on that faculty's multicultural sensitivity, and if a professor's tenure, length of service at the institution, age, race, gender, sexual orientation and religious beliefs impact his or her understanding of multiculturalism. The continuum had four levels by which it has measured faculty's levels of multiculturalism: inclusion, tolerance, acceptance, and exclusion. The purpose of the study was to determine where this institution's faculty fell on the Continuum of Multicultural Sensitivity and decided if such results required changes in the university's policies and training on multiculturalism.

Higher education institutions had spent the past 20 years attempting to incorporate multiculturalism into their curricula and on-campus activities. As higher education was considered "the cultural gatekeeper for dominant values" (Giroux, 1983), colleges and universities often struggled with how values, race, and culture were to be taught in the classroom and what role faculty and the institution played in promoting

diversity on campus. During the past two decades, racial and ethnic groups on college campuses had often fought through the politics of racial amnesia (Dyson 1993) where race and ethnic needs of each group were rendered invisible by the politics of the day. However, with changes occurring in the roles of race and culture in the 21<sup>st</sup> century, colleges and universities had been implementing strategies to make their campuses more multiculturally sensitive and responsive to the needs of students and faculty. Marcus (2000) noted that rural colleges had been assessing their faculties to determine the best ways to implement multiculturalism.

Despite efforts by rural colleges to provide students with a multicultural campus, Zuniga and Nagda (1993) argued that “institutional forces perpetuate the lack of positive interactions among the different groups that make up the campus social mosaic” (p. 234). As a result, rural colleges needed to “change the existing structures of power, structure, authority, and opportunity in the institution” (Zuniga & Nagda, 1993, p. 234). To make these changes, rural colleges will need to apply a continuum, which would measure multicultural sensitivity, to higher education faculty. This continuum will allow rural colleges and universities to reexamine their roles as the gatekeepers of culture and values at their institutions.

This study will focus on multiculturalism at two specific rural higher education institutions, located in the Appalachian region. In accordance with the requirements of Metro University’s Institutional Review Board (IRB), the institution will not be named in the study, but will be referred to as Metro University and Western Community and Technical College (pseudonyms) throughout the study.

Metro University was established as a college in the mid-19<sup>th</sup> century and received university status in the mid-20<sup>th</sup> century. An Office of Multicultural Affairs was not established at the institution until the late 1980s when a former college president formed the Presidential Council on Race and Cultural Diversity in response to racial incidents that were occurring nationwide (Metro University, 2004). The first Vice President of Multicultural Affairs stated in the report on the first fifteen years of the Office of Multicultural Affairs that the responsibility of the office was to provide outreach and advocacy to the campus and its surrounding community (Metro University, 2004). Metro University's report (2004) stated that part of that outreach to the community included programs for students on campus and in the community. These programs included the Society of Outstanding Black Scholars, the Health Sciences and Technology Academy (HSTA), Outstanding Black High School Students Weekend, and the Mentoring Program for African-American Students (Metro University, 2004). Multicultural Affairs also provided scholarships for graduate and undergraduate students and used partnerships with other state-run higher education institutions and one international institution to provide assistantships to graduate students (Metro University, 2004). The Office of Multicultural Affairs extended its outreach to bringing minority faculty, especially African-Americans, to the institution. Metro University (2004) noted that in 1992, there were only 15 full-time African-American faculty members compared to 400 total faculty members, and while the number of minority faculty increased to 26 by 1999, the institution started initiatives to increase the number of full-time minority faculty members through the Carter G. Woodson Faculty Initiative. This initiative allowed faculty to maintain full-time status while completing a doctoral program. As of

2004, Metro University noted nine minority full-time faculty members had participated in the program six participants had completed the program with 4 participants staying at the institution. Metro University (2004) concluded this report by stating that the institution needed to continue to actively recruit and retain African-American students.

A new report on Metro University's progress toward becoming a more multicultural university, conducted by an external consultant from another higher education institution and released by the Office of Multicultural Affairs in October 2009, demonstrated the growth of multicultural initiatives at the institution. The consultant (2009) examined multicultural initiatives, multicultural leadership ambassadors, faculty diversity committee, multicultural faculty in residence, social justice awards, scholarships, program highlights and celebrations, and retention. The consultant noted that through its efforts the Office of Multicultural Affairs had expanded the retention rates of minority students, particularly African-Americans, with 498 (92%) of African-American students who entered the institution in the Fall 2007 enrolling as full-time students in the Spring 2008. Still, this consultant noted that compared to the number of White students 8,025 students entering the institution as full-time students, the numbers of minority students, particularly African-American, Asian/Pacific-Islander, American Indian/Alaskan Native, and Hispanic, remains low. This consultant finalized the report by noting that programs that offered diversity, awards, and sponsorships had allowed the institution to continue to retain minority students.

Western Community and Technical College was established in 1975 as a college of Metro University by its state. By 1998, the state legislature passed a law ordering the separation of the state's ten community and technical colleges from their

universities. The purpose of the separation was to allow community colleges to better serve their student populations, which are primarily comprised of high school students on a technical/skilled pathway, and adults, displaced from the workplace, returning to school. In 2008, Western officially separated all administrative ties from Metro University, leaving the college to take charge of its own multicultural and social justice initiatives. As of April 2012, Western Community and Technical College had not hired a diversity affairs officer nor had it used an external consultant to determine Western's progress toward integrating multiculturalism and social justice programs into their college.

In the state where both schools are located, a study completed by Georgetown University's Center on Education and the Workforce in 2010 argued that the state's economy would begin to change by 2018 to better reflect a more global economy (Williams, 2010, p. 1). Williams (2010) explained that the state's economy was the only economy where "more than half of the jobs require no college education by 2018." Nevertheless, Williams (2010) argued that by 2018 "some 63% of jobs will require a post-secondary education, with a quarter of jobs in the nation's five fastest growing industries requiring a college education" (p. 1). Currently, the state had the lowest college graduation rate in the United States with "fewer than half of students who attend a four-year university graduate." (Williams, 2010, p. 4). Meanwhile, tuition costs at statewide colleges and universities had risen because "state support for higher education institutions hasn't kept pace with rising costs" (Williams, 2010, p. 4). Williams noted that the state had to make fundamental changes to increasing the number of college graduates, including creating more opportunities for diverse students to attend college.

## **Background**

Diversity within academe should be approached from the perspective of the purposeful inclusion of units of ethnic identity, gender, established physical or mental status, nationality, religious or spiritualism, sexual orientation or preference that will assist in building and sustaining a solid foundation of social justice upon which we can erect strong and pluralistic pillars—without hierarchy (Ayewoh, 2008-2009). Since the Civil Rights movement of the 1960s, colleges and universities had strived to incorporate multiculturalism and social justice at their campuses through the inclusion of ethnic study programs, offices of multiculturalism, African-American student affairs, and multicultural and social justice components to the college's curriculum. Nevertheless, O'Rourke (2008) argued "diversity work has been devalued at many research universities and not seen as legitimate academic achievement." As a result, many colleges and universities in the United States had not been successful in integrating multiculturalism and social justice into the various facets of their campus. The literature showed that this was especially the case for rural colleges and universities, especially in the Appalachian region, where racial and ethnic diversity and poverty and social exclusion were disproportionate compared to urban areas. hooks (1994) noted that as a result of this disproportionateness, faculty were often unable to "conceptualize how the classroom will look when they are confronted with demographics which indicate that whiteness may cease to be the ethnic norm ethnicity in the classroom" (p. 41). Consequently, faculty often learned their attitudes toward minority students and minority faculty from their colleges and universities, who often, according to Torres, Howard-Hamilton, and Cooper

(2003), “structure life on college campuses in terms of historical and collective memories as well as in terms of radicalized places and interaction” (p. 80). Nevertheless, with changes to the immigration and socioeconomic status, and with the cost of college rising, rural colleges and universities were now beginning to diversify their faculty, staff, and student populations by initiating social and multicultural initiatives.

### ***Multicultural initiatives and social justice***

Still, Chavira-Prado (2010) noted the recruitment and retention of minority faculty was only one component of incorporating multiculturalism and social justice at rural college campuses. Social justice and multicultural initiatives, according to Shin (2008), “eliminate institutionalized domination and oppression” (p. 180). Furthermore, Chavira-Prado argued that colleges and universities must be careful in creating an inclusive atmosphere on their campuses through affirmative action, mentoring, and diversity task forces as institutional responses were often not the result of “inclusion, but the absence of exclusion.” Kiselica and Maben (1999) agreed with Chavira-Prado and state “multiculturalism and the influence of minority faculty do not necessarily eradicate cultural biases in faculty” (para. 3). Manzo (2008) stated that multiculturalism and social justice assisted faculty in teaching critical components of learning, such as social justice issues, historical conflicts, and multicultural points of view. Multicultural and social justice initiatives, according to Krishnamurthi (2003), received the support of all people on the college campus, including faculty, staff, students, administrators, and alumni (p. 268). Nevertheless, the literature stated that social justice and multicultural initiatives were often at odds with the universities’ and colleges’ missions. Krishnamurthi (2003) stated colleges and universities “mission, policies, funding, commitment, perception, etc.



should reflect its support for [multicultural and social justice] initiatives (p. 265).

Furthermore, Huisman, Meek, and Wood (2007) argued that institutional diversity continued to play a role in higher education policies across the world” (p. 563).Huisman et. al. (2007) explained that policy and market forces played a large role in higher education diversity. In other words, the literature stated that higher education institutions diversified as long as the market dictated it. Tuchman (2009) noted most institutions had an organizational ambivalence toward diversifying their student and faculty body.

Furthermore, Tuchman stated that while institutions recognized that a diversified student and faculty body helped students to prepare for the 21<sup>st</sup> century, the author also noted that for many institutions such a diversification led them down a slippery slope and away from hiring faculty and enrolling students who brought merit to the institution in the form of high grades, high ACT and SAT scores, and great scholarship from faculty. In addition, Huisman et al. (2007) explained diversifying varies among institutions, particularly institutions that were small, rural, and lacking in funding and support staff to implement multicultural or social justice initiatives. Krishnamurthi (2008) completed an assessment of multicultural initiatives at several higher education institutions and found “more programs are needed for non-instructional staff that function in support roles and impact students’ campus life and support services that they receive” (p. 273).

Nevertheless, Mayhew and Deluca Fernandez (2007) noted that multicultural and social justice initiatives allow higher education institutions “increases in cultural knowledge and awareness bring attitude change (e.g., prejudice reduction), behavioral change (e.g., increased interactional diversity, improved cross-cultural communication), and the development of new skills (e.g., critical thinking)” (p. 61). Finally, Snyder, Peeler, and

May (2008) stated that multicultural and social justice initiatives helped students, staff, and faculty to “negotiate the complex interaction of multiple cultural identities and . . . the continuum of harm and privilege that those identities bestow” (p. 146). Multicultural and social justice initiatives, according to literature, had the potential to open faculty, staff, and students up to new perspectives. These perspectives were especially important for rural colleges and universities to begin or continue the process of implementing multiculturalism and social justice on their campus.

### ***Rural colleges in Appalachia***

Rural colleges throughout the United States faced many difficulties with implementing multicultural initiatives in their curricula and on the college campuses. Nowhere in rural America did colleges and universities face more challenges than they did in the Appalachian region with economic downturns had impacted their areas the hardest. According to the Appalachian Regional Commission (2009), Appalachia is the area from southern New York to northern Mississippi that followed along the ridges of the Appalachian Mountains. Bizzell (2009) states historically that Appalachia had been long characterized as “isolated, homogeneous, family-centered, religiously fundamentalists and poor (p. 1) with poor education and a vicious cycle of poverty peculiar to this region” (p. 2). Lewis and Billings (2009) noted that Appalachia had maintained a culture that often contributed to economic stagnation and social backwardness. Furthermore, Lewis and Billings (2009) argued that the Appalachian culture included a “large family size, high fertility rate, patriarchal (male dominated, less child-centered) structure, and greater emphasis on the importance of extended family relationships in Appalachia” (p. 3), and that this culture does not allow people living in

Appalachia to work toward gaining an education. In higher education attainment, Bizzell (2009) noted that despite the strides in education in the Appalachian region, “the gap between Appalachia and the nation [only] increased slightly during the 1990s” (p. 2).

Despite these education gaps, rural colleges in Appalachia were attempting to implement culturally responsive leadership and social justice at the schools. Bizzell (2009) stated that culturally responsive leadership recognizes that many minority groups and subcultures are often devalued, and in the case of colleges in Appalachia, Lewis and Billings argued that these colleges were still trying to incorporate multiculturalism through recruiting minority faculty and students, and implementing curriculum. However, Bizzell (2009) noted that many institutions in the region often did not produce culturally responsive leaders as “personal conditioning and bias, coupled with firmly established institutional traditions, [and] limit the development of culturally responsive leaders” (p. 2). Furthermore, Bizzell (2009) noted that social justice allowed higher education leaders to use inclusive practices, particularly for students with disabilities. Nevertheless, Bizzell stated that higher education institutions often lacked support or funding to provide inclusive structures or student support. A review of the literature indicated the importance of multicultural and social justice initiatives at higher education institutions in Appalachia “where teachers’ home cultures are often different from that of their students and students live with parents who do not have a college education” (Bizzell, 2009, p. 5). Bizzell concluded that faculty who appreciated their students’ home cultures were more likely to have an impact on those students’ thinking about multiculturalism and social justice.

### ***Multicultural sensitivity***

Measuring multicultural sensitivity was the key to helping rural colleges and universities provided training in multiculturalism for faculty. The literature showed that establishing diversity at a higher education institution was a difficult task given that academic freedom protected faculty and that diversity was often not achieved through a university-wide or college-wide diversity program. Fogg (2008) noted “isolation and a lack of services for members of a minority group” made it difficult for colleges to provide diversity training to faculty. Furthermore, Schoem, Frankel, Zuniga, and Lewis (1993) noted that the idea of a multicultural college was threatening too many faculty because it forced them to acknowledge their insights and knowledge were limited” (p. 5). Finally, Banks and Banks (2007) argued that deficit thinking in faculty often led them to maintained racist values at the institutions where they taught. Nevertheless, the literature showed that the colleges and universities had yet to embrace the “new multicultural,” which had been revitalized to become more sensitive to all racial and cultural groups. As Edelstein (2005) noted, “genuine multicultural education is at least as much a matter of ethics as of politics” (p. 15). Edelstein noted that academic forms of multiculturalism were more concerned with “cultural tourism’ and ‘cultural voyeurism’ rather than to genuine multicultural engagement or education, let alone analysis of systems or power or privilege” (p. 18). Banks and Banks (2007) defined cultural tourism and cultural voyeurism, which was an exploration of a culture through food, dance, dress, and music of that culture, did not allow for further examination of that culture, including its beliefs, symbols, and interpretations. Furthermore, Van Vught (2008) argued that diversity in higher education was often a static process because it was based on market competition.

However, Marcus (2000) found drawbacks to using market competition to recruit minority students and faculty. The main drawback was that the institution did not recruit minority faculty or students from all diverse backgrounds. In an effort to achieve tolerance, Derrida (2003) noted that academic institutions in the post-9/11 world used tolerance “as a kind of condescending concession; such tolerance, was first of all a form of charity” (p. 81). The new multiculturalism advocated by multiculturalists, such as Edelstein, Bizzell, Kristeva, Sleeter, Newfield, and Gordon, and others, “should continue to develop its long-standing rejection of assimilation from within cultural pluralism itself” (Edelstein, 2005, p. 23). This rejection, the new multiculturalists argued, led higher education institutions to greater multicultural sensitivity and responsiveness.

### ***Multicultural responsiveness***

Multicultural responsiveness emerged from the field of social work in 1983 to provided social workers with a method for responding to an increasingly diverse consumer population. Allen-Meares (2008) defined multicultural responsiveness as the need for professionals working with diverse populations to properly identify the needs of their consumers according to behavior and learning styles. Allen-Meares (2008) further argued that multicultural responsiveness allowed for professionals to understand “that behaviors and learning mechanisms may vary greatly across cultures and ethnicities, and consequently that diversity may affect the child’s performance or the outcome of the assessment since the majority of tests used today are still standardized by means of a white, middle-class perspective” (p. 313). Twenty-eight years later, multicultural responsiveness emerged in the field of education as an academic response to a post-9/11 world that was “increasingly shaped and reshaped by a host of cultures, a symphony of

voices, a wealth of experiences and traditions” (Edelstein, 2005, p. 37). Jones (2009, Spring) argued that “a teacher who is sensitive to cultural differences can bring tremendous value to the classroom. They are more likely to understand every student does not have the same learning style” (p. 58). Nevertheless, Allen-Meares (2008) argued that most instructional assessments are “still standardized by means of a white, middle-class perspective” (p. 313). As such, “these assessments cannot accurately measure students’ behaviors and learning mechanisms across cultures” (Allen-Meares, 2008, p. 313). Furthermore, Estrada, Durlak, and Juarez (2002) concluded that undergraduate students found an increase in their level of awareness and knowledge of diversity and multiculturalism with multicultural training, but there was not significant increase in skill development or empathetic response (p. 15). Multicultural responsiveness came from “an emphasis on the importance of promoting the development of an understanding of personally held values, beliefs, and biases” (Arizaga, Bauman, Waldo, & Castellanos, 2005, p. 199). Allen-Meares (October, 2008) noted that multicultural responsiveness was developed in social work to use with children in a school setting “to encompass their entire experience and how it affects their behavior” (para. 2). The continuum of multicultural sensitivity measured multicultural sensitivity and allowed higher education institutions to nurture multicultural responsiveness of their faculty. Based on the literature, the responses on the continuum were limited by personally-held values and feelings.

### ***Faculty Attitudes***

Faculty attitudes toward diverse groups were shaped by several factors, including age, race, sexual orientation, religious belief, ethnicity, gender, income level, educational level, and tenure or non-tenured status, especially by the culture of the

institution where the faculty person was working in. Faculty attitudes in Appalachia were shaped by these factors, and include the differences between Appalachian culture, and modern culture. Howard (2006) noted that most teachers in today's classrooms were white, and they were often facing students who are from diverse racial groups. In addition, Howard argued that teachers should transform their white identity to be more inclusive, particularly at rural institutions. Furthermore, Friedman (2006) argued that culture played a vital role in the growth of not only local economies, but in the advancement of individuals in that economy. In Appalachia, culture played a predominant role in the state's history with public schools often emphasizing the "contributions of various cultural groups in the state's development, growth, and history (Mitchell & Salsbury, 2000, p. 262). Mitchell and Salsbury noted that the state's public emphasis on its collective culture led to a strong de-emphasis on multiculturalism. Furthermore, the authors argued that the state's institutions made a concerted effort to integrate multicultural education in all of its institutions, including public education.

### **Problem Statement**

This study examined the placement of Metro University and Western Community and Technical College faculty on the continuum of multicultural sensitivity to determine whether there were any significant differences in the multicultural understanding among faculty, what significant impact institutions had on their faculty's multicultural sensitivity, what significant impact the student-teacher relationship had on the faculty's multicultural sensitivity, what significant impact faculty's attitude toward diverse student groups on that faculty's multicultural sensitivity, and what was the significant relationship between a professor's tenure, length of service at the institution,

age, race, sexual orientation, religious belief, gender, income level and level of education. The use of the continuum allowed higher education institutions to identify faculty levels of multicultural sensitivity with regard to multiculturalism. The placement of the institutions' faculty on the continuum helped the researchers to determine what changes in the institutions' approach may or may not be necessary.

### **Objectives**

The integration of multiculturalism in rural higher education institutions was crucial to meeting the educational needs of all students and faculty. Studies on incorporating multiculturalism into higher education curriculum and action had demonstrated that the needs of students and minority faculty were often ignored by faculty members who lacked an understanding of diversity. Currently, there was no existing continuum of multicultural sensitivity that allowed higher education institutions to measure their faculty's placement on the continuum of multicultural sensitivity. For this study, the continuum, which had been designed by the researcher, measured the multicultural sensitivity of the faculty. This measurement provided an understanding of multiculturalism, and in doing so, this helped the university highlight multicultural sensitivity levels among faculty at the institution. Furthermore, assessing faculty on the continuum provided insight into faculty understanding of multiculturalism, thus providing the institution with a way of knowing what multiculturalism training was needed. In this chapter, I present my primary and ancillary research questions, the parameters of my research, a summary of the theories that supported my research, and how my personal background affected my role as a researcher.



## **Research questions**

In 2010, I conducted a pilot study with full-time administrators, who also had the academic rank of faculty, on the Metro University's campus. The respondents were chosen based on their administrative duties and their impact on the decision-making process regarding multiculturalism and social justice at Metro University. Western Community and Technical College was not included in the pilot study as the researchers had no permission from the institution to use the college in the study at this time. The study examined the multicultural levels of full-time faculty to determine where faculty fell on a Continuum of Multicultural Sensitivity. This continuum measured multicultural levels: exclusive, tolerance, acceptance, and inclusive. A survey was conducted with the pilot group who were asked questions regarding their understanding of multiculturalism, multicultural sensitivity, multicultural responsiveness, faculty-student relationships, and attitudes toward diverse groups. The respondents were sent a survey through Survey Monkey, and respondents' answers were collected anonymously. Responses from the survey were used on the Continuum of Multicultural Sensitivity to answer the primary and ancillary questions.

### ***Primary***

1. What is the perceived level of belief in multiculturalism among faculty at Metro University and Western Community and Technical College?
2. Do higher education institutions have a significant impact on their faculty's multicultural sensitivity?
3. Does the student-teacher relationship have a significant impact on the faculty's multicultural sensitivity?

4. Does faculty's attitude toward diverse student groups have a significant impact on that faculty's multicultural sensitivity?

***Ancillary***

5. Is there a significant relationship between a faculty member's tenure or non-tenured status and his or her multicultural sensitivity?
6. Does a faculty member's longevity at Metro University or Western Community and Technical College impact his or her placement on the Continuum of Multicultural Sensitivity?
7. Is there a significant relationship between a faculty member's age and his or her placement on the Continuum of Multicultural Sensitivity?
8. Is there a significant relationship between a faculty member's race and his or her placement on the Continuum of Multicultural Sensitivity?
9. Is there a significant relationship between a faculty member's sexual orientation and his or her placement on the Continuum of Multicultural Sensitivity?
10. Is there a significant relationship between a faculty member's religious beliefs and his or her placement on the Continuum of Multicultural Sensitivity?
11. Is there a significant relationship between a faculty member's gender and his or her placement on the Continuum of Multicultural Sensitivity?
12. Is there a significant relationship between a faculty member's income level and his or her placement on the Continuum of Multicultural Sensitivity?
13. Is there a significant relationship between a faculty member's level of education and his or her placement on the Continuum of Multicultural Sensitivity?

## **Significance**

I decided to research the multicultural levels of faculty at one rural higher education institution because I was interested in learning how much multiculturalism had been integrated into the institution through the faculty's professional development training, relationship with students, attitudes toward diverse groups, and integration of multiculturalism and social justice into rural higher education institutions.

Multiculturalism was “the idea that all students—regardless of their gender, and social class and their ethnic, racial, or cultural characteristics—should have an equal opportunity to learn in school” (Banks & Banks, 2007, p. 3). From the study, I was hoping to learn how full-time faculty members at a rural higher education institutions interacted with their students in the classroom, on campus and in the community. Furthermore, I wanted to learn how faculty negotiated issues of diversity in these situations. From gathering these data, I wanted to learn the multicultural levels of faculty and where they fall on the continuum of multicultural sensitivity, which has items ranging from exclusion to inclusion. These items on the continuum measured the faculty's progress from no consciousness regarding multiculturalism to elevated consciousness regarding multiculturalism.

## **Operational Definitions**

These operational definitions helped the respondent to understand the terms used throughout the survey.

***Multiculturalism:*** a philosophical position and movement that assumes that the gender, ethnicity, racial, and cultural diversity of a pluralistic society should be reflected in all of the institutional structures of education institutions including the staff,

their norms and values, the curriculum, and the student body (Banks & Banks, 2007, p. 3). Edelstein (2005) stated that the term “multicultural” is used to refer to a society consisting of a number of cultural groups. Furthermore, Nelson, Treichler, and Grossberg (as defined in Edelstein, 2005) noted that the culture in multiculturalism “is understood both as a way of life—encompassing ideas, attitudes, languages, practices, institutions, and structures of power—and a whole range of cultural practices: artistic forms, texts, canons, architecture, mass-produced commodities, and so forth” (p. 17).

A. **Race:** is a social construction that has been a powerful force in shaping the lives, opportunities, histories, and experiences of those inhabiting a racialized society like ours (Edelstein, 2005, p. 22). Race is a socially determined category that is related to physical characteristics in a complex way (Jacobsen, 1998; Roedinger, 2002). Root (2004) stated that racial categories are well-defined and highly inflexible in the United States. Spring (2010) stated that the United States government uses racial classifications as a requirement of government policy.

A. **White:** are persons having origins in any of the original peoples of Europe, the Middle East, or North Africa. It includes people who indicate their race as “White” or report entries, such as Irish, German, Italian, Lebanese, Near Easterner, Arab or Polish (Office of Management and Budget, 2006).

B. **Black or African-American:** are persons having origins in any of the Black racial groups of Africa. It includes people who indicate their race as “Black or African-American” or provide written entries, such as African-American, Afro-

American, Kenyan, Nigerian, or Haitian” (Office of Management and Budget, 2006).

C. **American Indian or Alaska Native:** are persons having origins in any of the original peoples of North and South America (including Central America) and who maintain tribal affiliation or community attachment (Office of Management and Budget, 2006).

D. **Asian:** are persons having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent, including, for example, Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Phillippine Islands, Thailand, and Vietnam. It includes “Asian Indian,” “Chinese,” “Filipino,” “Korean,” “Japanese,” “Vietnamese,” and “Other Asian” (Office of Management and Budget, 2006).

E. **Native Hawaiian or Other Pacific Islander:** are persons having origins in any of the original peoples of Hawaii, Guam, Samoa, or other Pacific Islander (Office of Management and Budget, 2006).

F. **Hispanic:** are persons having origins in any of the original peoples of Mexican, Puerto Rico, Colombia, and in Central and South America (U.S. Commission on Civil Rights, Racial Categorization in the 2010 Census).

G. **Two or more races:** are persons whose racial and ethnic heritage comes from two races (Edelstein, 2005) and is often referred to as biracial. Edelstein (2005) stated that most individuals who are biracial belong to a minority group (p. 16) and often

have to assimilate to the majority group. Centuries of racial mixing have made it difficult to “unequivocally differentiate one so-called racial group from another” (Helms, 1994, p. 295).

H. **Foreign National:** are persons having origins in any of the original peoples outside of the United States. This person is not a United States citizen (U.S. Commission on Civil Rights, Racial Categorization in the 2010 Census)

A. **Ethnicity:** is a social identity based on a person’s historical nationality or tribal group (Torres, Howard-Hamilton, & Cooper, 2003). Ethnicity is often used interchangeably with race and sometimes separate from it (Edelstein, 2005). Ethnicity is a matter of “identity based on cultural origins, such as British, Italian, or Jewish [. . .] Irish-American [. . .] and so on” (Dyer, 1997).

B. **Gender:** consists of the socially and psychologically appropriate behavior for males and females sanctioned by and expected within a society (Banks & Banks, 2007, p. 17). Gender-role expectations vary across cultures and at different times in a society and within microcultures in the same society (Banks & Banks, 2007, p. 18).

C. **Culture:** should be considered from a broad level (macroculture) and a subsidiary level (Torres, Howard-Hamilton, & Cooper, 2003). Culture refers broadly to the forms through which people make sense of their lives, culture is all-pervasive and cultures are learned and not genetically encoded (Rosaldo, 1989).

1. **Macroculture:** is a larger shared core culture in the United States. Core cultures included a shared set of values, ideations, and symbols that

constitute the core or overarching culture (Banks & Banks, 2007, p. 7).

Maher (1987) contended that macrocultures endorse a strong belief in individuality and individualism that do not exist within some of the macrocultures.

2. **Microculture:** are the smaller cultures, which are a part of the core culture, but are difficult to identify and describe because the United States is such a diverse and complex nation (Banks & Banks, 2007, p. 7).
3. **Cultural Tourism:** is also called cultural voyeurism. hooks (1994) defined cultural tourism as the celebration of previously underrepresented racial and ethnic groups through festivals of food, dance, music, and dress of those cultures. Banks and Banks (2007) state that cultural tourism does not allow for greater understanding of underrepresented cultures while hooks (1994) stated that these celebrations allow “otherness and difference to be safely commodified” (p. 18).

D. **Majority groups:** is used to describe membership in a socially defined segment of the population. This person shares most of the characteristics of the dominant ethnic and cultural group and is often White, Anglo-Saxon, and Protestant (Banks & Banks, 2007, p. 473).

E. **Minority groups:** is used to describe membership in a socially defined segment of the population that is not the majority, including membership in groups according to gender, social class, or sexual orientation (Spring, 2010). Minority groups are often marginalized “making it difficult for minorities to have a positive

sense of their own cultural identity, which is linked to self-esteem and other psychological variables” (Birman, 1994, p. 9)

- F. **Sexual orientation:** orientation by a person toward another person of the opposite sex (heterosexual) or toward another person of the same sex (homosexual) (Banks & Banks, 2007, p. 17). Gays, lesbians, and transgendered individuals and their fight for equal treatment is an important component of multiculturalism because many are victims of discrimination and hate crimes (Harvard Educational Review, 1996).
- G. **Religious Beliefs:** is a set of beliefs and values, especially about explanations that concern the cause and nature of the universe, to which an individual or group has a strong loyalty and attachment. A religion usually has a moral code, rituals, and institutions that reinforce and propagate its beliefs (Banks & Banks, 2007).
- H. **Multicultural sensitivity:** is an awareness of one’s own cultural values and biases (Atkinson, Mortensen, & Sue, 1993). Individuals who have a strong multiculturally sensitivity act as a participant observer and cultural learner by observing, befriending, and openly talking with people of diverse groups throughout one’s daily life (Baggerly, 2003).
- I. **Multicultural responsiveness:** is “an educational process that focuses on variety and empathy rather than the abstractions of cultural allegiance and social justice” (Allen-Meares, 2008, para. 4). Multicultural responsiveness strives for objectivity in responding to issues of multiculturalism because it considers “personal feelings, biases, and prejudices as inevitable limitations (Banks & Banks, 2007, p. 12).



**Attitudes toward diverse groups:** is a predisposition to respond in a characteristic manner to some situation, values, idea, object, person or group of persons (Asante & Karenga, 2006, p. 334). Attitudes toward diverse groups come from American creed values, such as equality and human dignity, but exist alongside “institutionalized discriminatory treatment of African-Americans and other ethnic and cultural groups in U.S. society (Banks & Banks, 2007, pp. 10-11). Myrdal (1944) stated that the elimination of prejudice comes from individuals who find such practices inconsistent with their values.

- A. **Exclusion:** occurs when a person has no social consciousness of race or naivete about race (Torres, Howard-Hamilton, & Cooper, 2003, p. 28). Living with this society, covert and overt messages of white privilege are prevalent and whites begin to accept or internalizes a sense of superiority over others (Hardiman, 2001).
- B. **Tolerance:** occurs when a person only tolerates persons of different races, ethnicities, gender and sexual orientation and makes no move to change his or her view of race. Edelstein (2005) argued that tolerance “implies those in the dominant or majority group are or should become benevolently and paternalistically willing to ‘allow,’ ‘the other’ to exist and act differently (p. 18). Derrida (2003) stated that after 9/11, “the term tolerance became most often used on the side of those with power, always as a kind of condescending concession” (p. 18).

C. **Acceptance:** occurs when a person realizes that dominance of one group over another is wrong, and there is an effort to question and resist racist messages (Torres, Howard-Hamilton & Cooper, 2003, p. 28). Furthermore, acceptance occurs when a person attempts to redefine and take a personal interest in fighting racism (Hardiman, 2001).

D. **Inclusion:** occurs when a person's consciousness has been elevated to a new level of multicultural understanding (Torres, Howard-Hamilton, & Cooper, 2003, p. 28). Furthermore, inclusion occurs when a person achieves a more inclusive identity that is aware of racial and social injustice (Hardiman, 2001).

### **Survey**

Higher education institutions had spent the past 20 years attempting to incorporate multiculturalism into their curricula and on-campus activities. With changes to the roles of race and culture in the 21<sup>st</sup> century, colleges and universities had been implementing strategies to make their campuses more multiculturally sensitive and responsive for students and faculty. This research intended to conduct a survey in which faculty were asked to measure their understanding of multiculturalism, multicultural responsiveness, multicultural sensitivity, and attitudes toward diverse groups. The results were used to assist the Office of Multicultural Affairs at Metro University in developing multicultural training for faculty. The literature had shown a need for more multicultural responsiveness and sensitivity from university faculty, and this survey allowed the researcher to gain a crucial understanding of how faculty respond and to what sensitivity in regard to diverse student populations. The questions created for the survey were based on the researcher's review of literature in the areas of multiculturalism, multicultural

sensitivity, multicultural responsiveness, faculty-student relationships, rural colleges, social justice, and multicultural affairs. In addition, the researcher also used her own experience as educator as well as interviewed colleagues about their educational experiences.

The survey covered four areas of multiculturalism: multiculturalism, multicultural sensitivity, multicultural responsiveness, and attitudes toward diverse groups. The questions were specifically designed based on the literature and the researcher's own experiences as a full-time faculty/curriculum coordinator. In each section, there were four questions that presented the faculty member with a scenario in which the answer was the faculty's response to the situation. The responses ranged from strongly agree (4), agree (3), disagree (2), and strongly disagree (1). A comment box was listed below the answers to allow faculty to write comments for each scenario. From there, the answer was measured on the continuum. Currently, there was no literature on how to measure faculty levels of multiculturalism nor was there literature on multiculturalism at rural higher education institutions. Yet, since the election of President Barack Obama, the nation's first black president, the politics of education had begun to reflect a post-racial society. As such, rural higher education institutions had begun working toward recruiting more minority students outside of athletics and had begun assessing the best ways to recruit minority faculty. In addition, these institutions had begun to assess how to make their campuses more culturally diverse.

Full-time faculty at Metro University received a survey questionnaire via the researcher's email which was sent from SurveyMonkey. The survey focused on the faculty member's understanding of multiculturalism, multicultural sensitivity, multicultural responsiveness, and attitudes toward diverse groups. All responses were kept

confidential. The questionnaire was divided into two sections: demographic questions, and multiculturalism. For the section on multiculturalism, there were three subsections: multicultural sensitivity, multicultural responsiveness, and attitudes toward diverse groups. Each section of the questionnaire focused on specific areas. For the section on demographics, the respondent were asked to answer questions regarding his or her age, racial identity, gender, income level, education level, length of service in higher education, length of service at Metro University, and tenure. For the section on multiculturalism, respondents were given scenarios in question form and had to pick the response that best answers the question. The questions were close-ended, and multiple choice with multiple answers.

The information provided in the survey allowed the researcher to learn more about faculty understanding of multiculturalism at a rural higher education institution. This information allowed the researcher to make recommendations on providing multicultural training and professional development to faculty, on making the college or university campus more inclusive and on strengthening faculty-student relationships.

### ***Demographic questions***

These demographic questions focused on respondent's age, racial identity, gender, income, level of education, length of service in higher education, length of service at Metro University and tenure status.

1. How old are you?

\_\_\_\_\_18-34

\_\_\_\_\_35-55

\_\_\_\_\_55+

2. What is your racial identity?

☐ White/Caucasian      ☐ Other  
☐ Hispanic      ☐ Biracial/Multiracial  
☐ Black/African-American      ☐ Foreign National

3. What is your gender?

☐ Female      ☐ Male

4. What is your religion?

☐ Christianity      ☐ Muslim      ☐ Hindu      ☐ Buddhism  
☐ Jewish      ☐ Nonreligious

5. What is your sexual orientation?

☐ Heterosexual      ☐ Gay      ☐ Lesbian      ☐ Bisexual  
☐ Other

6. What is your current income level?

☐ \$35,000 to \$49,000      ☐ \$50,000 to \$64,000  
☐ \$65,000 to \$80,000      ☐ Over \$80,000

7. What is your level of education?

☐ Bachelor of Arts/Science      ☐ Master of Arts +45  
☐ Master of Arts/Science      ☐ Educational Specialist  
☐ Ed.D/Ph.D

8. How long have you been teaching/working at a higher education institution?

☐ 1-5 years      ☐ 5-10 years      ☐ 10-15 years  
☐ 15-25 years      ☐ Over 25 years

9. How long have you been teaching/working at Metro University or Western Community and Technical College?

\_\_\_\_\_ 1-5 years      \_\_\_\_\_ 5-10 years      \_\_\_\_\_ 10-15 years  
\_\_\_\_\_ 15-25 years      \_\_\_\_\_ Over 25 years

10. Are you tenured?

\_\_\_\_\_ Yes      \_\_\_\_\_ No

### ***Multiculturalism***

Rank order each answer on a scale of 1 to 4 with 1 being the least likely answer and 4 being the most likely answer.

1. You are having a conversation with one of your colleagues regarding the importance of diversity in a demographic society.

\_\_\_\_\_ a. You argue that a democratic society should embrace differences in gender, racial, ethnic, cultural, and sexual orientation with each group experiencing equal treatment.

\_\_\_\_\_ b. You believe that a democratic society should include persons based on race, ethnicity, gender, culture, and sexual orientation.

\_\_\_\_\_ c. You argue that a democratic society should include acceptance of all races, ethnicities, gender, sexual orientation, and culture, but not equal treatment for all.

\_\_\_\_\_ d. You argue that a democratic society should allow equal treatment for some ethnicities, sexual orientation, and cultures.

Comments (Optional):

2. During a class presentation by an Arab student, the student presenter makes some controversial comments that upset other students.

\_\_\_\_\_a. You report the student to the university and ask him or her to withdraw from your class.

\_\_\_\_\_b. You use this opportunity as a teachable moment and invite campus leaders in multiculturalism and international studies to facilitate communication among students to increase their understanding of diversity.

\_\_\_\_\_c. You use this opportunity to speak to students about different viewpoints; however, you reprimand the student for causing a problem in class.

\_\_\_\_\_d. You use this opportunity as a teachable moment to help students learn critical thinking methods that will help them learn how to respond to controversial decisions.

Comments (Optional):

3. You have a class of 20 students. While majority of the students are white, you have two students who are African-American. Whenever issues of race come up, you ask the two African-American students to “voice” their opinions on African-American issues.

\_\_\_\_\_a. You believe that each student has a unique voice and should not be used as the “voice” for his or her race, culture, ethnicity, gender, or sexual orientation.

\_\_\_\_\_b. You believe that your classroom should reflect the voices of students who are of the majority race, ethnicity, gender, culture, and sexual orientation.

\_\_\_\_\_c. You believe that your classroom should only reflect the voices of all students as long as those students share the viewpoints of the majority.

Comments (Optional):

4. You work at a rural educational institution that has little opportunity for students and faculty to interact with diverse groups. Your school's new vice president of multiculturalism is holding a campus-wide forum to connect different cultures on campus.

\_\_\_\_\_a. You don't believe the forum is necessary since most cultures on campus don't interact and could possibly cause racial tension.

\_\_\_\_\_b. You believe that the forum could help students' gain cultural understanding, but are concerned that the forum might raise issues of race.

\_\_\_\_\_c. You believe that the forum will provide students and faculty with opportunities to interact positively with different cultures.

\_\_\_\_\_d. You believe that the forum will allow students and faculty to learn more about other cultures.

Comments (Optional):

5. As a teacher, you feel that your classroom is free of class and privilege issues. Yet, during a classroom discussion, some of your minority students assert that as a person of privilege you have not experienced hardship.

\_\_\_\_\_a. You acknowledge that there are class issues, but do not discuss it further.



\_\_\_\_\_b. You use this opportunity to facilitate a discussion of issues of privilege in and out of the classroom.

\_\_\_\_\_c. You do not acknowledge the students' remarks as you do not want to waste valuable class time discussing these issues.

\_\_\_\_\_d. You apologize to the students and resolve to do a better job of recognizing your class values.

Comments (Optional):

### ***Multicultural Sensitivity***

Rank order for each answer on a scale of 1 to 4, with 1 being the least likely answer and 4 being the most likely answer.

1. In one of your courses, you are having a class discussion. Several students disagree with you, and some of those students are African-American and Hispanic.

\_\_\_\_\_a. You believe that the classroom is a place where only viewpoints of the majority are shared and valued.

\_\_\_\_\_b. You believe that the classroom is a place for discussion, yet you prefer students who share your viewpoints.

\_\_\_\_\_c. You believe that the classroom is a place to discuss different viewpoints and you accept that your students have different opinions from yourself.

\_\_\_\_\_d. You believe that the classroom is a place to discuss different viewpoints and you encourage your students to express their viewpoints.

Comments (Optional):

2. Your educational institution is revising the curriculum in its program and majors to make multicultural sensitivity a goal in all programs and majors.

\_\_\_\_\_a. You feel that your educational institution must include multicultural sensitivity in all its programs and majors.

\_\_\_\_\_b. You feel that your educational institution includes multicultural sensitivity through its campus programs, but those programs should include multicultural sensitivity in all classes.

\_\_\_\_\_c. You feel that your educational institution should not allow multicultural sensitivity in all programs and majors as it promotes anti-western ideas.

\_\_\_\_\_d. You feel that your educational institution should only allow multiculturalism in some of its programs.

Comments (Optional):

3. One of your students is a non-native English speaker with intermediate writing skills who is having difficulty completing a writing assignment for your class which requires above-average writing skills.

\_\_\_\_\_a. You request for the student to go to the campus writing center or your office for extra tutoring.

\_\_\_\_\_b. You ask the student to withdraw from your class as his writing skills are not up to college level.

\_\_\_\_\_c. You consult the Office of International Affairs and ask if the office can provide a tutor for these students.

\_\_\_\_\_d. You tell the student that he or she is not ready for college work and should drop out.

Comments (Optional):

4. The Office of Multicultural Affairs at your educational institution is hosting a conference on multiculturalism and all faculty are invited to attend. Your division or department chair encourages you to attend the conference.

\_\_\_\_\_a. You attend the conference which you feel reflects the norms and values of the educational institution and learn multicultural activities that you can use in your department.

\_\_\_\_\_b. You do not attend the conference as you feel that multiculturalism has no place in your department.

\_\_\_\_\_c. You attend the conference and learn new theories and ideas about multiculturalism that you will integrate into your curriculum.

\_\_\_\_\_d. You attend the conference but feel that you have not learned anything new.

Comments (Optional):

5. Your department chair has to hire a new faculty member and the department chair has made a request of the search committee to recommend a qualified minority candidate.

\_\_\_\_\_a. You refuse to consider a minority candidate.

\_\_\_\_\_b. You respond enthusiastically. Your department needs more diversity.

\_\_\_\_\_c. You respond unenthusiastically. A candidate's race or gender should not be part of the search process.

\_\_\_\_\_d. You respond enthusiastically. Your department needs more diversity, but the candidate needs to have the right qualifications.

Comments (Optional):

### ***Multicultural responsiveness***

Rank order each answer on a scale of 1 to 4 with 1 being the least likely answer and 4 being the most likely answer.

1. Your department is requiring all faculties to self-evaluate their understanding of multiculturalism and its implications in the classroom.

\_\_\_\_\_a. You complete the evaluation but feel it does not provide insight into your understanding of multiculturalism.

\_\_\_\_\_b. You believe that such self-evaluation is important because it provides insight into faculty's understanding of multiculturalism and cultural diversity and provide an opportunity for educators to transform their thinking.

\_\_\_\_\_c. You do not complete the evaluation because you feel that multiculturalism has no place in your classroom.

\_\_\_\_\_d. You believe that such self-evaluation will assist you in learning more about your understanding of multiculturalism.

Comments (Optional):

2. Your educational institution is located in a small, rural setting, and in the past, the institution did not have a large minority population. Recently, your institution has begun to actively recruit minority students. Several colleagues have expressed to you that they dislike working with minority students.

\_\_\_\_\_a. You ask your colleagues to discuss why they dislike minority students and refer them to the Office of Multicultural Affairs.

\_\_\_\_\_b. You ask your colleagues to discuss why they dislike working with minority students and discuss ways to bridge those class and cultural differences.

\_\_\_\_\_c. You agree with your colleagues that working with minority students makes you uncomfortable.

\_\_\_\_\_d. You agree that minority students can be difficult to work with, but argue that they are entitled to equal treatment in the classroom.

Comments (Optional):

3. At the end of the semester, you invite one of your classes to join you for dinner. Among the students to attend are students from a different race or ethnic group.

\_\_\_\_\_a. You don't interact with those students at all as you are not comfortable with anyone from a different race or ethnic group.

\_\_\_\_\_b. You use this opportunity to get to know these students outside of the classroom.

\_\_\_\_\_c. You only speak briefly to the students as you don't have much in common.

\_\_\_\_\_d. You use this opportunity to ask questions about the students' culture.

Comments (Optional):

4. You are walking on campus and witness a gay student getting bullied.

\_\_\_\_\_a. You respond by intervening and calling campus police.

\_\_\_\_\_b. You respond by calling campus police.

\_\_\_\_\_c. You respond by watching the scene but do not take action.

\_\_\_\_\_d. You respond by walking away and do not take action.

Comments (Optional):

5. In the 21<sup>st</sup> century, college students are required to learn skills, such as intercultural communication and multiculturalism, in order to succeed in a global workplace.

\_\_\_\_\_a. You include a lesson as it is required by your department, but feel that students should maintain an allegiance to their culture.

\_\_\_\_\_b. You tailor your curriculum to include a variety of cultural perspectives and empathy toward different cultures.

\_\_\_\_\_c. You do not include any lessons or activities on intercultural communication and multiculturalism.

\_\_\_\_\_d. You include activities in your curriculum on intercultural communication and multiculturalism.

Comments (Optional):

*Attitudes toward diverse groups*

Rank each answer from 1 to 4, with 1 being the least likely answer and 4 being likely answer.

1. In your introductory class, several minority students are struggling to complete assignments and pass exams.

\_\_\_\_\_a. You encourage the students to remain in the course.

\_\_\_\_\_b. You encourage the students to drop the course.

\_\_\_\_\_c. You encourage the students to stay with the course and seek tutoring.

\_\_\_\_\_d. You encourage the students to withdraw from the program.

Comments (Optional):

2. In one of your classes, several of your female students have complained that the work is too difficult and that your class is unfairly unbiased against women.

\_\_\_\_\_a. You accept their complaints and work with students to help them with their difficulties in the course.

\_\_\_\_\_b. You inform the students that your course does not have any gender bias and that if they cannot complete the work, then they should withdraw.

\_\_\_\_\_c. You take their complaints seriously and work with the students and the Women's Studies Office to make your course free of gender bias.

\_\_\_\_\_d. You listen to their complaints, but offer no assistance and do not make any changes to the course.

Comments (Optional):

3. In one of your classes, you have a student who is openly gay and often finds opportunities to discuss gay issues, even when they do not relate to the topic or issue at hand.
- \_\_\_\_\_a. You accept gay students in your class, but do not want them to discuss any gay issues in your class.
- \_\_\_\_\_b. You do not accept gay students in your class, and request that the student keep any opinions to themselves.
- \_\_\_\_\_c. You welcome gay students to your class, but remind the student not to use your class as a platform for gay issues.
- \_\_\_\_\_d. You tolerate gay students in your class, but only want them to attend class without bringing attention to themselves or gay issues.

Comments (Optional):

4. In one of your classes, you have several male students enrolled who are from the Middle East. These students make you uncomfortable.
- \_\_\_\_\_a. You accept these students, but do not get overly friendly with them.
- \_\_\_\_\_b. You welcome all students to your classroom.
- \_\_\_\_\_c. You tolerate these students, but try to avoid any contact with them outside of class.
- \_\_\_\_\_d. You do not want these students in your class and make your position clear to them that they should withdraw.

Comments (Optional):



5. One of your students is an Asian-American and is struggling with writing assignments in your class.

\_\_\_\_\_a. You encourage the student to withdraw from the course as he or she does not possess the college-level writing skills to pass.

\_\_\_\_\_b. You encourage the student to work on his or her writing skills.

\_\_\_\_\_c. You encourage the student to visit the campus writing center and express surprise that he or she is struggling.

\_\_\_\_\_d. You encourage the student to withdraw from the course and express surprise that he or she is unable to pass.

Comments (Optional):

### **Continuum**

A continuum has been defined as a scale that measured the change in attitudes toward individuals of different ethnic, racial, gender, cultural, and sexual orientation (Young, 1997). Continuums had been developed to measure changing attitudes toward diverse groups and levels of multiculturalism since 2000 when the Crossroad Ministry in Chicago, Illinois, developed the first multicultural continuum. The continuum was initially developed to measure the transformation in attitudes among the congregation (Crossroads Ministry, 2000). By 2004, the Crossroads Ministry continuum was adopted by multicultural scholars, such as Joseph Brandt, who used the continuum in his book *Understanding and Dismantling Racism*, to describe techniques to dismantle racism at both educational and non-educational institutions. Since the publication of Brandt's book, multicultural scholars had developed different continuums based on his book. In addition,

multicultural scholars had developed different continuums to measure the dichotomy of the individual's rights versus "the rights of a cultural minority to preserve its culture and way of life against the encroachment or domination of a majority culture" (Young, 1997). Nevertheless, despite the importance of the multicultural continuum to measure attitudes, there had not been a continuum developed specifically for measuring attitudes toward diverse groups and multiculturalism at higher education institutions. The continuum, developed by this researcher, divided attitudes into four categories: Multiculturalism, Multicultural Sensitivity, Multicultural Responsivity, and Attitudes toward Diverse Groups. The development of this continuum was based on the literature. These attitudes, which were defined in the operational definitions, measured a faculty member's attitudes toward diverse groups and multiculturalism, particularly faculty members at rural higher education institutions where multicultural training may not be available or multicultural activities may not be widespread on campus. Furthermore, the continuum can be used by higher education administrative staff to not only provide training, but also to create diversity initiatives on their campus with faculty and staff. In measuring attitudes, the continuum asks faculty members to reflect on their way of thinking and way of behaving when interacting with minority students and faculty.

### ***Multiculturalism***

Exclusion	Tolerance	Acceptance	Inclusion
Belief that a democratic society should exclude persons based on race, ethnicity, culture, gender and/or sexual orientation	Belief that a democratic society should only allow certain racial, ethnic, cultural, gender, and sexual orientation groups to receive equal treatment	Belief that a democratic society should regard race, ethnicity, culture, gender, and/or sexual orientation as receiving equal treatment	Belief that a democratic society should embrace diversity that includes race, ethnicity, culture, gender and sexual orientation and allow these groups

			to receive equal treatment
Belief that students from diverse background do not contribute to your understanding of diversity	Belief that students from certain diverse groups contribute to your understanding of diversity	Belief that students from diverse groups should be given the opportunity to contribute to your understanding of diversity	Belief that all students from diverse backgrounds have increased your understanding of diversity
Belief that race issues have no place in the classroom and do not impact students' ability to complete the work	Belief that race issues are a component of the classroom but do not impacts students' ability to complete the work	Belief that race issues should be acknowledged in the classroom but feel that too much emphasis is placed on race and education	Belief that race issues have a profound impact on the classroom, and should be acknowledged for its impact on student performance
Belief that rural colleges should not hold forums on diversity as they are not necessary since the majority of the campus is white	Belief that rural colleges should not hold forums on diversity as they may cause racial tensions on campus	Belief that rural colleges should hold forums on diversity as they can help students and faculty gain knowledge of different cultures	Belief that rural colleges should hold forums on diversity that will allow relationships to grow between students in the majority class and the minority class
Belief that minority students do not experience hardship and use it as an excuse for their lack of success	Belief that minority students experience hardship and use it as an excuse for their lack of success	Belief that minority students hardships should be recognized in class	Belief that issues of class and privilege should be discussed, particularly for minority students

### ***Multicultural Sensitivity***

Exclusion	Tolerance	Acceptance	Inclusion
Belief that the only students who should be valued are students who share your values	Belief that the only students who should be valued are certain groups of students who share your values	Belief that the only students who should be valued are students of diverse background who have different values	Belief that all students should be valued, including students of different races, ethnicities, culture, gender and sexual orientation
Belief that colleges should not include	Belief that colleges should only revise	Belief that colleges should revise their	Belief that colleges should revise their

multicultural sensitivity in their programs and majors	their programs and majors that already include courses with multicultural or international components	programs and majors to include a multicultural or international component	programs and majors to encourage multicultural sensitivity in all courses
Belief that working with non-native students is difficult because there are cultural differences that prevent them from succeeding academically	Belief that working with non-native students is difficult because they do not possess the academic skills to succeed academically	Belief that working with non-native students can provide cross-cultural understanding between the teacher and student	Belief that working with non-native students can provide you with new teaching methods, link you to new campus resources and help you gain greater cross-cultural understanding
Belief that multicultural activities and training have no place in your classroom or at your institution	Belief that multicultural training and activities should only occupy a small place in your classroom and at your institution	Belief that multicultural training and activities are a new part of teaching and should be included in your classroom	Belief that multicultural training and activities reflect the norms and values of the college
Belief that minority faculty bring anti-Western viewpoints to the college	Belief that minority faculty bring unique viewpoints that can be valuable to the college	Belief that minority faculty bring unique viewpoints that can be valuable to the college, but those viewpoints should coincide with the college's mission	Belief that minority faculty bring new viewpoints and ideas to the college and these viewpoints help facilitate the mission of the college

### ***Multicultural responsiveness***

Exclusion	Tolerance	Acceptance	Inclusion
Belief that self-evaluation of multicultural understanding is a waste of resources	Belief that self-evaluation of multicultural understanding does not provide insight as most individuals are either prejudice or not	Belief that self-evaluation of multicultural understanding provides insight into multicultural understanding	Belief that self-evaluation of multicultural understanding allows faculty to revise their curriculum to be more multicultural

Belief that colleges should not admit students of diverse races, ethnicities, culture, gender, and sexual orientation as they are not capable of college-level work	Belief that colleges should include only some students of diverse races, ethnicities, culture, gender and sexual orientation who are capable of college-level work	Belief that colleges should admit all students of diverse races, ethnicities, culture, gender and sexual orientation	Belief that colleges should reflect diverse race, ethnicity, culture, gender and sexual orientation
Belief that promoting tolerance only creates problems in the classroom	Belief that it is not your responsibility to educate students to understand races, ethnicities, cultures, and beliefs different from their own	Belief that it is your responsibility to promote tolerance both inside and outside of the classroom	Belief that it is your personal duty to promote diversity through classroom activities, leadership training and on-campus activities
Belief that certain minority groups, gays, or African-Americans bring criticism or derision upon themselves	Belief that certain minority groups, gays, or African-Americans should be given the opportunity to come to school free from bullying	Belief that certain minority groups, gays, or African-Americans should be protected by the college so they can attend school free from bullying	Belief that all students regardless of age, race, ethnicity, gender, or sexual orientation should be protected by their college and be allowed to attend school free from bullying
Belief that promoting tolerance only creates problems in the classroom	Belief that it is not your responsibility to educate students to understand races, ethnicities, cultures, and beliefs different from their own	Belief that it is your responsibility to promote tolerance both inside and outside of the classroom	Belief that it is your personal duty to promote diversity through classroom activities, leadership training, and on-campus activities

*Attitudes toward diverse groups*

Exclusion	Tolerance	Acceptance	Inclusion
Belief that students from minority groups do not possess the skills to complete coursework for your class	Belief that only students from minority groups possess the skills to complete the coursework for your class	Belief that only majority groups possess the skills to complete coursework for your class	Belief that all students possess the skills to complete coursework for your class
Belief that female	Belief that only	Belief that female	Belief that all

students do not possess the skills to complete coursework for your class	some female students from specific minority groups possess the skills to complete coursework for your class	students from minority groups possess the skills to complete coursework for your class	female students possess the skills to complete coursework for your class and contribute to your class
Belief that gay, lesbian, and transgender students do not belong in your class as their presence is distracting	Belief that gay, lesbian, and transgender students do belong in your classroom	Belief that gay, lesbian, and transgender students add diversity to your classroom	Belief that gay, lesbian, and transgender students bring diversity to your classroom by challenging other students' assumptions about gay, lesbian and transgender students
Belief that working with minority students is difficult because they do not share your class and culture	Belief that there are class and culture gaps between minority students and faculty, but that classroom is not a place to address these issues	Belief that class and culture gaps between minority students and faculty can be used as teachable moments	Belief that the classroom is a place where class and culture gaps can be addressed
Belief that English as a Second Language students are too difficult to work with as the language and cultural barriers are too hard to overcome	Belief that English as a Second Language students are hard-working students, but the language and cultural barriers create problems in the classroom	Belief that English as a Second Language students are hard-working students and that any language and cultural barrier can be overcome with faculty involvement	Belief that English as a Second Language students add diversity to your classroom and provide you with the opportunity to try new pedagogical practices

## **Rationale**

### ***Implications***

The integration of multiculturalism in rural colleges and universities was crucial for all faculty to meet the educational needs of all students and the professional development needs of all faculty. Over the past 30 years, students and faculty had

become more diverse based on their race, ethnicity, gender, sexual orientation, socioeconomic status, and cultural experiences. In addition, the literature demonstrated the past 30 years had also seen a shift in societal understanding of race from a biological distinction to a social construction. Rural colleges and universities were now recruiting more minority students as a way to not only diversify their campuses, but also their communities. Nevertheless, studies on incorporating multiculturalism into higher education curricula and action had demonstrated that the needs of students and minority faculty were often ignored by faculty members who lacked an understanding of diversity. Furthermore, diversity programs at colleges and universities varied among institutions with rural colleges often unable to implement new diversity programs. As such, this study allowed the researcher to determine faculty levels of multiculturalism, including multicultural sensitivity, multicultural responsiveness, and attitudes toward diverse groups. By making this determination, the researcher hoped that the data were used to make recommendations on multiculturalism and diversity programs that helped higher education institutions, particularly in Appalachia, to successfully integrate multiculturalism into every facet of college life. For this study, a Continuum of Multicultural Sensitivity had been designed by the researcher to measure the multicultural sensitivity of faculty and helped the researcher to highlight multicultural sensitivity levels among faculty at Metro University. In order to measure the multicultural sensitivity of the faculty, the researcher used a single administration survey that will be given to all full-time faculty. Once the data had been collected, it was measured against a Continuum of Multicultural Sensitivity. Currently, there was no existing continuum of multicultural sensitivity that allowed higher education institutions

to measure their faculty's placement on a continuum of multicultural sensitivity. A review of the literature demonstrated that most assessments of multicultural sensitivity on college campuses focused on student development rather than faculty development. Furthermore, assessing faculty on the continuum provided insight into faculty understanding of multiculturalism, thus providing Metro and other rural colleges with a way of strengthening their existing diversity programs and with a way of knowing what multiculturalism training was needed.

### ***Roles/Functions***

Assessing and understanding the multicultural sensitivity of faculty at a rural higher education institution had not been seen in the current literature on multiculturalism, including multicultural sensitivity, multicultural responsiveness, and attitudes toward diverse groups. At this time, there were no multicultural trainings, specifically for higher education faculty as most colleges and universities expect that faculty had some multicultural training through their doctorates or terminal degrees or through their experience as faculty. Furthermore, higher education faculty, by virtue of their education, was expected to seek out this training on their own or engage in multicultural activities offered by their college or university. Yet, with more diverse student populations attending college, particularly rural colleges, and universities, it was important for these institutions to have initiatives and programs that assisted faculty in becoming more multiculturally sensitive to a diverse population of students.

Implementing multicultural training at a higher education institution was time-consuming and difficult, especially for rural colleges which lacked the funding to implement such training. Nevertheless, rural colleges and universities were now making



minority student recruitment a priority, and because of this, multicultural professional development for faculty was a necessity. In order to assess the best type of training for that college or university's faculty, a survey and a continuum assessing multicultural sensitivity of faculty helped rural institutions find the best way to work with their faculty. A continuum measuring attitudes allowed the institution to understand faculty attitudes. Despite the possible costs of administering the survey and continuum, the results were greatly beneficial not only to Metro University, but to other rural colleges and universities in the Appalachian region. The results of the survey told the researchers what role multiculturalism played in faculty attitudes and what impact did those attitudes had curriculum choices, faculty-student interaction, professional development, and recruitment of minority faculty and students.

Assessing multicultural sensitivity in a rural higher education institution setting through a survey of the institution's faculty would allow the institution to measure levels of multicultural sensitivity and responsivity and assist that institution in planning multicultural initiatives that could include professional development training in multiculturalism for the administration, faculty, staff, and surrounding community, and professional development opportunities for faculty. In addition, the survey could assist faculty in becoming more aware of their prejudicial attitudes toward students of diverse groups. Finally, the survey could assist rural colleges and universities in developing outreach programs for minority students, recruitment programs for minority students (outside of sports) professional development programs for faculty, and retention initiatives for minority students to continue toward finishing their degree.

In addition, this type of assessment could positively contribute to the literature on faculty understanding of multiculturalism, including multicultural sensitivity, multicultural responsiveness, and attitudes toward diverse groups at rural colleges and universities. As rural colleges or universities recruit and retain more minority students, and as faculty had to work with new diverse groups, literature on the subject of faculty levels of multicultural sensitivity could provide rural institutions with the direction they needed to implement new programs.

### **Limitations/Assumptions**

There were limitations to this study based on the institutional settings, population, and the institutions and faculties understanding of multiculturalism. Respondents were chosen from a population of the institutions based on their full-time faculty status at the colleges. Full-time faculty were not be excluded based on race, ethnicity, gender, socioeconomic status, level of education, or additional administrative duties. Full-time faculty were hired on a 9-to-12 month contracts, and most full-time faculty had been committed to the institutions and had often worked toward tenure. As such, full-time faculty often engaged in professional development training, choosing textbooks for their courses, creating and implementing curriculum and working on committees, and other recruitment efforts. Full-time faculty played a vital role in implementing multiculturalism and diversity on the institutions' campuses, and as such, measuring their levels of multicultural understanding and attitudes toward diverse groups helped the researcher learn more about where rural higher education faculty were multiculturally at this time and made recommendations to help colleges and universities develop new diversity initiatives. In addition, there were limitations to their

understanding of faculty at the institutions. The researcher had a limited knowledge about faculty at rural higher education institutions, including how faculty viewed minority students, and how much faculty understand of multiculturalism. These limitations led the researcher to make assumptions about faculty behavior, including that faculty would swing to one extreme on the continuum or the other, depending on how they answered the questions on the survey, that older faculty had less understanding of multiculturalism, that faculty had an understanding of multiculturalism based on their youth, and that faculty who did not pursue multiculturalism did not care about diversity. Furthermore, the investigators had to acknowledge limitations for the responsibility for diversity on college campuses, given the limited knowledge that investigators had on how the institution had provided professional development training. These limitations included assumptions that faculty support diversity endeavors by their institution, and that faculty felt a responsibility to make their courses and campus more culturally diverse.

### **Delimitations**

There were delimitations to the study also based on the institutional setting and the population. As faculty were the population being studied, part-time faculty would not be included in the survey as these adjunct faculty members had little impact on the areas being researched in this study. Adjunct faculty were not required by the university to take any professional development training, had little vote in the choice of textbooks used in the courses they teach, were often not included in the curriculum design or work on committee and other recruitment efforts. In addition, part-time faculty were transient faculty as they often did not remain at the university beyond one year. Therefore, because of their lack of commitment to the institution and their lack of professional development

training, particularly in multiculturalism, it was difficult to measure part-time faculty members' level of multiculturalism, including their multicultural sensitivity and multicultural responsiveness, and their attitudes toward diverse groups. In addition, administrators and staff were not included in the study as they were not involved in instruction, curriculum decisions, and professional development training. In addition, the choice of the institutional setting was limited to one college on the basis that one institution could serve as a case study for rural colleges and universities, particularly those located in the Appalachian region, where social exclusion had a tremendous impact on the types of students who enrolled in colleges and universities.

### **Role of the researcher**

The role of the researcher was to conduct a study while keeping his or her biases in check. Nevertheless, at the beginning of every study, the researcher must acknowledge the role that biases play in his or her research and its potential impact on the study. This researcher had worked in higher education, both as a part-time and a full-time instructor and administrator for 11 years, prior to beginning this study. As a result, I had several personal and professional biases that I brought to the study. First, as a person of biracial origin (my mother is White/Caucasian, and my father is East Indian), I was fully aware of the biases that teachers often carried into the classroom when confronted with a student who is not white. Furthermore, through my secondary and postsecondary careers, I had found myself confronted by stereotype threat, where teachers assumed my capabilities based on my race and ethnicity. Often the stereotype threat had made it difficult for me to succeed in subject areas where I was weak and to receive academic assistance in those areas. When I became a graduate student at Metro University, I faced

the same types of issues as I was often stereotyped by my professors based on my race and ethnicity. Nevertheless, I discovered by developing strong relationships with my professors at Metro University, I was able to overcome stereotypes about my own abilities and assist my professors in learning new ways to engage biracial students. Today, Metro University was beginning to recruit more minority faculty and was bringing more multiculturalism to its campus. As a doctoral candidate, I found myself more engaged in working with college students on learning more about tolerance, diversity, and multiculturalism.

Through my work, first, as a high school to college transition coordinator for Western Community and Technical College, and then as a administrative coordinator for an intensive English program at Metro University and a doctoral candidate at Metro University, I believed that training in tolerance and diversity was an essential component of 21<sup>st</sup> century global learning. Through my mentorship training with my adjunct faculty, I emphasized multiculturalism and teaching about diversity, stereotyping, and discrimination to students enrolled in our program. I had come to realize through this faculty training, the importance of multiculturalism not only for our students, but also for faculty, many of whom, had been teaching for many years and had not developed skills in working with diverse groups of students. Finally, I believed that Metro University and the educational system in the state had begun to acknowledge the importance of multiculturalism in higher education and were now looking at different methods for implementing social justice and multicultural goals, which includes professional development for higher education faculty.

At this time, my length of service at Western Community and Technical College and Metro University, and my five years as a graduate student at Metro University had taught me that while higher education faculty were aware of the importance of multiculturalism, they lacked an understanding of how to be multiculturally sensitive and responsive to the needs of all minority students. The purpose of this study was to explore why faculty lacked this sensitivity, where the lack of sensitivity originated, and how the administration at the institution provided professional development training to the faculty to help them become more multicultural responsive. In writing this, I had become aware that my personal biases as a teacher/administrator and doctoral candidate did affect how I viewed faculty as I was also aware that my race, ethnicity and gender and my status as a student also affected how I viewed faculty's responses and responsibilities toward students, particularly students from minority groups. Given this situation, I was aware the questions in my survey could potentially upset some faculty, as many of the questions asked faculty to self-assess their core values and beliefs regarding multiculturalism and diversity. As a result, I was also aware that this survey could change perceptions of myself, and my work as a researcher and faculty. Nevertheless, I believed this survey would help me, as an administrator, to better understand the needs of faculty, it would also help higher education institutions, particularly colleges and universities in Appalachia, to gain a better understanding of their faculty's needs and help them to determine ways to provide the multicultural professional development for their faculty.

## **Conclusion**

Faculties at colleges and universities in rural areas faced many difficult challenges in the classroom. Chief among these challenges was working with diverse populations as these students were often the minority on rural college and university campuses. As a result, faculty interaction with diverse groups was fraught with difficulties that led students to feel that faculty and college campus as a whole in multiculturally insensitive and unresponsive to the needs of that student. As the United States continued to move into a post-racial society, rural colleges and universities found their student populations becoming more racially, ethnically, and socially diverse. The purpose of this study was to discover the levels of multicultural sensitivity on one rural college campus to see how faculty negotiated issues of diversity and how colleges could better assist their faculty by providing professional development training in multiculturalism. This study drew upon theories of multiculturalism, including multicultural sensitivity and multicultural responsiveness, as well as the history of multiculturalism in higher education in the United States. Through this foundation, the study allowed the researcher to further explore the multicultural understanding, sensitivity, and responsiveness of higher education faculty.

The next chapter of this study began with a review of the literature on theoretical approaches to multiculturalism, including multicultural sensitivity and multicultural responsiveness, faculty-student interaction, and the continuum of multicultural sensitivity. Chapter Three presented methods including survey development and research procedures. Chapter Four detailed how the data were presented and analyzed, and

Chapter Five explained the summary, conclusions, discussions, implications and recommendations.



## **CHAPTER TWO: REVIEW OF THE LITERATURE**

### **Introduction**

To understand the complicated relationship between multiculturalism and faculty levels of multicultural sensitivity, it is necessary to understand the history and law of multiculturalism, theoretical approaches to multiculturalism in education, multicultural responsiveness, multicultural sensitivity, continuums of multicultural sensitivity, attitudes toward professional groups, and rural colleges, multicultural affairs and social justice. By understanding these elements, the researcher learned how crucial these issues were to understanding where faculty lies on the extreme ends of the multicultural continuum. Postmodern approaches to these issues had shown how cultural diversity was a social construct and understanding of multiculturalism depends on the understanding of culture, race, ethnicity, gender, and sexual orientation by both the faculty and the institution where they taught. Furthermore, research on multiculturalism indicated further study was needed to examine higher education faculty's understanding of multiculturalism, diversity, social justice, and how these issues related to creating a more inclusive classroom and college or university campus.

Research on continuums of multicultural sensitivity demonstrated the importance of measuring faculty's understanding of multiculturalism as this understanding had an impact on faculty's relationships with students and faculty of color as well as faculty's support of their institution's policies on diversity, tolerance, and social justice. The measurement of faculty's level of multicultural sensitivity had led to a

better understanding of how to provide effective diversity training to faculty to increase stronger faculty-student interaction and reduce discrimination on campus. The literature stated that diversity training for faculty members in “sorting through the multicultural rhetoric and minefield can be quite a challenge” (Soloman, 2006, p. 67). Research indicated that measuring modern perceptions of racism among higher education faculty allowed faculty, administration, and their institution to be aware of the cases of racism and work toward reducing the problem on college or university campuses. The literature demonstrated that a continuum of multicultural sensitivity would help higher education administration determine training and resources for faculty to work with students who were culturally, racially, and ethnically diverse. In addition, the literature showed that colleges and universities that surveyed their faculty on issues of multicultural sensitivity and multicultural responsiveness were often better able to provide diversity training and opportunities for the faculty as well as strengthen faculty-student relationships in the classroom and on campus.

In addition to understanding the relationship between faculty and multiculturalism, it was also important to measure the impact of multicultural sensitivity at rural colleges and universities. According to the literature, rural colleges and universities had begun to actively recruit minority students and faculty. Nevertheless, the literature also stated that these colleges and universities often lacked resources to provide multicultural training to their faculty. Furthermore, the literature demonstrated that rural college faculty was often ill-prepared to deal with the racial, cultural, gender and orientation issues that came from faculty-student relationships with minority students. Finally, the literature stated that rural colleges and universities often did not have

minority faculty with whom white faculty could interact. Training, resources, and positive relationships with minority students and faculty made a tremendous difference in a faculty member's level of multicultural understanding and the sensitivity he or she brought to the classroom and campus.

In this chapter, I examined the history and law behind multiculturalism in education, and define theoretical approaches to multiculturalism. Then, I reviewed the stages of faculty-student relationships, including ethical issues, hidden curriculum, and cross-cultural strategies, the value of diversity in higher education, faculty examination of prejudicial attitudes, cognition and collective guilt, and understanding diverse attitudes. Also, I discussed the use of continuums of multicultural sensitivity in measuring attitudes, including the ranking of attitudes into categories of exclusion, tolerance, acceptance, and inclusion, and examined the importance of measuring faculty attitudes toward diverse groups. Finally, I discussed the role that multicultural and social justice initiatives and minority faculty recruitment take in rural colleges in Appalachia.

## **Multiculturalism**

### ***Introduction***

Multiculturalism was a philosophical position and movement that assumed that the racial, ethnic, gender, cultural and orientation diversity of a pluralistic society should be reflected in all the institutionalized structures of educational institutions include the staff, their norms and values, the curriculum and the student body (Banks & Banks, 2007). Educational equality, as Banks and Banks, 2003, noted, was an ongoing process where humans work toward eliminating prejudice and discrimination through the

educational process. Yet, Steele (2003) argued that despite the gains in equality in education for minority students, who were African-American, Hispanic, Native American, women, and the disabled, there were not equal opportunities for all students. The purpose of multicultural education was to provide students with equal opportunities while recognizing their unique individual cultures.

Despite the current popularity of integrating multiculturalism in education, multicultural education had a long and controversial history in American education. Banks and Banks (2007) explained that multicultural education has its roots in the social mobility of immigrants who moved from Europe to the United States after World War I. Edelstein (2005) noted that the Oxford English Dictionary traces the use of the word ‘multicultural’ back to the work of Everett V. Stonequist (1935), who in his article, “The Problem of Marginal Man,” addressed issues faced by individuals of a bicultural and multicultural descent in the early 20<sup>th</sup> century. Stonequist(1935) argued that persons of mixed race had to assimilate to the powerful, dominant group and that in any academic discussion of multiculturalism, race equals culture. In addition, Edelstein (2005) noted The Oxford English Dictionary expanded the definition of multicultural to “indicate whether these groups and identities have productive or conflictual contacts, whether, and how they interact with, influence, despise, harm, tolerate, respect, recognize and/or desire to learn about one another” (p. 17). Still, Nelson, Treichler, and Grossberg (1992, p. 650) state multiculturalism was “understood as both a way of life—encompassing ideas, attitudes, languages, practices, institutions, and structures of power” (p. 17). In other words, culture was a “way of life” (Nelson, Treichler, and Grossburg, 1992, p. 643). As such, multiculturalism in education was linked to “increas[ing] the achievement of ethnic

and immigrant students and to help students and teachers develop more positive attitudes toward racial, cultural, ethnic, and language diversity” (Banks & Banks, 2003, p. 5).

In the United States, a country where the population was determined by native-born Americans and immigrants, Banks and Banks noted that a major goal of education is to teach the values of the country. Appleby, Hunt, and Jacob (1994) stated national values, such as a desire to conquer or exploit the natural environment, materialism and consumption, and a belief in the nation’s inherent superiority, were often taught in American education. Smith (1997) concluded “for over 80 percent of U.S. history, American laws declared most people in the world legally ineligible to become U.S. citizens solely because of their race, original national, or gender (p. 183). Furthermore, Spring (2010) argued that global cultural encounters between whites and minorities had often resulted in the deculturalization of the minority cultures through education. Winant (2002) further noted that beginning in the post-World War II era, white identity became politicized and led to the “contemporary crisis of whiteness—its dualistic allegiances to privilege and equality, to color consciousness and color blindness, to formally equal justice, and to substantive social justice—can be discerned in the contradictory character of the white identity today” (p. 366). These existing transformations and contradictions, Spring (2010) stated, resulted in exclusion and segregation of the minority group through “isolation, forced change of language, curriculum content that reflects culture of dominant groups, textbooks that reflect culture of dominant group, denial of culture and religious expression by dominant group, and use of teachers from the dominant group (p. 106). Exclusion and segregation of minority groups through the educational process was often expressed through racial laws that affected the type of education minority groups

received. It was not until the mid-1960s that the Supreme Court began to override centuries-old racial laws that segregated minority groups and excluded them from having access to the same educational opportunities as those from the white majority group. From the 1954 *Brown v. Board of Education of Topeka* to the 1996 *Hopwood v. University of Texas School of Law*, the Supreme Court of the United States spent the last half of the 20<sup>th</sup> century using the legal system to rewrite educational laws to make education more inclusive for all people on the basis of race, ethnicity, and gender.

### ***Law and Multicultural Education***

#### ***School desegregation***

School desegregation was one of the most important educational laws in the history of multicultural education. Perhaps the most important law was the reinterpretation of the Fourteenth Amendment to the United States Constitution by the Supreme Court. The amendment was ratified in 1868 after the Civil War. This reinterpretation, called *Brown v. Board of Education of Topeka* of 1954, overturned the *Plessey v. Ferguson* decision of 1896 that instituted separate but equal doctrine, stating that “separate educational facilities are inherently unequal” (The National Center for Public Policy Research, 2005, p. 115). Furthermore, the Supreme Court attacked the psychological basis of the separate but equal doctrine by noting that “whatever may have been the extent of psychological knowledge at the time of *Plessy v. Ferguson*, this finding is amply supported by modern authority” (The National Center for Public Policy Research, 2005, p. 115). Consequently, racial laws, which were later reversed by the Supreme Court, not only looked at the legal aspect of the separate but equal doctrine, but

also looked at the psychological impact of the law on minority groups with particular attention paid to their education.

School desegregation, after *Brown v. Board of Education of Topeka*, only occurred with the passage of the Civil Rights Act of 1964. Spring (2010) noted Title 4 and Title 6 of this act “were intended to send school segregation and provide authority for implementing the *Brown* decision” (p. 117). Lockette (2010) noted that in the mid-1960s, 80 percent of American students were white, and this enabled public learning institutions, including higher education institutions, to continue to actively enforce segregation even after the *Brown v. Board of Education* decision (para. 19). Nevertheless, Spring (2010) noted it was the “evolution of mass media in the 1950s” that enabled the civil rights movement, a decade later, to make school desegregation a national issue. Spring (2010) explained that by making desegregation a national issue the Kennedy administration could push that the Civil Rights Act Title 4 and Title 6 allowed the federal government to maintain control over the educational system by “using disbursement of government money as a means of controlling educational policies” (p. 117).

Along with changes issued by the Supreme Court and enforced by the United States federal government, the United Nations also provided global support to the cause of school integration and broadly recognized “the global use of education to subjugate colonial and subjugated peoples (Spring, 2010, p. 112). In 1960, according to Spring (2010), the United Nations issued the Convention against Discrimination in Education.

Article 1-For the purposes of this Convention, the term “discrimination” includes any distinction, exclusion, limitation on preference, which, being based on race, color, sex, language, religion, political, or other opinion, national, or social origin,

economic condition, or birth, has the purpose or effect of nullifying or impairing equality of treatment in education.

Despite the recognition that minority groups were entitled to equal education, education had often been used by the federal government to deculturalize and destabilize minority groups. Spring (2010) defined deculturalization as the stripping of minority groups' cultures through education.

### ***Deculturalization of minority groups***

Besides black Americans, other minority groups suffered from educational inequality and lack of educational opportunities. Spring (2010) stated that the breakup of Native American tribes by federal law led to an attempt to deculturalize Native Americans through the educational process. Beginning in the 1960s, Native Americans, using the Civil Rights Act of 1964 as a springboard, began to fight for bilingual and bicultural education (Spring, 2010). From 1975-1990, a series of legislative pieces was passed to provide Native Americans with self-determination to “run their own health and educational programs” (p. 120). Unlike Native Americans, Asian-Americans did not suffer from a lack of opportunity, but rather stereotyping as a result of their economic success after World War II. Spring(2010) noted that Asian-Americans were called the model minority as “possessing the ideal public school personality traits of obedience, punctuality, neatness, self-discipline, and high achievement motivation” (p. 122). Despite these personality advantages, Asian-Americans faced educational discrimination, particularly for those for whom English was not their first language. In 1974, the Supreme Court of the United States in *Lau v. Nichols* forced public schools to provide English as a Second Language students with assistance in learning English. According to Spring (2010), the Supreme Court in *Lau v. Nichols* decision states that “there is no



equality of treatment merely by providing students with the same facilities, textbooks, teachers, and curriculum for students who do not understand English are effectively foreclosed from any meaningful education” (p. 126). Still, despite the changes to educational law, critics of these civil rights movements argued that by imposing bilingual and bicultural education, students were, in fact, not gaining the necessary skills to compete with the dominant group in an academic environment. Porter (1996) stated “the critical question is whether educational policies that further the cultural identity of dominant groups at the same time enabled dominated children to acquire the knowledge and skills to attain social and educational equality” (p. 188). According to literature, the deculturalization of minority groups had led to modern aspects of racism, including stereotype threat. Nevertheless, laws in multicultural education had led to affirmative action laws that had given minority students educational opportunities.

### ***Modern Racism and Affirmative Action***

#### ***Modern racism***

Despite the changes brought by international support, changes to educational law, and enforcement of law by the federal government, racism still existed and had evolved in modern society. McConahay (December, 1983) argued that racism in education evolved from “traditional racism that centers on Pre-Civil War racial stereotypes, stifled interracial social contact, and opposition to equal opportunity for members of all races to a modern racism where minority groups are pushing themselves into institutions where they are not wanted” (p. 551). McConahay (December, 1983) further defined modern racism:

(1) Discrimination is a thing of the past because Blacks now have the freedom to compete in the marketplace and to enjoy those things they can afford. (2) Blacks are pushing too hard, too fast, and into places they are not wanted. (3) These tactics and demands are unfair. (4) Therefore, recent gains are undeserved and the prestige granting institutions of society are giving Blacks more attention and the concomitant status than they deserve (p. 554).

Modern racism had a large impact on colleges and universities where minority students often experienced deep racial attitudes toward themselves, particularly at schools where students were in the small majority. Steele (August, 1999) argued that black students at higher education institutions often failed to perform as well as white students because of the stereotype threat. Steele (August, 1999) defined stereotype threat as “the threat of being viewed through a lens of stereotype or the fear of doing something that would inadvertently confirm the stereotype” (p. 3). Furthermore, Steele argued that this depression of academic achievement by black students was linked modern racism and changes in affirmative action. Furthermore, Spring (2010) argued that ethnocentric education studies at higher education institutions could help minority students bridge the gap between Eurocentric education and their own cultural values while instilling in these students a sense of self-worth. Still, Spring argued that the resistance by higher education institutions to include ethnocentric education was caused by a division of people from their racial identities. Nevertheless, Schlesinger (1998) noted that teaching ethnocentrically failed to identify for the student, the micro cultures that made up the macro cultures (p. 128). This dissension, caused by modern racism, had led to changes in the integration of colleges and universities through affirmative action.

### ***Affirmative action***

Beginning in the 1980s, multiculturalism in higher education had begun to take a broader turn with the Supreme Court examining how colleges and universities were

integrating students from minority groups. Affirmative action, which had begun with the passage of the 1964 Civil Rights Act, was initially considered a type of justice for the past acts of discrimination in education and in the workplace (*Stanford Encyclopedia of Philosophy*, 2009). President Lyndon Johnson ensured that the Civil Rights Act would be implemented through Executive Order 11246 which had given a timetable to colleges and universities and other service industries to integrate their institutions (*Stanford Encyclopedia of Philosophy*, 2009). This order included college and university campuses where minority groups, including women and African-Americans, were underrepresented both as students and faculty. According to the *Stanford Encyclopedia of Philosophy* (2009), the initial debate on college campuses was about the representation of minority groups, including women and African-Americans. Graham (1990) noted that the number of minority faculty on college campuses was small because students from minority groups were unable to receive masters' and doctoral degrees due to a lack of financial and academic support with the passage of Title IX Act of 1972 (p. 328). Sadker (2009) stated that Title IX allowed women to enter majors and fields that were previously closed to them, such as law, science, and mathematics, despite confronting a "resilient sexist culture on campus" (p. 215). Furthermore, Graham (1990) stated, during this time, women were better able to get degrees in these areas than African-Americans or Hispanics, and that colleges and universities had to make a strong effort to recruit and retain African-Americans and Hispanic students for academic work in advanced degrees. *The Stanford Encyclopedia of Philosophy* (2009) stated that the second debate on college campuses was about college admissions of minority students through affirmative action. Graham (1990) stated that the debate began with the Supreme Court decision on Bakke v.

Regents of the University of California (1978) where the court ruled that the University of California's admission rules, which reserved slots specifically for minority candidates who did not meet admission requirements, was unconstitutional because it showed preference to admitting minority candidates. The Supreme Court's decision was based on the Fourteenth Amendment, which stated that everyone receives equal protection under the law (Cornell University Law School, 2010). The Constitution can tolerate no "two-class" theory of equal protection, and the Bakke decision demonstrated that the Court believed that there were no distinctions to be made between classes. The Cornell University Law School (2010) stated the Court resisted making political decisions in its rulings.

There is no principled basis for deciding between classes that deserve special judicial attention and those that don't. To think otherwise would involve the Court in making all kinds of political decisions it is not competent to make. In expounding the Constitution, the Court's role is to discern "principles sufficiently absolute to give them roots throughout the community and continuity over significant periods of time, and to lift them above the pragmatic political judgments of a particular time and place."

The Supreme Court further ruled against preferential admission standards for minorities in the Hopwood v. the University of Texas, where the court ruled that the "constitutionality of race in college admissions was a national issue," yet noted that race-based admissions only benefitted the colleges or universities by giving them wider educational opportunities "that only stem from a diverse student body" (Center for Individual Rights, 2007). With the Supreme Court's deciding on race/ethnic makeup of the student body on college campuses, race relations on these campuses were often complex despite the objective, dispassionate atmosphere of academia.

### ***Race on college campuses***

Despite the integration of the faculty and student body with a diverse population, race relations on college campuses remained a difficult area for faculty and students to traverse. Harrison (1995) argued that “race assumes new forms and is reconstructed and manipulated within a range of contemporary contexts” (p. 49). Harrison further argued that within contemporary contexts is an interest in “preserving cultural viability” (p. 49) through “immigration regulation and speech communities being repressed” (p. 50). Still, Gilmore, Smith, and Kairaiuak (2004) argued that the very nature of the college and university structure was to “celebrate their abilities to make academic distinctions, to look at [race] issues objectively and dispassionately” (p. 277). Despite this objectiveness, Altbach and Lomotely (1991) argued that the structure of power at college and universities led to modern racism where minority faculty and minority students were regarded as inferior unless they were willing to assimilate into the larger culture of the college or university. Still, the national pressure on higher education institutions to provide educational and employment opportunities for minority students and minority faculty had led to a rapid diversification of college campuses. Interestingly, Altbach and Lomotely (1991) noted that the diversification of college campuses had led to a greater integration of the student population while the faculty population remained greatly unchanged, particularly at colleges or universities.

Altbach and Lomotely (1991) argued that for colleges and universities to meet the needs of a diverse student body, that institution must “(1) open itself up to the other ways of seeing and doing derived from a plurality of cultural experience; (2) acknowledge the diminishing dominion of Western cultural ideology as the universal

determinate; and (3) challenge the gender chauvinism in the production of knowledge.”

Eubanks, Parish, and Smith (1997) argued that higher education faculty must “deconstruct their acceptance of existing school system which enforces racial and gender stereotypes” (p. 166). Eubanks, Parish, and Smith (1997) further argued that college and university faculty must focus on creating learning conditions and relationships that “leads them to question everything from the perspective of effects and consequences” (p. 166). Finally, McIntosh (1988) argued that colleges and universities must strive to “redesign social systems and . . . acknowledge that silence and denial [of racial incidents] are a key tool to creating issues in colleges and universities” (p. 14). Stables (2005) noted multiculturalism and multicultural education allowed faculty in colleges and universities a way to deconstruct their school environment and learn how to be more multiculturally responsive to their students. Gollnick and Chinn (1998) argued that multiculturalism allowed higher education faculty to look past their individual characteristics which allowed them to accept institutional racism. “We are not just men and women; instead, we are men and women within the context of our ethnic, religious, and class background. We cannot be identified by our membership in only one of these groups” (Gollnick & Chinn, 1998, p. 240). Furthermore, Gay (1995) argued that multicultural education “places an emphasis on personal development and empowerment, social reform, and critical analysis and is fundamentally a reconstructive and transformative endeavor” (p. 25).

Despite the inclusion of multiculturalism in higher education during the past 56 years since the *Brown v. Board of Education of Topeka* had begun the integration of schools, thus leading to changes in curriculum and faculty-student relationships,

multiculturalism continues to evolve in a rapidly changing society. Still, despite its overall impact on education, theories on multicultural education, including multicultural responsiveness and multicultural sensitivity, had been redefined to fit a global and multicultural world.

## **Theoretical Approaches**

### ***Introduction***

Theories on multiculturalism had been transformed and revised by the changes occurring in U.S. social and economic structures. The impact to the changes of these structures had been felt worldwide and had affected how both Americans and their foreign national counterparts viewed the influence of educators on those receiving an education. As a result, crisis involving race, ethnicity, gender, sexual orientation, religion, and socioeconomic status had been felt at all levels of education, including higher education institutions. McCarthy (1990) postulated that multiculturalism presented a solution to these crises and that educators were seeking a model of cultural understanding as minority students were integrated into public schools and had begun seeking a higher education. As such, educators had to find ways to overcome attitudinal barriers toward minority students. Multicultural theorists “sought to find ways to help faculty provide minority students in developing their ethnic identities, knowledge about different cultural groups, and competence in more than one cultural system” (McCarthy, 1990, p. 48).

Nevertheless, colleges and universities have faced difficulty in implementing student services that specifically focused on minority students and minority studies programs. Altbach and Lomotely (1991) states that many faculty were unsupportive of

minority-based programs and student services as these programs and services were “not central to the mission of the university” (p. 25). In reviewing theoretical approaches to multiculturalism, the literature demonstrated that multiculturalism in education were defined into two approaches: traditional approaches (1960-1985) and modern approaches (1985-present).

### ***Traditional Approaches (1960-1985)***

#### ***Introduction***

Traditional approaches to multiculturalism in education had begun with the Civil Rights movement of the 1960s. Myrdal (1944) noted that this discrimination against minority groups often coexisted with the majority values of the United States which included expansionism, individualism, and manifest destiny. Nevertheless, Myrdal (1944) stated that discrimination was “a major ethical inconsistency with American values, such as equality and human dignity” (p. 10), which successfully enabled many minority groups to fight for equal rights. Banks and Banks (2007) stated that civil rights groups pushed for an elimination of discrimination in education and an inclusion of “curricula that reflected their own experiences, histories, cultures, and perspectives, which was white, male, and middle class, and did not acknowledge cultural, ethnic, linguistic, and socioeconomic diversity” (p. 6). In attempting to integrate multiculturalism into higher education, Banks and Banks (2007) stated that multicultural education “emerged from the diverse courses, programs, and practices that educational institutions devised to respond to the demands, needs, and aspirations of various groups” (p. 7). Furthermore, Edelstein (2005) stated that multiculturalism in the 1960s and 1970s was considered an antidote to cultural homogeneity. Nevertheless, Banks and Banks (2007) noted that many educational



institutions were not able to provide more than an ethnic studies program as an effort toward multiculturalism, and that students in these programs were often students of that specific ethnicity. Because of the lack of strong structure, ethnic studies and other multicultural programs were often not “educationally sound or able to institutionalize them within the educational system” (Banks & Banks, 2007, p. 6). Furthermore, multiculturalism in education often consisted of what hooks (2004) refers to as “cultural tourism,” a celebration of food, dance, music, and dress of various cultures without an engagement or analysis of power and privilege (p. 18). For multiculturalism to be truly engaging, Edelstein (2005) stated that multiculturalism “connotes a commitment to political and social change” (p. 15). In the 1960s and 1970s, Schmitz, Butler, Guy-Sheftal, and Rosenfelt (2004) explained that many of the civil rights movements, including African-American, women, gays, and lesbians, and the disabled, were concerned with fighting for equal rights at all levels, including housing, work, and education. Nevertheless, Schmitz et. al. (2004) noted that this fight for equal rights was only marginally extended to education as many groups fought for “the elimination of laws that made them second-class citizens and the inclusion of laws that ensured their equal rights” (p. 10). Still, while fighting for equal rights in all areas, Maher (1987) argued that advocates for multiculturalism had to fight against personal feelings, biases, and prejudices of all individuals. In the area of education, Banks and Banks (2007) argued that educational approaches must be “conceptualized, organized, and taught” (p. 13) to both faculty and students. By doing so, the traditional approach to multiculturalism hoped to eliminate deficit thinking and engage the oppressed.

### ***Deficit thinking.***

Deficit thinking was first defined by Banks and Banks (2007) as the recognition that faculty may engage in this thinking by failing to recognize that differences in student thinking by minority students and only recognizing those differences as deficits, dysfunctions, and disadvantages (p. 404). Banks and Banks (2007) explained faculty, who engage in deficit thinking, often failed to recognize that minority students had strengths and weaknesses in the same areas as white students. Gould (1981) noted that deficit thinking had a long history in education beginning with slavery of African-Americans and extending to the civil rights movement. Gould (1995) went on to argue that deficit thinking about minority student intelligence led to “dishonest and prejudicial research among scientists, deliberate miscalculations, convenient omissions, and data misinterpretation” (p. 404).

Racial differences in intelligence, it was contended, are most validly explained by racial differences in innate, genetically determined abilities. What emerged from these findings regarding schooling were curricular modifications ensuring the intellectually inferior and the social order would best be served by providing these students concrete, low-level, segregated instruction commensurate with their alleged diminished intellectual abilities (Menchaca, 1997, p. 35).

The traditional approaches to multiculturalism often worked toward eliminating deficit thinking through screening of minority students issued by the United States Department of Education. Nevertheless, colleges and universities acknowledged that for changes to occur to faculty’s deficit thinking, these institutions must acknowledge the importance of engaging those who were oppressed by the majority culture, namely minority groups. By engaging minority groups, colleges and universities could eliminate deficit thinking; prejudicial research and more easily traverse the complex race relationships on their campuses.

### ***Engaging the oppressed.***

Engaging the oppressed was a traditional approach to multiculturalism that allowed those living in poverty to engage themselves in the educational system while providing strategies to help educators overcome deficit thinking. Friere (2009) postulated that the oppressed (e.g., individuals living in poverty) did not possess the skills to move up out of poverty because of their fear of the oppressors. Friere (2009) developed the pedagogy of the oppressed as a way for those living in poverty to gain an education.

The pedagogy of the oppressed, as a humanist and libertarian pedagogy, has two distinct stages. In the first, the oppressed unveil the world of oppression and through the praxis commit themselves to its transformation. In the second stage, in which the reality of oppression has already been transformed, this pedagogy ceases to belong to the oppressed and becomes a pedagogy of all people in the process of permanent liberation (Friere, 2009, p. 54).

Macedo (2009) argued that the impact of Friere's work on developing pedagogy of the oppressed allowed multicultural theorists and educators to find a language to help students living in poverty to gain access to education and provide these students with a way to express their educational needs. Finally, Macedo stated that Friere's theory on teaching the oppressed was often considered a polarizing theory as it provided a "language of expression" (p. 23) to students who come from poverty and underprivileged situations and left the oppressors to learn a new language to speak to those in poverty. Engaging the oppressed, argued Friere (2009), allowed faculty to engage themselves in self-examination of their prejudices and address their deficit thinking. Modern criticism of the traditional approaches by Banks and Banks and Friere had led to the current theoretical approaches to multiculturalism, including multicultural responsiveness and multicultural sensitivity.

## *Current Approaches (1985-Present)*

### *Introduction*

Theories on multicultural education, including multicultural responsiveness and multicultural sensitivity, were being redefined in the 21<sup>st</sup> century in the context of the evolving educational needs of faculty and students in postsecondary education. Friedman (2006) argued that 21<sup>st</sup> century students and faculty must think globally to succeed in a “flat world” (p. 3). Friedman (2007) noted “in the future, globalization is going to be increasingly driven by individuals who understand the flat world, adapt themselves quickly to its processes and technologies, and start to march forward” (p. 215). To adapt to this global environment, multicultural theorists and cultural critics argued people must be self-aware of their own uniqueness.

Edelstein (2005) notes that we can teach multiculturally in ways that confront racism, colonialism, hegemony, homophobia, sexism, but those also emphasize the relations between domination and resistance, between coercion and creativity. Strong multiculturalism attentive to both the hegemonic and the counter hegemonic can be enriched by the insights of postcolonial, feminist, and critical race writers, theorists, and activists. Multicultural education can also be imbued with awareness of how our own and our students’ positionalities and standpoints shape our views and experiences in the world, and our relations with others and “Others.”

This redefinition occurred, in part, because of strong criticism of multiculturalism by both antiracist critics and conservative critics. Contemporary cultural theorists, such as Cary Nelson, Paula Treichler, and Lawrence Grossman, stated that the “culture” in multiculturalism was defined as “both understood as a way of life—encompassing ideas, attitudes, languages, practices, institutions, and structures of power—and a whole range of cultural practices: artistic forms, texts, canons, architecture, mass-produced commodities, and so forth” (Edelstein, 2005, p. 17). Edelstein (2005)

argued that in higher education in the 21<sup>st</sup> century, multiculturalism had become the academic equivalent of cultural tourism or cultural voyeurism where examination of other cultures is “safely commodified” (p. 18). This criticism had become typical of criticism of multiculturalism, particularly from conservative critics—Allan Bloom, William Bennett, and Dinesh D’Souza—who argued “the loss of a common culture (monoculture) had led to a loss of emphasis on Western culture in higher education” (Edelstein, 2005, p. 21). Furthermore, antiracist critics—Christopher Newfield and Avery Gordon—had argued that while multiculturalism led to “a new understanding of race and U.S. history and displaced biological notions of race” (Edelstein, 2005, p. 21). Nevertheless, antiracists also argued that although “the concept of culture in multiculturalism insists on sociocultural reality of race and racism, it does not always do so” (Edelstein, 2005, p. 22). Furthermore, Michaels (2006) believed that multiculturalists spend so much time focusing on cultural identity; they failed to notice that economic inequality played a larger role in discrimination toward minority groups (p. 50). Finally, critics from the Ayn Rand Institute argued that diversity and multiculturalism advocate racism. Berliner and Hull (2009) stated that “advocates of diversity are true racists in the basic meaning of the term: they see the world through colored lenses, colored by race and gender” (Ayewoh, 2008-2009) (Berliner, 2009). As a result, critics who supported multiculturalism looked for new ways to define how people, particularly educators, understand and apply multiculturalism. The current model of defining, understanding, and applying multiculturalism comes from Banks and Banks (2007) who argued that one of the biggest challenges facing educators was addressing their culturally deficit, culturally mismatched, and culturally different models of understanding cultural diversity

(Manning & Baruth, 2004). Banks and Banks (2007) argued that these models served to allow educators to stereotype students as “disadvantaged” and that students from different cultures fail academically because their cultural values do not match the values of the dominant culture (Manning & Baruth, 2004). Overall, Banks and Banks’ (2007) models argued that educators suffer from “deficit thinking” that needs to be corrected through a greater understanding of cultural diversity; such understanding would come from multicultural training. However, Banks and Banks’ (2007) models failed to address an important point: educators had different levels of multicultural sensitivity and exploring these multicultural issues led to a greater understanding of an educator’s multicultural competency both in and out of the classroom. In order to understand a faculty member’s level of multicultural understanding, that faculty had to engage in an examination of self.

### ***Examination of self.***

Ford and Dillard (1996) stated that in the 21<sup>st</sup> century classroom, faculty must work toward becoming multicultural by examining their beliefs toward diversity, and how those beliefs are constructed through social interactions with diverse groups. Ford and Dillard noted “teachers and students alike bring personal histories that include their perceptions of self, and in turn, their social interactions in any learning or schooling context” (p. 22). An examination of self was often considered an examination of one’s culture and cultural norms and values. Nieto (1999) noted such self-examination was considered “problematic since culture means different things to each individual” (p. 128). Nevertheless, an examination of one’s self was critical to truly decentering individual ideas about diversity and embracing multiculturalism.

We are not simply bearers of cultures, languages, and histories, with a duty to reproduce them. We are the products of linguistic-cultural circumstances, actors with a capacity to resynthesize what we have been socialized into and to solve new and emerging problems of existence. We are not duty-bound to conserve ancestral characteristics which are not structurally useful. We are both socially determined and creators of human futures (Nieto, 1999, p. 128).

Nevertheless, Ryan (1998) noted that cultural relativism, which asserted that all cultures were equal, was not practiced by everyone. In fact, Ryan argued that most individuals in Western culture were not able to recognize the value of any culture outside of their own. Furthermore, Nieto (1999) asserted “many whites in the United States participate in the culture of power based on their race and access to this power was not available to those who are not white nor is this power shared equally among whites” (p. 130). Furthermore, Narvaez, Endicott, Bock, and Wong (2000) noted that the “cultural composition of the United States had changed as a result of immigrants who have arrived in search of economic opportunities” (para. 1). Narvaez et. al. (2000) also noted that changes to the cultural composition impacted how individual attitudes related to human activity, self-concept, attitudes toward their body and their morality. Much of this attitude, according to Root (2004), came from a specific ecological framework: 1.) regional and generational history of race and ethnic relations; 2.) sexual orientation, 3.) gender; 4.) class; 5.) family functioning; 6.) ethnic identity; 7.) community attitudes and racial socialization; 8.) family socialization; and 9.) traits and aptitudes. This framework provides the process by which individuals assume sensitivity toward others, and the process of becoming sensitive had evolved as society’s views concerning discrimination changed. Elliot, Adams, and Sockalingham (1999) explained that in the 1960s and the 1970s, it was assumed that sameness equaled fairness, while in the 1980s and in the 1990s, it was a time to celebrate diversity. Nevertheless, Elliot et. al. (1999) noted that

individual attitudes toward diversity rarely progressed beyond the rudimentary views of diversity until the individual began working toward becoming culturally sensitive and culturally responsive.

The first theorist to develop a framework for individuals to become more culturally sensitive and responsive was Milton Bennett (1993) in his Developmental Model of Intercultural Sensitivity. Bennett's (1993) model allowed an individual to move from cultural sensitivity and cultural responsiveness to cultural competence by acknowledging that individuals must move through stages of sensitivity: 1.) denial—people in this stage were unaware of cultural differences; 2.) defense—perceive cultural differences but look at them negatively; 3.) minimization—view their own values as universal; 4.) acceptance—shift perspective while still maintaining their commitment to values; 5.) adaptation—takes the perspective of another culture and operates successfully within that culture; and 6.) integration—have an in-depth knowledge of two cultures and the ability to shift easily into the other cultural frame of reference (pp. 1-13) . Nevertheless, Bennett (1993) believed that not every person was capable of integrating with another culture, particularly individuals from ethnic minorities who had adopted the values of the majority.

In order for a person to be bicultural and operate as a liaison between cultures, it is not sufficient for him or her to be from an ethnic minority. In fact, if a person who looks like a member of an ethnic minority group has adopted Anglo-American values and identified with the mainstream culture, he or she may be a poor choice to represent their culture of origin in collaborative efforts (Bennett, 1993).

Still, Arizaga, Bauman, Waldo, and Castellanos (2005) argued that teachers developed a bicultural framework when working with their students. While teacher



education programs and graduate training did emphasize diversity training. Arizagaet. al. (2005) argued that efforts were mainly consigned to “focusing on their knowledge of cultural differences and similarities” (p. 199). Part of the examination of self for teachers was acknowledging how much they understood about diverse identities of their students and where the roots of the teachers’ prejudice originated. Chavez and Guido-DiBrito (1999) explained that “white Americans often manifest ethnic and racial identity in mostly unconscious ways through their behaviors, values, beliefs, and assumptions” (p. 39). As such, most higher education faculty began teaching with certain values in place, even after completing their education. The literature on multicultural progressive thinking among faculty noted that in order for faculty to begin to change their thinking, they will have to examine their beliefs regarding multiculturalism. Narvaez, Endicott, Bock, and Wong (2000) believed that the development of consciousness with regard to one’s behavioral, affective, and cognitive responses to differences was a measure of intercultural sensitivity development. Bennett (1993) stated that as individuals made progress from denial to integration they moved “beyond their current frame of reference toward an understanding of universal truths and underlying meanings” (p. 1). Furthermore, Kerka (1992) noted that faculty who made progress in their multicultural understanding implement multiculturalism into their curriculum thus allowing “students must see themselves reflected in the curriculum and must see the potential for themselves in various careers” (para. 12). The literature stated faculty who demonstrated empathy toward diverse cultures often had a greater understanding of their prejudices.

### ***Multicultural sensitivity.***

The exploration of multicultural sensitivity began in the counseling field where Sue, Arrendondo, and McDavis (1992) defined multicultural sensitivity as a “crucial area for the provision of multiculturally competent counseling services” (p. 478). Gorski (2005) noted that the goal of multicultural sensitivity was a three-part path that began with the transformation of self, then a transformation of schools and schooling, and finally, a transformation of society (p. 66). In a postmodern, post 9/11 world, multicultural sensitivity came to play a vital role in the transformation of the students and professors as the post 9/11 society changed. Brueggermann (1994) argued that cultural responsiveness was

The practice of modernity . . . has given us a world imagined through the privilege of white, male, Western colonial hegemony with all its pluses and minuses. It is a world that we have come to trust and take for granted. It is a world that has wrought great good, but also has accomplished enormous mischief against some for the sake of others. The simple truth is that the constructed world can no longer be sustained, is no longer persuasive or viable, and we are able to discern no larger image to put in its place (p. 353).

Furthermore, Achenbach (2005) argued that cultural responsiveness “is necessary for many reasons, including the growing potential for professionals to serve populations that are different from their own, and the rising populations of immigrants, refugees, and native-born ethnic minorities” (p. 545). As a result, multiculturalism has had to shift its emphasis from addressing cultural deficits in educators’ thinking to addressing levels of multicultural sensitivity in educators’ thinking which affected how they addressed cultural diversity issues in their classrooms and interacted with students and minority faculty. Stables (2005) explained that multicultural education was unable to “infer differences of lived experience;” therefore, the “other” would always be outside of “our

conceptions of us” (p. 189). Stables went on to argue that poststructuralist theory “requires the acknowledgement of both the importance of the Other, and the impossibility of any completely shared value systems” (p. 192). New multicultural scholars, Stables explained, needed to adopt a much more poststructuralist approach that allowed them to interact in culturally diverse situations with responsivity. Finally, Arizaga, Bauman, Waldo, and Castellanos (2005) stated that educators should adopt a more multiculturally sensitive approach as it allowed educators “to overcome prejudice at the cognitive level, experience diversity at the affective level, and increase their ability to demonstrate multicultural competence at the behavioral level” (p. 199).

### ***Cognition and collective guilt.***

Individuals’ understanding of their attitudes toward minority groups had always been tied to abnormal behavior and cognitive dissonance. Theorists on attitude and behavior agreed with Will Kymlicka that an individual’s understanding of diversity was often based on a conflict between that individual’s values and the collective value of the group to which that individual was a member (Fiske, 2004, p. 121). Furthermore, the literature showed that psychological research at American colleges and universities in the post World War II era lent itself to Kymlicka’s theory that prejudice was the result of authoritarian personalities (Fiske, 2004, p. 122), and that children raised in the post-World War II era were raised “to be obedient, conforming, submissive, and respectful” (p. 119), thus giving them an edge in raising their socioeconomic status. Fiske (2004) noted that by the 1970s, authoritarianism had fallen out of favor with psychologists, institutions, and parents, and prejudice was then determined to be the result of “a few sick people with abnormal predispositions” (p. 119). By the late 1970s, social psychologists,

using the work of Gordon Allport and his Scale of Prejudice and Discrimination (1954), determined that normal cognition resulted in prejudice and discrimination (Fiske, 2004). Watson (1973) noted Allport's Scale was a "measure of the manifestation of prejudice in a society" (p. 46). Watson (1973) explained there were five parts to Allport's Scale: Scale 1—antilocution, means a majority group freely makes jokes about a minority group. It may not be harmful but sets the stage for more severe outlets for prejudice. Scale 2—avoidance, means people are actively avoided by members of a majority group. Scale 3—discrimination, means a minority group is discriminated against by denying them opportunities and services, thus putting prejudice into action. Scale 4—physical attack, means a majority group vandalizes, burns, or destroys minority group property and carries out violent attacks on individuals and groups. Scale 5—extermination, means the majority group seeks extermination or removal of the minority group (pp. 46-47).

Scales of measuring attitudes, like Allport's, measured modern attitudes toward racism. Fiske (2004) explained "people automatically categorize and stereotype" (p. 119) and despite our best intentions, all people are (modern, subtle, implicit, aversive, automatic, and unexamined) racists, sexists, and ageists" (p. 120). Furthermore, Fiske (2007) noted it was human nature for an individual to stay within his or her group since "in order to survive and thrive, people need to belong with accepting others" (p. 157).

This need for acceptance, according to the literature, had often led to a shift in attitudes, particularly during historical times of heightened violence toward minority groups. The literature demonstrated that during times of societal upheaval caused by war, economic problems, and societal changes, both groups and individual attitudes shifted toward minority groups when those groups were found to have suffered significantly.

Pederson, Beven, Walker, and Griffiths (2004) argued that “the perception of hostility from the outside community is significantly related to mental health problems, suicidal behavior, non-prescribed drug use, police problems, and prison experience (p. 233). Pederson et. al. (2004) stated that prejudicial attitudes often came from a combination of socio-demographic factors (age, education, political position, and sex) and social psychological variables (empathy and collective guilt). Pederson et. al. (2004) noted that empathy “has a strong relationship with guilt” (p. 235), and often left individuals feeling paralyzed into inaction during times of societal upheaval, which leads to collective guilt.

Collective guilt, according to Meierhenrich (2006), was “to develop a conception of guilt that could attach to the nation without implying the nation’s guilt is passed to particular individuals in the next generation” (p. 330). Meierhenrich (2006) noted that collective guilt did not lead to any legal consequences but often led to “the restoration of relations between survivors and bystanders” (p. 331). Tollefsen (2006) argued that collective guilt played a strong role in the self-reflection of individuals on discrimination against minority groups. Collective guilt, according to Tollefsen (2006), opened up individuals in the group to make strides toward righting wrongs, often past wrongs, toward a minority group.

Furthermore, Tollefsen (2006) believed that collective guilt could act as “an attitude of self-assessment of the collective group of which they are a part as well as a self-reflection on one’s own individual guilt (p. 234). Shriver (2007) stated that in the United States “often our cultural predisposition to ‘get over with it’ by rebuilding and memorializing is very strong, especially for acknowledging the depths of human grief” (p. 211). In colleges and universities, which may have a turbulent past with regard to race

relations, Shriver (2007) explained that to repair the past, “academics will need to juggle a combination of ideas and forces” (p. 209). In this case, the literature demonstrated that surveys on racial attitudes and self-assessment reports could help higher education institutions to overcome any racial issues from their past while finding ways to deal with racial issues that came up in the future. Still, the literature also noted that measuring attitudes had some difficulties that the researcher must overcome to properly assess the attitudes at a particular institution.

As such, Sleeter (1991) defined four different approaches to multicultural education: human relations approach, teaching the culturally different approach, cultural democracy, and group studies, and education that was multicultural and social reconstruction (pp. 35-36). Furthermore, Myrdal (1944) identified the “American dilemma” in which American creed values, such as “equality and human dignity exist in U.S. society as ideals, but they exist alongside the institutionalized discriminatory treatment of African-Americans and other ethnic and cultural groups in U.S. society” (pp.10-11). Therefore, Banks and Banks (2007) stated that “a major goal of multicultural education is to change teaching and learning approaches so that students of both genders and from diverse cultural, ethnic, and language groups will have equal opportunities to learn in educational institutions” (p. 13). Finally, Manning and Baruth (2004) stated that “educators need to be enlightened on the social, political, and economic realities they will encounter in a culturally diverse and complex society” (p. 7).

### ***Multicultural responsivity***

Part of that enlightenment was found in acknowledging that racial and ethnic categories were changing, and these new categories had a significant impact on higher

education. With the election of the nation's first African-American president, Barack Obama, cultural critics were arguing that the United States had emerged into a post-racial society where race was not defining category when considering an individual's accomplishments. Nevertheless, McCarthy (1990) noted that education had been the principal site for "the reproduction and elaboration of racial meaning and racial identities" (p. 77). Furthermore, these critics noted race has expanded into new groups that were "reconstructed and manipulated within a range of contemporary contexts" (Harrison, 1995, p. 49). Harrison stated that despite social and economic inequalities there was an expansion of the racial categories by the federal government due to increased immigration and interracial marriage. Hirschman, Alba, and Farley (2000) stated that by 2000, the federal government expanded racial categories due to an overwhelming demand by individuals filling out census data who often marked several categories rather than only one. Harrison (1995) further noted that changes in multiracial categories lead to changes in teaching and campus services to acknowledge diverse groups since a broad array of people were seeking access to higher education, including "women, students of color, nontraditional students, gay, lesbian, bisexual, and transgendered students, and students with disabilities" (p. 162). Finally, Morey (2000) argued for colleges and universities to be culturally and internationally responsive they must work for systematic change. Morey (2000) stated that this change included "leadership at all levels, policies that value international and multicultural education, and the provision of resources and incentives that promote systematic change also foster this environment" (p. 27). Welburn (1999) further argued "colleges and universities that elect to pursue cultural diversity requirements in their core curricula must do so with careful

planning and by attracting a wide range of input from faculty” (p. 164). Morey (2000) believed that for teachers to be culturally responsive, they must increase their expertise in multicultural and international education through research and scholarship. Finally, Morey (2000) clarified that faculty at colleges and universities must “infuse the curriculum with content and instructional strategies appropriate to the improvement of teaching and learning in multicultural and international contexts” (p. 28). Infusing college curricula with multiculturalism is no easy task, according to Welburn (1999), “because of contradictory and conflicting values” (p. 160). Welburn (1999) noted “there is by no means consensus nationally or on any campus about the kind of degree of curriculum change that is required to attend to issues of diversity” (p. 163). Welburn (1999) stated that faculty at colleges and universities worry that “multiculturalism will weaken its commitment to harboring a free and open space for scholarship and for contesting ideas” (p. 161). Yet Schwartz (1992) noted that college students had a higher success rate if they were exposed to a college curriculum that valued diversity. Schwartz stated that a multicultural curriculum “makes a statement to students about the importance of their present and future roles as participants and contributors to society” (p. 14).

### ***Faculty and value of diversity***

The value of diversity on campus depended greatly on the identity formation of students and faculty as well as the value of diversity by colleges and universities. With the integration of college campuses beginning in the 1950s, colleges and universities had often struggled with the value of diversity as an inclusive force on their campuses. As the laws regarding college admissions had changed, Hopwood versus Texas and Bakke versus the University of California among them, colleges and universities had tried to



work flexibly to meet the needs of students in a global society despite the homogeneous nature of higher education in the 20<sup>th</sup> century. This conflict in educational ideology had led to changes in how diversity was valued on college and university campuses.

Maruyama and Moreno (2003) suggested that “democracy in the United States has been characterized by homogeneity and common identity, in which people of common backgrounds and beliefs come together, rather than by diversity, in which heterogeneity of backgrounds, perspectives, and identities predominates” (p. 10). Banks and Banks (2007) stated that “knowledge of the characteristics of groups to which students belong, of the importance of each of these groups to them, and of the extent to which individuals have been socialized within each group will give teachers important clues to students’ behavior” (p. 15). Yet, within this teaching paradigm, faculty was often conflicted with maintaining social order while providing a modern, global approach to teaching content.

Yet new research from the University of Maryland on faculty attitudes toward diverse groups states that faculty at large urban institutions find that classrooms with diverse students have “a positive impact on students’ cognitive and personal development because it challenges stereotypes, broadens perspective, and sharpens critical thinking skills” (Gold, 2001, para. 4). Furthermore, the research also discovered that faculty members who were women, who were from minority groups, and who were more politically liberal “have more positive views of the benefits of diversity than survey respondents as a whole” (Gold, 2001, para. 6). Aberson (2007) explained that diverse educational experiences “relate to a number of beneficial outcomes, such as more positive student assessments of the benefits of student learning, better monetary outcomes of education, and increased degree pursuit (p. 286). Yet, the study also found that faculty

did not make changes to diversify their curricula unless they are valued and endorsed by their higher education institution (Gold, 2001, para. 6). Banks and Banks (2007) argued that colleges and universities must transform and reconstruct their hidden curricula by promoting a “school culture that promotes positive attitudes toward diverse cultural groups and helps students from these groups experience academic success” (p. 23). Furthermore, the study also found that many faculty believed that by endorsing diversity, “white students benefit . . . but it also leads to the admission of too many underprepared students” (Gold, 2001, para. 12). Diversity initiatives and professional development training helped faculty learn to value diversity on campus. Aberson (2007) found faculty who attended diversity initiatives often had greater sensitivity to diverse student groups and were more willing to change their curriculum, interact in greater numbers with faculty of color, faculty who were women, and minority student groups. Banks and Banks (2007) noted that institutions are systems in which teaching, institutional values, curricula, and programs were closely interrelated and that diversity initiatives were used to reform “power relationships, the verbal interaction between teachers and students, the culture of the school, the curriculum, extracurricular activities, attitudes toward minority languages, the testing program, and grouping practices” (p. 23) to create a more multicultural environment at the institution.

### ***Antiracist Pedagogy***

Antiracist pedagogy was a component of multiculturalism in higher education. Much of the antiracist pedagogy was developed as multiculturalism became a changing dynamic in United States education. Hall (1993) stated that intrinsic to antiracist

pedagogy were belief that all students, regardless of race, ethnicity, and socioeconomic status, could be educated.

Nevertheless, Hall (1993) noted the beliefs of Social Darwinists, who were influential in education in the 19<sup>th</sup> century, also impacted education in the 20<sup>th</sup> century by putting students into groups according to their race and ethnicity. Social Darwinists believed, according to Hall (1993), that some racial and ethnic groups were biologically inferior to others. Hall (1993) believed that “in the eyes of many teachers and educators then, ethnics and ethnic minorities do not meet on the same footing within the classroom” (p. 59). As such, Hall (1993) noted that “multiculturalism is a challenge to the new Darwinism” (p. 59). Furthermore, Hall (1993) stated that “multiculturalism is a new challenge to the new Darwinism” (p. 59) because multiculturalism allows minority students confidence in their academic abilities. Nevertheless, multiculturalism had not completely erased the impact of Social Darwinism in higher education classrooms. Kandaswamy (2008) stated that most colleges and universities still dealt with issues of racism.

The fact that universities are frequently hostile to the presence of students of color on their campuses can simultaneously espouse the virtues of teaching racial tolerance or including diverse experiences in their curriculum reflects the convergence of colorblindness and multiculturalism as the dominant discourses of racism within university settings (Kandaswamy, 2008, p. 7).

Kandaswamy (2008) noted that antiracist pedagogy forces educators to cross the boundaries of culture from monoculture to multiculturalism by considering “what diversity education is intended to benefit” (p. 7). Kandaswamy (2008) further argued that it was often difficult for white college faculty and students to “decenter whiteness in the classroom . . . because they already knew everything there was to know about racism

and that it ought to be easy to engage the experiences of people of color either because they were inherently simple or because they couldn't possibly be that different from their own" (p. 10). Fier and Ramsey (2005) agreed also stating that faculty must be vigilant against any oppressive attitudes expressed by students from the majority group.

Educators are then also charged with ensuring that potentially oppressive attitudes expressed by some students are challenged in a manner that is both supportive of the individual who is being challenged and conducive to maintaining a classroom atmosphere that is accepting and celebratory of diverse cultural beliefs and perspectives (Fier& Ramsey, 2005, p. 106).

Finally, Kandaswamy (2008) argued that faculty must not only be vigilant against racism and sexism in their classrooms, they must also be vigilant against racism and sexism within the liberal concepts they share within the classroom. Dekle (2004) stated that the hidden curriculum, which often worked against anti-racist pedagogy, "is an artifact of the university" (p. 45). Furthermore, Dekle (2004) also asserted that the university and faculty must work together to create structures that identify when the hidden curriculum is at work. Anderson (2001) noted that exposing the hidden curriculum "allows for remediation, change, defense, and improvement of—or at least informed dialogue about—formal educational processes and structures" (p. 29). This type of multicultural transformation in the curricula was explosive for both the student and faculty since multiculturalism led to conflicts with "previously existing beliefs, values, and subsequent behaviors" (Anderson, 2001, p. 101).

## **Faculty-Student Interaction**

### ***Introduction***

Faculty-student relationships were the core of the college experience for both student and faculty. Kuh, Kinzie, Schuh, Whitt, and Associates (2005) stated that there were six specific faculty-student interactions that can greatly impact a student's learning time at a college or university. Kuh et. al. (2005) stated that faculty-student contacts included talking about career plans, discussing ideas from classes and class readings, receiving prompt feedback on academic performance, working with faculty on a research project, working with faculty members on outside activities, and discussing grades or assignments with an instructor. For minority students, these relationships were the difference between succeeding in higher education and graduating with a degree and leaving higher education without a degree. Throughout the literature on faculty-student relationships, one overall theme emerged that faculty-student relationships were positive and collaborative as long as both the faculty and the student recognized and acknowledged the role that power and culture play in the relationship. Joyce, Weil, and Showers (1992) noted that the literature demonstrated that positive faculty-student relationships had a tremendous impact on both.

Research shows that as students and instructor become more motivated, opportunities to learn from each other increase, their capacity to work more productively together improves, affirmative views of each other are provided, increases in self-esteem occurs, and both parties are better able to explore complex intellectual issues (Joyce, Weil and Showers, 1992, p. 234).

Nevertheless, the literature demonstrated that this relationship also had a negative effect on both the student and faculty, particularly if the faculty was white, and the student was a minority. To engender a positive faculty-student relationship, faculty

must look at the hidden curriculum, intercultural communication, intercultural development, and identity formation of students and faculty.

### ***Border Crossings: Hidden Curriculum and White Privilege***

Facilitating strong faculty-student relationships was a large component of integrating multiculturalism into higher education. The faculty-student relationship was a delicate balance between multicultural sensitivity and multicultural responsiveness as faculty must balance their sensitivity to student needs with their responsibility toward student learning. Anderson and Carta-Falsa (2002) stated in their study on factors that made student-faculty relationships so successful was that “students and instructors reported a desire for an open, supportive, comfortable, respectful, safe, or non-threatening, and enjoyable interpersonal climate (p. 136). As rural colleges and universities began to admit a more diverse student body, faculty must develop new ways to interact with students who come from a racial, ethnic, socioeconomic, cultural, gender, and sexual orientation background that differs than their professors. Root (2004) stated that faculty must “cross the border” in order to understand students with different perspectives while retaining their cultural understanding. By engaging in these border crossings, Root (2004) noted that faculty will be able to look into their hidden curriculum and deconstruct that curriculum to accommodate all students. Before any college faculty can adopt a multicultural curriculum, that faculty must acknowledge the hidden curriculum and the structures that ensured the hidden curriculum remained in place. Hewitt (2006) described hidden curriculum as “what is not explicit but often subliminal and unintended, perhaps the behaviors that are circumscribes in the rules of the classroom” (p. 3). Furthermore, Dekle (2004) noted that hidden curriculum in higher

education did not adequately address issues of creativity, problem-solving abilities, and a passion for learning. The biggest problem with the hidden curriculum, according to Walker and Dimmock (2002), was that the development of educational policy and practice [that] is dominated by the Anglo-American initiatives” (p. 35). This curriculum conformity, according to Vidovich (2004), kept the hidden curriculum in place by only allowing faculty to be “transmitters of information . . . instead of facilitators of learning” (p. 459).

The domination of white privilege power structures in higher education teaching where a student body was becoming increasingly diverse had led to the examination of the impact of white privilege on faculty-student relationships in higher education. White privilege had a particularly strong effect on faculty-student relationships when minority students were involved. Rose-Cohen (2002) noted the first step for faculty to cross the border was to “acknowledge our culture . . . make room for the realization that our teaching practices and learning environments embedded with our cultural codes and traditions” (p. 37). In order for faculty to successfully cross the border into strong relationships with minority students, faculty must acknowledge their white privilege. Lawrence and Tatum (2004) noted that white faculty must become aware of their whiteness and “internalize a realistically positive view of what it means to be White” (p. 364). Furthermore, Lawrence and Tatum (2004) noted that faculty must recognize that white privilege had created structures of racial prejudice.

Most faculty view oppression as a result of individuals acting in racist ways rather than the combination of individual and long-standing institutional racist practices and policies. Furthermore, faculty give little thought to the racial privilege and power that accompanied that own position in the racial order or the possibility of

their own complicity in the racists' practices they condemned (Lawrence and Tatum 2004, p. 364).

Still, Lawrence and Tatum noted that white faculty often experienced anxiety “when stepping off the cycle of oppression” (p. 370) as many faculty worked at schools where racism was the norm, and there was no strong support network to continue to work on dismantling institutional racial structures at the school. McIntosh (1998) noted faculty awareness of their white privilege requires constant effort even without the support from their institution.

One of the ways to dismantle the white privilege and hidden curriculum at colleges and universities was for faculty to recognize their role in influencing curriculum, campus activities, and student efficacy at their schools. Sfier-Younis (1993) stated that understanding white privilege was the key for white faculty to be able to teach multiculturally.

The teacher's values, beliefs, ideas, and experiences are the filters through which, the course material is presented to students. There is little separation between the subject matter and the self, despite myths of neutrality and objectivity (Sfier-Younis, 1993).

Faculty-student relationships were the core of implementing multiculturalism at a college and university through faculty embracing cross-cultural strategies, antiracist pedagogy, and colorblind discourse that had a strong influence on students' identity formation and learning at a higher education level. Bok (2006) argued most higher education faculty is inadequately trained to work with students and often imitate the teaching methods of their favorite professors. Bok (2006) stated, “This pattern introduces a strong conservative bias into college instruction, a bias reinforced by the tendency of many faculties to regard the choice of teaching methods as the exclusive prerogative of



individual professors rather than a fit subject for collective deliberation” (para. 11). Furthermore, Fier and Ramsey (2005) stated that “educators must also be aware of their own limitations with regard to knowledge about particular cultural groups because attempts to address these groups superficially can contribute to cultural misconceptions and misattributions” (p. 98). As such, most college faculty lacked the communication skills, cultural strategies, pedagogy, and knowledge of discourse to effectively teach students of diverse groups and form mentoring relationships with them. Crutcher (2007) noted “faculty motivated to mentor people whose backgrounds or identities differ from their own must be adept at navigating cultural boundaries: personal, racial, ethnic, and geographic” (p. 22). Furthermore, Crutcher (2007) suggested that faculty mentoring “across race is overcoming the notion that races have different values or understand the world differently” (p. 22).

### ***Interaction between Faculty and Diverse Groups***

One of the biggest impacts on diversity on college campuses was higher education institution diversity programs and values that the institution promoted through its mission, admission, and recruitment of minority students. These types of recruitment and values impacted faculty attitudes toward diverse groups, often resulting in how faculty interacted with diverse groups and how faculty adapted to these interactions through their curriculum work, committee services, and participation in campus diversity initiatives. Frankel and Swanson (2002) stated that most faculty relationships were classified as either satisfactory or dissatisfactory depending on the nature of the interaction and how that interaction impacted both the faculty and the students in the present and in the future. Although there were no universal teaching methods that work

for every student, Frankel and Swanson (2002) suggested that student learning takes place both in and out of the classroom. Furthermore, Frankel and Swanson (2002) argued that faculty attitudes toward diverse groups depended on the ability of the faculty members to “adjust their instructional approaches based on feedback received during faculty interaction” (p. 86). Faculty who failed to take feedback seriously were often dissatisfied in working with students from diverse groups, especially if that student does not take interest in the faculty member’s point of view (Frankel and Swanson, 2002).

The emotional fallout from this negative interaction had a negative effect on the faculty, the student, and the institution. Torres, Howard-Hamilton, and Cooper (2003) noted that most people had two types of responses to negative interaction: (1) “engage in dialogue as a way of better understanding the other side so as to convince them to change their mind, or (2) intentionally avoid the individual, and when encounters are forced, actively avoid the issue” (p. 1). Torres, Howard-Hamilton, and Cooper (2003) stated that most institutions are ill-equipped to deal with the emotional fallout from negative interaction between faculty and student, therefore, institutions must take care to educate their faculty about working with diverse groups. Currently, there were no identity development theories that helped faculty work with students from minority groups.

Torres et al. (2003) noted that the application of white identity formation theory to minority groups often led to “misunderstanding and miscommunications” (p. 3) as there were clear differences in individual students based on race, ethnicity, gender, sexual orientation, athletes, and socioeconomic status. Birman (1994) stated that a lack of identity clarification from faculty toward minority students often led those students to feel that they were marginalized “making it difficult for minorities to have a positive

sense of their cultural identity, which is linked to self-esteem and other psychological variables” (p. 11). Multigroup, ethnic, and racial identity formation group theories, as described by Atkinson, Morten, and Sue (1993) were a conceptual framework that allowed individuals to develop “a strong sense of self as an individual and within their group” (p. 34). During the process, Atkinson, Morten, and Sue (1993) noted individuals must confront various attitudes, including their attitude toward themselves, their attitude toward members of minority groups, attitude toward members of different minority groups, and attitudes toward members of the dominant minority group. Furthermore, Torres et al. (2003) argued that women also needed to have identity formation theories developed specifically to meet their racial, ethnic, sex, and orientation needs.

Theoretical frameworks for minority student development helped both students and white faculty to think about the impact of their interactions and helped develop a multicultural framework for working together. In the 21<sup>st</sup> century, college campuses had to adjust to an increased population of students from diverse backgrounds who continue to fight for equal access to education. As such, Torres et al. (2003) argued campuses will have to provide more structural diversity in faculty and student bodies, and more diversity initiatives that provide inclusionary measures for minority students and minority faculty.

In addition to looking at faculty and student attitudes toward diverse groups, faculty examined student motivation to learn, particularly for minority students. Gredler (2005) stated “an individual’s motivation develops from a complex interaction of factors in the environment and factors within the particular student” (p. 381). Furthermore, Gredler (2005) also noted that faculty needs to be aware of the social world that

motivated student achievement, included “his or her perceptions of the social experiences, environment, and prior achievement-related factors and the student’s aptitudes” (p. 385). For minority students, their internal locus of control was affected by the previous failures in the subject area and the belief that nothing changed the low outcome (Gredler, 2005, p. 390). Seligman’s (1975) work on student learning developed the construct of “learned helplessness” (p. 396) where minority students’ experience with few successes is likely to attribute failure to lack of ability, and see no relationship between their success and their own action” (p. 396). Furthermore, Weiner (1980) noted teachers, who react with sympathy to minority students with academic problems, can cause these students to believe that their academic ability is low. Gredler (2005) stated that overall, “such behaviors also may lead to devaluation of the subject by the student by contributing to negative affective memories and may contribute to a work avoidance goal orientation” (p. 400). Noddings (1996) noted many college students are not mature enough to make curriculum choices; however, “a critical educational point is that students may learn better how to learn and may have greater confidence in their capacity to learn if they are encouraged to make well-informed decisions about their education” (para. 6). Overall, one theme emerged from the literature on minority student motivation was that faculty must not only engage students in the process of learning, they must also implement learning goals for their minority students. By implementing learning goals and acknowledging minority students’ race, ethnicity, gender, and sexual orientation in and out of the classroom, faculty adjusted their attitudes toward these students and provided these students with an education that met their learning needs and provided them with the skills for the 21<sup>st</sup> century workforce. In addition, Crutcher (2007) state there are ethical

issues in faculty-student relationships, including maturity, financial dependency, and intimacy, that must be considered as the faculty-student relationship did not have the same reciprocity as other personal relationships.

### ***Ethical Issues***

Faculty-student relationships are between faculty and students of different races, ethnicities, cultures, genders, socioeconomic status, and sexual orientation were often more fraught with ethical issues than faculty-student relationships among those who shared the same backgrounds. Fier and Ramsey (2005) noted that “protecting the welfare of the student is at the core of the educator’s obligation and intent, and this protection is largely dependent on the educator’s competency and level of awareness” (p. 99). Schlosser and Foley (2008) stated the data suggested that multicultural faculty-student relationships exist in large numbers with White, heterosexual, European-American males mentoring students from diverse backgrounds. Furthermore, Schlosser and Foley (2008) stated that students of color need to be engaged both within and outside of the classroom to be mentored effectively and that faculty often pick favorites from students they mentor. The American Psychological Association Ethics Code (2010) stated that all faculty must avoid “unfair discrimination based on cultural variables (e.g., age, gender, race, religion, and ability status)” by engaging in self-assessment regarding their relationship with students from different cultural groups (para. 2). This self-assessment, according to Schlosser and Foley (2008), helped faculty to avoid stereotyping their students.

Schlosser and Foley defined stereotype threat “as occurring when a person underperforms to be consistent with negative stereotypes attached to that person’s social

identity” (p. 68). Besides discrimination, there were also other factors that often led ethical issues in faculty-student relationships, such as money and intimacy. Bowman and Hatley (1995) noted students and faculty often had a close relationship with multiple roles that include “personal and career issues, social interaction, research, and professional development opportunities” (para. 10). As a result, these multiple roles left faculty-student relationships fraught with ethical issues. One of the most serious ethical issues occurred when faculty and students engaged in a sexual relationship. Sexual relationships between faculty and students, particularly minority students, also played a large role in faculty-student relationships with respect to the power balance between faculty and students. Dixon (1996) stated “relationships can be sexual without the involvement of any intimate romantic feelings or romantic without any sexual intimacy” (para. 1). Nevertheless, the American Psychological Association, in its 2010 Ethical Standards on standards of ethical behavior, “does not specifically prohibit sexual relationships between faculty and students, but notes that students are perceived to be in a vulnerable position” (para. 4). Baumgarten (1982) noted that the “reason why students lack power with respect to their professors [that] impairs their ability to make autonomous decisions about intimate relationships is because students clearly do transfer their relationships with teachers feeling [that] have been shaped by their bonds with parents and others from their past” (p. 285). Furthermore, Baumgarten (1996) stated that “this tendency to obedience may be especially pronounced in the case of female students who have been socialized to comply with the wishes of men” (p. 287). Dixon (1996) believed that the burden is on the faculty persons to “ensure that students have made an autonomous decision to have an intimate relationship with them, and professors are

morally accountable for any psychological harm to the student that follow from their failure to do so” (para. 15). As such, Schlosser and Foley (2008) stated it was critical to demonstrate a genuine concern for all students and a lifelong commitment to multicultural competence. Furthermore, Fier and Ramsey (2005) stated that “instructors . . . must ensure that they have adequate knowledge of course content they will teach” (p. 95) since this “degree of competence will have an impact on the welfare of the students” (p. 97). The literature demonstrated that competency was dependent on consistent professional development in all areas of teaching, including multiculturalism.

### ***Professional Development***

Professional development was the cornerstone of teacher education. From their first years in the classroom, teachers, from public school to higher education, were required to pursue some form of professional development to stay current in their major field whether it was attending training, conferences, or writing journal articles. Nevertheless, professional development in the area of multiculturalism was often problematic as many faculty did not teach in this area and felt that multiculturalism should not be a part of their professional training. Still, Torres, Howard-Hamilton, and Cooper (2003) explained when diversity came to the forefront in the 1970s, faculty at higher education institutions had to learn to “infuse” their curriculum with multiculturalism through professional development training. Banks and Banks (2007) stated professional development training in multicultural education should focus on creating culturally competent teachers. Cultural competence, according to Banks and Banks (2007), included understanding cultural diversity, reducing bias, and stereotypes in

teaching, working effectively and proactively with minority students, and creating multicultural curricula.

Despite the inclusion of multiculturalism on college campuses and within many teacher education programs, accepting multiculturalism was difficult for faculty. However, Collins (1996) stated that for change to effectively take place, the institution must be willing to take “greater responsibility for engineering a change in attitudes” (p. 13). The literature noted the change in attitude often came from professional development training for college faculty. Lawrence and Tatum (2004) in its review of professional development training in multiculturalism in education, noted that professional development training “helped educators to recognize the personal, cultural, and institutional manifestations of racism and to become more proactive in response to racism within school settings” (p. 363). Birman (1994) noted faculty, who work with minority status students, should realize that working with these students often “comes with historical connotations and societal norms that obligate us to look at stereotypes and, in turn, oppression” (p. 5).

To faculty, higher education administrators also bear a responsibility for facilitating professional development in higher education. Torres, Howard-Hamilton, and Cooper (2003) stated that administrators should consider the following when advocating for professional development on their college campuses “1.) level of involvement diverse people are given, and 2.) the ability to express cultural identity within the environment” (p. 82). Torres et al. (2003) argued the best reason for professional development in multiculturalism was that it benefitted the students by allowing them “to see themselves



reflected in the environment in such a way that their identity is valued, and they feel comfortable asking for help” (p. 85).

### ***Identity formation***

Colleges and universities were often the places where students learn to form their adult identities would carry them into the workplace. Good and Adams (2008) noted it was at school that students often experienced their greatest identity crisis since “one’s ability to obtain gainful employment and a desirable standard of living as an adult is largely dependent upon one’s success in school” (p. 221). Erikson (1968) theorized that identity formation was best determined on a continuum where individuals’ identities were represented as either identity achievement (commitment to a self-determined set of identified goals and values) or identity diffusion (identity to develop and commit to a set of self-identified ideals) (p. 45). Erikson (1968) demonstrated that students often looked to their professors as role models who substituted for that student’s parents. Chickering and Reisser’s (1993) theory on college student development noted that students’ progress from developing individually to developing intellectually through four to five years in higher education. As such, Good and Adams (2008) stated, “it is imperative for adolescents to be surrounded by individuals who offer support for their process of exploration and affirmation for their chosen identity commitments” (p. 223).

Furthermore, Erikson (1968) stated youth was often a time of experimentation where individuals determine their goals and interests and what “childhood identifications they wish to adopt and those they prefer to discard” (p. 222). Faculty played a large role in this identity formation, as Fasick (1988) noted, since students most actively question their childhood identity formation at college. Terenzi, Pascarella, and Blimling (1996) stated,

“students who report the greatest amount of informal, out of class contact with faculty members also tend to display higher intellectual abilities” (p. 224). Furthermore, Boyd, Hunt, Kandell, and Lucas (2003) postulated that identity formation for college students may also hinge upon the institutional ideologies of their colleges and universities regarding faculty-student relationships. Although there was no doubt that social interaction was the key for students to gain social skills, Kuh, Kinzie, Schuh, Whitt, and Associates (2005) stated that student-faculty engagement in campus activities “has several educational benefits, including increasing students’ understanding about how the institution works” (p. 211).

Still, college and university faculty had the responsibility to inculcate students with the skills that “would enhance one’s ability to participate in the role of a citizen in a democratic society” (Effrat & Schimmel, 2003, p. 4). As stated earlier in this literature review, one of the purposes of education was to teach democratic values to students so that they can become fully functioning members of society. Nevertheless, Effrat and Schimmel (2003) noted there were challenges to teaching democratic values and explained that faculty must take the responsibility to work hard with students who have special needs or are from different backgrounds because these students have not been given the opportunity to participate in authentic engagement in democratic values. Hall (1997) stated a student’s socioeconomic status, even more than race, impacts his or her ability to engage in the classroom. Still, Myyry (2008) stated that college students often shared similar values with the professors, but that some values may conflict, leading to differences that can impact the faculty-student relationship. Myyry (2008) further explained that students and faculty who followed their own “intellectual and emotional

interests” (p. 551) were often most at odds with other students, faculty, and even administration. These conflicting attitudes often made border crossing for faculty and student needs. This misunderstanding impacted the attitudes faculty members had toward students, particularly students in diverse groups.

### ***Integration of multicultural curriculum***

The type of professional development in multiculturalism that was available to faculty focuses on different levels of multicultural competence, integration of multiculturalism into the curriculum and implementing multicultural activities on college and university campuses. Arizaga, Bauman, Waldo, and Castellanos (2005) argued that acknowledging cultural differences was not enough for faculty to cross the bridge into multicultural inclusion. Arizaga et al. (2005) noted that for faculty to become multiculturally inclusive, they must “gain knowledge about cultural diversity at a cognitive level, experience diversity at the affective level, and increase their ability to demonstrate their multicultural competence at the behavioral level” (p. 199). However, it was often difficult for faculty to embrace changes to their curriculum, particularly if it was without support of their administration. Hayes (2006) stated that, for change to be fully accepted, all members of the organization must accept the change, especially if the end result of the change is not immediately apparent (p. 13).

The literature demonstrated that professional development in multiculturalism can help bring diversity to institutions, often rural colleges and universities, where a majority of the faculty were white. Conan (2004) stated that faculty of color served as peer mentor for white faculty, but in situations where faculty of color were not hired, then the institution was responsible for professional development in these areas. Crutcher

(2007) explained that professional development in multiculturalism allowed faculty to “overcome their fears, biases, and stereotypes about other races and ethnicities, and need to find a way to empathize with and understand their student’s personal life situation” (p. 22). For faculty to be able to empathize with diverse groups of students, Soloman (2004) stated that educators must accept the challenge of “the pedagogical and sociocultural importance of culturally inclusive curriculum” (p. 72). Furthermore, Soloman (2004) believed that educators must overcome their “preoccupation with the development and maintenance of harmonious inter-group relations” (p. 72). The literature demonstrated that professional development provided a transformative approach for educators to progress to new levels of multicultural understanding.

Banks and Banks (2004) states that the transformative approach to multicultural professional development accomplishes one important goal: it brought currently marginalized groups to the center of the curriculum. By doing so, Sleeter (1991) noted professional development in multiculturalism in higher education.

1.) The lack of representation of diverse race, gender, and social class groups in the curriculum; 2.) The strengths and skills of students of color are not addressed; 3.) Teachers do not discuss the perceptions they have of their students; 4.) The expectations many teachers have of their students differ among white students, students of color, and lower-class students; and 5.) The passivity and obedience to authority schools teach (Sleeter, 1991, p. 10).

Furthermore, Rogers-Sirin (2008) stated “multicultural training philosophy individual and/or organizational motivations, a theoretical framework for conceptualizing counseling and training, defining multicultural competence, and defining the scope of training” (p. 313).

Professional development training in multiculturalism at higher education institutions had become a necessity at those institutions as multicultural competence had become more widely incorporated. The American Psychological Association task force on the “Guidelines on Multicultural Education, Training, Research, Practice, and Organization Change for Psychologists” (APA, 2003) stated that multicultural professional development allows institutions to incorporate multiculturalism through a process that infused the college’s or university’s values, mission, and opportunities. Sue (1997) provided six guidelines for institutions to implement professional development in multiculturalism.

- 1.) Work on a vision that reflects multiculturalism; 2.) Reflect the contributions of diverse cultural and social groups in their missions, operations, products, and services; 3.) View diversity as an asset; 4.) Actively engage in visioning, planning, problem-solving activities that allow for equal access and opportunities; 5.) Realize that equal access and opportunities do not mean equal treatment; and 6.) Work to diversify their environment (p. 314).

Finally, Doyle and George (2008) explained that professional development in multiculturalism must be clearly articulated in the mission of the college or university for the faculty to incorporate multiculturalism in their classrooms.

Given its particular mission and context, each institution needs to define for itself what it means by diversity. On its face, the term is benign, describing one state as human beings: diverse. But historic practices that have deliberately excluded certain populations, knowledge frameworks, or perspectives from higher education have not been so benign. The consequences of such practices have denied democratic access and stifled or skewed intellectual productivity (Doyle & George, 2008, p. 106).

### ***Intercultural communication***

Communication between different cultures was a key element in “moving beyond multicultural sensitivity to multicultural responsivity” (Leong & Kim, 2001, p.

112). Since most college campuses, even rural colleges and universities, were more culturally complicated” (Bennett & Salonen, 2007) now than in the past, communication between cultures was the best way to transform college campuses from racial division to culturally diverse. Bennett and Salonen (2007) stated the first step to bringing intercultural communication to college campuses is to recognize “while culture is often addressed in the content of the curriculum, it was less frequently incorporated in the process of teaching and learning” (p. 46). The first step to intercultural communication, according to the literature, was to define culture. Brislin (1990) defined culture as the way in which individuals perceived right and wrong within their worldview.

Culture refers to the widely shared ideals, values, formation, and uses of categories, assumptions about life, and goal-directed activities that become unconsciously or subconsciously accepted as right and correct by people who identify themselves as members of a society . . . A society is sometimes a country (e.g., Japan), sometimes a more delimited segment of society (e.g., the middle class in the United States), and sometimes an ethnic group within a large country (e.g., Polish Americans, or Palestinian Arabs living in Israel) (Brislin, 1990, p. 53).

Intercultural communication is a strategic part of a multicultural curriculum in higher education because “it enhances communication among diverse individuals and groups” (Lee, 2005, p. 210). Jandt (2001) defined intercultural communication as “face-to-face interaction among people of diverse cultures” (p. 38). As a result, teachers’ use of intercultural communication “allows them to step in and step out of intellectual tradition” (Lee, 2005, p. 209) because it recognizes the need to “examine the relationship between education, society, and the nation-state” (p. 202). This type of communication helps faculty and student relationships overcome uncertainty avoidance, “the extent to which people in a culture feel threatened by certain or unknown situations” (Jandt, 2001, p. 214). Jandt (2001) stated intercultural communication is an essential component to

overcoming uncertainty avoidance. Uncertainty avoidance, according to Bennett and Salonen (2007), occurred when diversity and sensitivity efforts on college campuses tend to focus more on the Western perspective of multiculturalism which often resulted in “sensitivity initiatives may often themselves by culturally sensitive” (p. 48). Furthermore, Lee (2005) argued that teaching intercultural communication is necessary since multiculturalism does not do enough to foster intellectual thinking and communication between faculty and students. Bennett and Salonen (2007) noted “campuses have traditionally privileged certain styles for teaching and learning” (p. 49). This bridge building, suggested Bennett and Salonen (2007), allowed faculty to gain confidence in diversifying their cognitive styles, learning styles, and communication styles” (p. 49) to reflect a more diverse campus. By fostering thinking and communication between faculty and students, faculty developed and fostered antiracist pedagogy in their classrooms and on the college and university campuses.

The literature on professional development in multiculturalism emphasized changing faculty attitudes from a monocultural, westernized pedagogy to a multicultural, ethnically diverse pedagogy. Although there was resistance to change on college campuses, professional development could assist faculty, staff, and administrators to integrate multiculturalism into the curricula on college campuses. Professional development was also especially important for rural colleges that have homogeneous students and faculty populations. As Van Hook (2000) explained, “Diversity is not limited to racial composition, but also includes changing family composition, socioeconomic status, ethnicity, religion, and the varied abilities of students” (p. 67). All these elements needed to be considered when attempting to include multiculturalism and

social justice on college and university campuses, particularly if those colleges and universities were located in rural areas of the United States. Currently, there was no measurement of faculty understanding of multiculturalism in the literature. The researcher developed a Continuum of Multicultural Sensitivity to measure faculty understanding of multicultural sensitivity.

## **Continuum of Multicultural Sensitivity**

### ***Introduction***

Young (1997) defined a continuum as a scale that measured the changes in attitudes toward individuals of different ethnic, racial, gender, cultural, and sexual orientation. In higher education institutions, faculty attitudes were defined by their institutions, where race was deconstructed objectively and dispassionately, yet faculty and minority students often shared a complex relationship. As multicultural and social justice initiatives were being implemented, faculty must overcome their attitudinal barriers toward minority students and must become adept at navigating cultural boundaries. Yet, the literature indicated that a continuum measuring multicultural sensitivity had yet to be designed and implemented at a higher education institution. Furthermore, the literature demonstrated that multicultural and social justice initiatives at rural colleges in Appalachia had yet to be measured and assessed through the use of a continuum. Because the continuum for this study had been designed to measure attitudes, then the literature must examine what were the current faculty attitudes toward diverse groups, what attitudinal barriers faculty must overcome, how faculty currently view diverse groups, and how the continuum created for this study would measure attitudes.



### *Attitudes toward Diverse Groups*

There was a great deal of literature on faculty attitudes toward diverse groups, but the literature varies on how faculty asserted their attitudes toward these groups based on race, ethnicity, gender, student status, and socioeconomic status. Attitudes were defined by Gagne (1985) as a “state that includes or modifies the individual choices of personal action” (p. 10). Adams and Pierce went on to argue that teacher attitudes were often defined by how those attitudes and resulting behavior were measured and defined by their institution. Kuh, Kinzie, Schuh, Whitt, and Associates (2005) further supported this idea by that institutions that emphasize providing support for academic and social success helped students cope with non-academic responsibilities and provided students with the means for a high-quality relationship with institution’s faculty and administrative personnel. This relationship helped students succeed. In addition, Latiolas, Holland, and Sutter (1997) argued the way that faculty viewed teaching impacted the way that they viewed diverse groups. Latiolas, Holland, and Sutter (1997) noted that faculty who did change their teaching style “seemed to be motivated by intrinsic rewards, such as career satisfaction, more collegial interactions with other faculty and better relationships with students” (p. 2). Furthermore, Latiolas, Holland, and Sutter (1997) noted since promotion and tenure guidelines varied from institution to institution and were often based on the political climate of that institution, “faculty who are not interested in their teaching roles or in teaching undergraduates will use administrative inconsistencies and mission confusion as cover for their non-participation and criticism” (p. 11). Nevertheless, Adams and Pierce (2000) stated that experienced faculty did have a positive attitude toward diversity, despite the lack or inconsistency in their approach in

and out of the classroom. Maruyama and Moreno (2003) argued that at the core of this inconsistency is the attitude of the college or university toward diverse populations as higher education institutions “typically seek to enroll a student body that reflects their core beliefs and values” (p. 9). In addressing faculty attitudes toward diverse student populations, we must also address issues of race, ethnicity, gender, age, and student status, and socioeconomic status as well as how colleges and universities value these students within their student bodies.

### ***Faculty attitudinal barriers***

Faculty interaction with students from diverse groups depended on that student’s race, ethnicity, gender, age, athletic status, and socioeconomic status. At higher education institutions, students began to reject their childhood-formed identities to adult identities. Much of this identity formation came from interaction with faculty, and this interaction was often based on faculty’s understanding of students’ race, ethnicity, gender, age, athletic status, and socioeconomic status. As such, faculty faced many challenges from working with diverse groups of students. Power (2005) stated “students of all race and ethnic designations seem to be at least intuitively aware that they are in the process of building an identity out of many disparate and sometimes contradictory cultural resources” (p. 56). Furthermore, Power (2005) stated “multicultural education would help students understand not simply these discourses in themselves, but also the process through which they shape and have been shaped by other discourses in the cultural field” (p. 62). Faculty, according to Park and Denson (2009), played a crucial role in shaping these discourses for students because “faculty design and teach the curriculum, conduct research that advances the existing knowledge based, and set

guidelines that determine many of the standards on their campuses” (p. 416). As such, the literature showed that surveys on faculty attitudes toward diversity were generally positive with support for racial/ethnic diversity in the student body. Furthermore, Park and Denson (2009) explained “affirmative action policies for admission do not ensure a healthy campus racial climate or equitable access to higher education” (p. 432). Whereas the literature demonstrated faculty’s concerns over academic standards, Park and Denson (2009) stated “campus racial climate is influenced by the organizational dimension of the institution, which is affected by four areas: demographic diversity, historical legacy, behavioral interactions, and psychological dimensions” (p. 419). Park and Denson (2009) noted these areas often had a negative influence on faculty attitudes toward diversity. The literature stated that higher education institutions’ negative influence on faculty attitudes toward diversity often led to clashes with student attitudes toward the same diverse groups. Olander, Hoban-Kirby, and Schmitt (2005) stated general attitudes toward race, immigration, homosexuality, interracial marriage, and religious groups had changed since the 1970s as many young people had become more tolerant over the past three decades. Moreover, Olander et al. (2005) stated that young adults between the ages of 18-24 were the most tolerant age group; however, “their social circles and voluntary associations remain largely segregated by race” (para. 3). Olander et al. (2005) also noted these same young people rarely encounter diverse groups in their social organizations and places of religious worship. Nevertheless, Olander et al. (2005) stated because there were such differences in tolerance levels toward diverse groups, particularly toward gays and lesbians, this often led to conflict and miscommunication between faculty and students.

Even so, faculty attitudes toward diverse student groups had a great impact on teacher efficacy.

Teacher efficacy was defined as the power of a teacher to produce a positive outcome for students, regardless of their race, ethnicity, age, gender, socioeconomic status, disability, and sexual orientation. Gibson and Dembo (1984) explained “teachers’ belief in their abilities is thought to account for individual differences in teacher effectiveness” (p. 642). Nevertheless, teachers’ perceptions of students’ abilities were often based on those factors, creating attitudinal barriers that interfered with teacher efficacy. Attitudinal barriers, according to Rao (2004), were “widely recognized as an impediment to success of students from diverse groups” (p. 191). These attitudinal barriers, which come from faculty experiences, toward diverse groups often made it difficult for faculty, working with these diverse groups, to teach them effectively. In addition, Auwater and Aruguete (2008) argued that many faculty believe that because “student outcome is predetermined or determined by factors beyond their control (gender, race, socioeconomic background, and disability), they may have little motivation to investigate ways to reach these students” (p. 243). The literature on challenges facing faculty noted that students who came from higher socioeconomic backgrounds were “judged more favorably” by faculty than any other diverse group (Auwater&Aruguete, 2008). In fact, Palardy (1998) argued that students from low socioeconomic status perform poorly academically because teacher expectations for these students were low. Furthermore, Auwater and Aruguete (2008) argued faculty, working with low socioeconomic status students, often felt ineffective, and thus leading to low efficacy and low expectations. Teacher ineffectiveness often occurred when faculty failed to embrace

differences between themselves and their students. Bakari (2003) argued faculty, particularly white faculty, often missed the verbal and non-verbal cues that led students to believe that faculty had low expectations for them, and were culturally insensitive to them. Hilliard (1995) pointed out “labels frequently assigned to minority students are tell-tale signs of low expectations. Labels, such as, at-risk, culturally-deprived, and culturally disadvantaged, predisposed students to the assignment of remedial educational strategies” (Hilliard, 1995, p. 644). Nevertheless, the literature showed that it was difficult for faculty to overcome labeling students as most faculty did not have professional development in multiculturalism. Furthermore, Poyrazli and Lopez (2007) stated that large disparities existed between White and non-White students’ perceptions of faculty discrimination, its effects, and those affected by it” (p. 266). Interestingly, Poyrazli and Lopez (2007) also stated that minority students on college campuses do see a decrease in discrimination over the length of time spent at the college or university. Faculty understanding of multiculturalism could also change over time, especially if the faculty received professional development.

### ***Understanding diverse identities***

Understanding diverse identities was one of the components of 21<sup>st</sup> century teaching as higher education faculty often had to work with students who came from backgrounds that were different from that of faculty. Doyle (2008) explained that most higher education institutions, particularly rural colleges and universities, often had a homogeneous student population, thereby, making it difficult for faculty to understand how to work with diverse student populations. Much of this misunderstanding stemmed from the demand of cultural recognition by minority groups which deemphasized the

nationalism in favor of cultural bonds. Misunderstanding led to resistance which began with the Civil Rights movements of the mid-20<sup>th</sup> century. Nevertheless, Miville, Constantine, Baysden, and So-Lloyd (2005) noted that multiracial people finally gained government legitimacy when the United States Census Department included multiracial as a category of racial identification on the 2000 census form. As more multiracial and minority students entered higher education institutions, faculty had to understand these students and their diverse identities in order to help these students achieve academic success. Allen-Meares (2008) suggested this will be difficult for faculty because of the generational gap between faculty and their students. Also, Allen-Meares (2008) noted faculty had often developed their teaching skills that lent themselves to labeling ethnic minority students who often “receive less mainstream instruction and are less likely to graduate” (p. 308).

With new attention being brought to multicultural issues in higher education, faculty understanding of diverse identities had evolved. Young (1997) used Will Kymlicka’s ethnic-nation dichotomy to argue that understanding of diverse identity is based on “a perceived conflict between the individual and the collective” (p. 48). Kymlicka (1995) argued that minorities will fight to preserve their culture against the domination of the majority group, yet both minorities and the majority will always retain membership in their culture, “because the choices autonomy entails require a meaningful context that only culture requires” (p. 48). Such autonomy, argued Scruggs (2009), led to racial colorblindness where individuals who “enjoy racial privilege are closing their eyes to the experiences of others” (para. 4). Nevertheless, Scruggs (2009) argued that the colorblindness argument experienced by white faculty is flawed as “the core of ‘I don’t

see color' is 'I don't see my own color,' I don't see difference because my race and culture are the center of the universe" (para. 15). As such, Scruggs (2009) noted "teachers who profess to be colorblind are not going to understand the unconscious biases can influence expectations, actions, and even the way that a teacher addresses a student of color" (para. 25). In this case, Nieto (1994) explained that multicultural education often failed because it did not provide a set structure for faculty to progress from prejudice and colorblindness to inclusion and acceptance and for institutions to move from monocultural education to multicultural education. Furthermore, Lee, Summers, and Garza (2009) noted that graduate and education programs for faculty often did not provide them with training in multiculturalism, often leaving it to the faculty to gain that training on their own and through their institution. Nevertheless, Lee et al. (2009) noted that training brings new attitudes toward minority students that "out of these processes of self-awareness and self-renewal, reflection and introspection, deconstruction and reconstruction should emerge teaches with expectations, interactions, knowledge and skills, values and ethics that exhibit the power of caring" (para. 30). Multicultural training for higher education faculty enabled that faculty to have a greater understanding of diverse identities and to overcome their prejudices. Nevertheless, the literature demonstrated that new research on cognition and attitudes showed that the framework for changing attitude did not come from cognitive dissonance but from normal cognition. Such thinking, according to the literature, had a great impact on the training of faculty entering a diverse classroom.

### *Measuring Attitudes*

The literature noted that it was difficult to measure true prejudice in individuals as “attitudes and values do matter” (Fiske, 2004, p. 122). Unfortunately, as Friere (1974) noted, “the greatest tragedy of modern man is his domination by the forces of these myths and his manipulation by organized advertising, ideological, or otherwise” (p. 5). Friere (1974) believed that modern men were oppressed into not expressing attitudes toward oppressors, while the oppressed forged an attitude separate from their true feelings about the oppressed group.

Furthermore, Dewey (2009) argued that education, particularly educators, provided a direction to their students by “allowing them to coordinate within the various environments they find themselves in” (p. 15). Dewey further postulated that education impacted an individual’s attitude at any given time. The literature noted that these various changes to attitude made it extremely difficult for researchers to accurately measure it. Nevertheless, Watson (1973) noted that surveys measure attitudes must be extremely specific in their measurement to encapsulate “the complexity of motivations, fears, prejudices, and conflicts inherent in a person’s attitude” (p. 45). Still, the literature reported that individuals with collective guilt rarely openly report that guilt on assessments. Rowatt and Franklin (2004) suggested that “racial attitudes are socially sensitive and propensity to respond desirably varies, [so] a person’s explicit self-report could be considerably different from his or her implicit thoughts or feelings” (p. 127).

Most surveys on measuring attitudes had, according to Rowatt and Franklin (2004), limitations often based on what the individual had chosen to self-report. Rowatt and Franklin (2004) noted “some people who underestimate their racial prejudice on self-



report scales or who fake pleasant social interactions cannot easily manipulate the time it takes to categorize their feelings on a survey” (p. 129). The literature demonstrated that measuring attitudes can be difficult as individuals often have their own reasons for expressing their biases. Nevertheless, Fiske (2004) argued that people move along a “continuum of processes, moderated by information and motivation” (p. 122). Furthermore, Fiske noted individuals moving along a continuum toward greater understanding often do so according to their age, ethnicity, and gender. Still, Sibley, Robertson, and Kirkwood (2005) noted individuals moving toward a greater understanding may still refute “responsibility and collective guilt for historical injustices” (p. 179). Furthermore, Fiske (2004) argued that individuals will be drawn to the values of their collective group.

To operate effectively, individuals in a group must have shared social understanding, and people are highly motivated to make sense of their worlds in ways that fit group’s cognition. Shared understanding motivates people to use quick-and-dirty cultural stereotypes, when those are good enough for present purposes (Fiske, 2004, p. 123).

Still, Fiske (2004) noted individuals use self-reports and surveys because they are motivated toward self-enhancement. Fiske (2004) argued “self-enhancement affects prejudice” (p. 124) and often self-reports could facilitate positive behaviors and stronger group interaction. Chavez and Guido-DiBrito (1999) argued “racial identity is a dynamic process that must acknowledge an individual’s ethnocentric and multicultural frames” (p. 41). When determining an individual’s understanding of multiculturalism, Young (1997) stated that any continuum must “take into account an entire range of activities” (p. 51), and if the continuum was applied to an institution of higher education, Young noted individuals will “vary along a continuum, finally, in that degree, and manner in which

they wish to integrate into a larger society and the degree they wish to be separate, and the degree to which the larger society welcomes their participation also varies” (p. 51). So, when using a continuum to measure faculty attitudes, Banks and Banks (2007) explained that the literature provided evidence “that some teachers behave differently toward students for whom they hold expectations” (p. 99). The literature recognized that faculty expectations were based on social class and race. As such, a continuum measuring faculty attitudes toward students based on race, gender, ethnicity, or sexual orientation, must take into account that “teacher expectations are likely to affect their behavior” (Banks & Banks, 2007, p. 98).

In creating a continuum for this study, the researcher had to take into account how faculty attitudes affected their behavior toward students. According to Bush (2008), a continuum measuring multiculturalism on a college campus should have stage indicators that show where the faculty was progressing toward multiculturalism. The continuum for this study had four stages of multicultural understanding and sensitivity: exclusion occurs when a person had no social consciousness of race or naivete about race (Torres, Howard-Hamilton, & Cooper, 2003, p. 28). Living in this society, covert and overt messages of white privilege are prevalent and whites begin to accept or internalize a sense of superiority over others (Hardiman, 2001). Tolerance occurred when a person only tolerated persons of different races, ethnicities, gender, and sexual orientation, and made no move to change his or her view of race. Edelstein (2005) argued that tolerance “implies those in the dominant or majority group are or should become benevolently and paternalistically willing to ‘allow’ ‘the other’ to exist and act differently” (p. 18). Derrida (2003) states that after 9/11, “the term tolerance became most often used on the side of

those with power, always as a kind of condescending concession” (p. 18). Acceptance occurred when a person realized that dominance of one group over another was wrong, and there was an effort to question and resist racist messages (Torres, Howard-Hamilton, & Cooper, 2003, p. 28). Furthermore, acceptance occurred when a person attempted to redefine and take a personal interest in fighting racism (Hardiman, 2001). Inclusion occurred when a person’s consciousness had been elevated to a new level of multicultural understanding (Torres, Howard-Hamilton, & Cooper, 2003, p. 28). Furthermore, inclusion occurred when a person achieved a more inclusive identity that was aware of racial and social injustice (Hardiman, 2001).

Torres, Howard-Hamilton, and Cooper (2003) noted that as faculty moved along the continuum toward multicultural understanding and sensitivity, it is often difficult for faculty to make a paradigm shift as “faculty may not see the need to make such a shift when the dominant group of students look like them” (p. 86). Resistance to a paradigm shift, according to hooks (1994, p. 36), often came from fear of doing so. Nevertheless, a review of the literature indicated that a continuum of multicultural understanding could help faculty determine where they were multiculturally to where they needed to be to better serve their students. The continuum developed for this study looked to measure four types of attitudes: exclusion, tolerance, acceptance, and inclusion. The intent of the continuum was to measure faculty attitude at rural colleges and universities, and by doing so, explore how these issues impacted rural higher education institutions. These issues included attitudes toward minority student groups, roots of these attitudes, and expression of attitudes toward minority student groups. The

continuum attempted to see how attitudes vary among faculty and to note if faculty attitudes differed.

### ***Exclusion***

Exclusion was on the extreme end of the continuum and focused on personal, social, and cognitive roots of attitudes toward minority students. Faculty, who fell into this category, were often individual who expressed negative attitudes toward minorities, categorized minority students based on rigid stereotypes, and often acted in a discriminatory manner toward minority students. Carroll (2008) noted that when asked by the institution to implement multiculturalism, faculty who fell in the exclusion category often worked to find loopholes in their university system, so they did not have to implement multiculturalism. On Allport's Scale of Prejudice and Discrimination (1954), individuals who fell into this category often engaged in behaviors that are discriminatory toward the minority group, including deny them opportunities to complete their education (Fiske, 2007). Fiske (2007) noted that individuals who fell into this exclusion category often "dislike and disrespect" minority students and "stereotype them as neither nice nor smart" (p. 158). Furthermore, Fiske (2004) argued that individuals who expressed extreme prejudice toward one group often express "prejudice in packs" (p. 118), meaning that these individuals express prejudice toward more than one group. Finally, individuals who fell into the exclusion category were often described as "unusually ethnocentric, blindly submitting to authority, strictly adhering to middle-class conventions, aggressive against deviance, and thinking in rigid categories" (p. 119). Finally, individuals in this category lacked awareness of diversity (Carroll, 2008).

### ***Tolerance***

Tolerance was the second level of the continuum and focused on personal, social, and cognitive roots of attitudes toward minority students. Faculty, who fell into this category, acknowledged cultural differences between themselves and minority groups. Nevertheless, Elliot, Adams, and Sockalingham (1999) noted individuals, who are considered tolerant, often find cultural differences threatening to their own reality and construct defenses against those differences. Carroll (2008) stated faculty, who fell in this category, did not adjust their teaching styles to meet the needs of minority students (p. 5). Furthermore, Carroll explained that faculty and administrators rarely showed respect to students' language and culture. On Allport's Scale of Prejudice and Discrimination (Allport, 1954, Fiske, 2004), individuals, who fell in this area, often engaged in behaviors that were more subtle than individuals who fell in the exclusion category and also engaged in social isolation of minority groups. Fiske (2004) explained faculty who engaged in tolerant behavior often made jokes about minority students, socially isolated them in class, and looked for evidence that minority students fell into the stereotype threat. Furthermore, Fiske (2007) noted that individuals who engaged in tolerant behavior often respected, but dislike members of minority groups, viewing them as competition for social class and antithetical to values of the majority group. Finally, individuals who fell in the tolerant category were only tolerant of minority groups if these people shared a similar perspective and preferred to keep a large power distance between themselves and minority group.

### ***Acceptance***

Acceptance was the third level of the continuum and focused on personal, social, and cognitive roots of attitudes toward minority students. Faculty, who fell into this category, was an individual who valued cultural differences. Elliot, Adams, and Sockalingham (1999) noted that individuals who were in this stage “move from ethnocentrism to ethnorelativism” which created a “deeper respect for cultural differences” (para. 23).. Fiske (2004) explained faculty who engaged in acceptance often found ways to develop skills to interact and communicate with people from other cultures. However, Nieto (1994) argued that acceptance was more than a move beyond tolerance as it was a move toward multicultural education. Furthermore, Fiske (2004) argued that faculty, who accepted diverse student groups were often vocal about their support for minority groups, viewed themselves as non-racist, worked within their departments or divisions to recruit minority candidates, and expanded their view of diversity to include other socially oppressed groups. Finally, Fiske (2004) noted faculty who practiced acceptance did not attempt to make an impact on changing, culture, policies, and decisions at their institutions.

### ***Inclusion***

Inclusion was the final step of the continuum and focused on personal, social, and cognitive roots of attitudes toward minority students. Faculty, who fell in this category, made a commitment to transform their curricula and campuses. Elliot, Adams, and Sockalingham (1990) noted that individuals who were inclusive work diligently to make changes to their worldview on minority cultures and lifestyles, work within their institutions to implement inclusive practices, and commit to dismantling racism within

their community. Nieto (1994) argued that inclusiveness was the highest level of respect toward minority groups, which included a large number of variables, such as, age, sex, place of residence, education, socioeconomic factors, affiliations, nationality, and ethnicity between themselves and other groups. Finally, Fiske (2004) noted that faculty members who practiced inclusiveness used anti-racist ideas to build relationships with minority groups and had little power distance between themselves and other groups.

The literature noted that measuring attitudes was a tool that could help administrators and faculty created professional development training in multiculturalism for their institutions. Continuums with a scale of multicultural attitudes could assist faculty, staff, and administrators at a university or college to create professional development opportunities for that specific college or university. At rural colleges, multicultural affairs and social justice could greatly benefit from utilizing this continuum as these colleges often needed the most assistance when implementing multicultural affairs and social justice initiatives.

## **Rural Colleges and Universities, Multicultural Affairs, and Social Justice**

### ***Introduction***

Since the Civil Rights Movement of the 1960s, colleges and universities have strived to incorporate multiculturalism and social justice at their campuses through the inclusion of ethnic study programs, offices of multiculturalism, African-American student affairs, and multicultural and social justice components to the college's curriculum. The literature on establishing multicultural and social justice programs at higher education institutions demonstrated that these programs had been mostly

successful at these colleges and universities. Nevertheless, O'Rourke (2008) argued "diversity work has been devalued at many research universities and not seen as legitimate academic achievement." As a result, many colleges and universities in the United States had not been successful in integrating multiculturalism and social justice into their college and university campuses. The literature also showed that this was true of rural colleges and universities, especially in the Appalachian region, where racial and ethnic diversity and poverty and social exclusion were disproportionate compared to urban areas. hooks (1994) noted that as a result of this disproportionateness, faculty were often unable to "conceptualize how the classroom will look when they are confronted with demographics which indicated the whiteness may cease to be the ethnic norm ethnicity in the classroom" (p. 41). Concurrently, faculty often learned their attitudes toward minority students and minority faculty from their colleges and universities, that often, according to Torres, Howard-Hamilton, and Cooper (2003), "structure life on college campuses in terms of historical and collective memories as well as in terms of radicalized places and interaction" (p. 80). However, Lewis and Billings (2009) stated that critical concepts of Appalachia as an isolated, and homogeneous region where familism and fundamentalism prevent diversity from occurring was incorrect as the Appalachian region strove to incorporate diversity as a part of modernizing the region. Interestingly, Lewis and Billings (2009) noted that modernization and diversity came to Appalachia not through educational reform, but through the desire by Appalachians to improve their socioeconomic class. Nevertheless, with changes to the immigration, socioeconomic status, and with the cost of college rising, the literature indicated rural colleges and universities, particularly in Appalachia, were now beginning to diversify



their faculty, staff, and student populations by initiating social justice and multicultural initiatives.

### ***Common Needs of Rural Colleges and Universities in Appalachia***

#### ***Multicultural and social justice initiatives***

The literature argued that rural colleges in Appalachia had two common needs: recruiting minority faculty and implementing social justice and multicultural initiatives. Brennan and Naidoo (2008) argued that social justice and multicultural initiatives in higher education provided public benefits to all students and the entire surrounding community by broadening access “to educational credentials in determining personal life chances in modern societies” (p. 288). The literature indicated that because of the lack of educational attainment in Appalachia, multicultural and social justice initiatives were often difficult for rural colleges and universities to implement because “education had been engendered by the socioeconomic pattern imposed in the region by its historical development and geography. A vicious cycle of poverty and poor education has generated and perpetuated” by this pattern (p. 2). Nevertheless, Bizzell (2009) argued that rural colleges in Appalachia can implement multicultural and social justice initiatives through culturally responsive leadership and student involvement in multicultural and social justice activities. Johnson, Shope, and Roush (2009) noted that “people are the primary asset to benefit schools and communities in Appalachia” (p. 5). Bizzell (2009) concluded that for rural colleges and universities to implement multiculturalism, they need to recruit minority faculty and increase diversity at their colleges and universities.

### ***Recruiting minority faculty***

Recruiting minority faculty, particularly at predominantly white colleges and universities, had been a longstanding issues in diversifying college campuses since the early 20<sup>th</sup> century. Today the literature on minority faculty recruitment demonstrated the vital role that minority faculty played at their colleges and universities, yet the literature also showed that schools needed to take a more active role in helping minority students gain advanced degrees. Gose (2010) explained the key to successfully integrating multiculturalism and social justice on campus was for the college or university to recruit and retain minority candidates. Even at major universities such as Harvard University and Duke University had only hired minority faculty in “fits and starts” as a review of the literature demonstrated that “minority faculty often do not pursue higher education degrees or pursue degrees in higher education” (Gose, 2010). Gose (2010) noted a 2005, the United States Department of Education reported that only “16.5% of the nation’s full-time professors were from minority groups,” primarily because “not enough minority doctoral candidates receive the support they need to complete their degrees.” Shin (2008) noted that these minority doctoral candidates often face stresses in their everyday experiences that other students do not face, including violence, poverty, stress, discrimination, and racism (p. 184). Furthermore, Shin (2008) argued that “faculty members who have not critically examined their internalized prejudiced beliefs and attitudes will inevitably communicate these negative values to racially and ethnically diverse students” (p. 185).

Nevertheless, Adams (2010) argued recruitment and retention of minority faculty “can change campus culture” and the literature demonstrated that minority faculty at rural college campuses could provide inclusion to their campus.

The broader range of expertise, skills, experiences, and backgrounds from which the faculty is drawn exponentially expands university program offerings, curricular focus, scholarly discourse, outreach activities, and increases curricula learning experiences. A diverse faculty can play a significant role in bringing about change in the way campus groups interact, function, teach, and provide services (Adams, 2010).

hooks (1994) argued that a diverse faculty must be self-actualized faculty who recognize the difference between their personal lives and their lives were teachers. This self-actualization, according to Friere (1974), allowed faculty to make educational decisions within their ideological framework. Shin (2008) described this framework as either “perpetuate the status quo or advocating for social change” (p. 181). As such, faculty and institutional responses to social justice and multiculturalism both in and out of the classroom not only affected the success of their students, but also impacted how multicultural initiatives and social justice outcomes on rural college campuses were realized.

### ***Diversity at Appalachia colleges and universities***

Still, Chavira-Prado (2010) noted that the recruitment and retention of minority faculty was only one component of incorporating multiculturalism and social justice in rural college campuses. Garmon (1998) stated that “diversity means multifaceted opportunities and perplexing challenges; in the new age of sensitivity and easy litigation, community college administrators, faculty, staff, and students need to be aware of the possible issues surrounding the multitude of differences among people” (para. 5). Social

justice and multicultural initiatives, according to Shin (2008), “eliminate institutionalized domination and oppression” (p. 180). Furthermore, Chavira-Prado argued that colleges and universities must be careful in creating an inclusive atmosphere on their campuses through affirmative action, mentoring, and diversity task forces as institutional responses are often not the result of “inclusion, but the absence of exclusion.” Kiselica and Maben (1999) agreed with Chavira-Prado and stated “multiculturalism and the influence of minority faculty did not necessarily eradicate cultural biases in faculty” (para. 3). Manzo (2008) stated that multiculturalism and social justice assisted faculty in teaching critical components of learning, such as social issues, historical conflicts and multicultural points of view. Multicultural and social justice initiatives, according to Krishnamurthi (2003), must receive the support of all people on the college campus, including faculty, staff, students, administrators, and alumni (p. 268). Nevertheless, the literature stated that social justice and multicultural initiatives were often at odds with the universities’ and colleges’ missions. Krishnamurthi (2003) stated that a college’s or university’s “mission, policies, funding, commitment, perception, etc., should reflect its support for [multicultural and social justice] initiatives” (p. 265). Furthermore, Huisman, Meek, and Wood (2007) argued that “institutional diversity continues to play a role in higher education policies across the world” (p. 563). Huisman et al. (2007) explained that policy and market forces played a large role in higher education diversity. In other words, the literature stated that higher education institutions would diversify as long as the market dictates it. In addition, Huisman et al. (2007) explained that diversifying varies among institutions, particularly colleges and universities that were small, rural, and lacking in funding and support staff to implement multicultural or social justice initiatives.

Krishnamurthi (2008) completed an assessment of multicultural initiatives at several higher education institutions and found “more programs are needed for non-instructional staff that function in support roles and impact students’ campus life and support services they receive” (p. 273). Nevertheless, Mayhew and Deluca Fernandez (2007) noted that multicultural and social justice initiatives allowed higher education institutions “increase in cultural knowledge and awareness bring attitude change (e.g., prejudice reduction), behavioral change (e.g., increased interactional diversity, improved cross-cultural communication), and the development of new skills (e.g., critical thinking)” (p. 61). Finally, Snyder, Peeler, and May (2008) stated that multicultural and social justice initiatives helped students, staff, and faculty to “negotiate the complex interaction of multiple cultural identities and . . . the continuum of harm and privilege that these identities bestow” (p. 146). This complex interaction of cultural identity was especially true at community colleges where, according to Boulard (2003), ethnic minorities’ made-up 33% of the student population compared to 25% of the student population at a four-year institution. A further review of the literature indicated that more minority faculty taught at community colleges than at four-year institutions. However, according to Manzo (2000), colleges had difficulty sustaining diversity because of “the disproportionately small pool of minority applicants” (para. 25). Multicultural and social justice initiatives, according to the literature, had the potential to open faculty, staff, and students up to new perspectives and perhaps, encourage minority faculty to apply to rural colleges and universities to teach. These perspectives were especially important for rural colleges and universities to begin or continue the process of implementing multiculturalism and social justice on their campus.

## **Conclusion**

A review of the literature on multiculturalism in higher education indicated that, despite strides made to make college and university campuses more multiculturally inclusive, many colleges and universities, particularly in rural areas, such as Appalachia, were still falling short of making their schools inclusive. The literature showed that multiculturalism was difficult to achieve at colleges that lacked minority faculty, lacked support for students who were racially, ethnically, and sexually diverse, and lacked understanding in how to provide professional development in multiculturalism for faculty. Furthermore, the literature on higher education administration demonstrated that colleges and universities had a significant impact on their faculty's understanding of multiculturalism. Finally, the literature indicated that faculty remained one of the most important elements in implementing multiculturalism at college and university campuses. The literature concluded that a faculty member's perceived beliefs about multiculturalism impacted that teacher's multicultural sensitivity toward diverse groups, including minority students and faculty.

## **CHAPTER THREE: METHODS (WITH SURVEY DEVELOPMENT)**

### **Introduction**

Assessing faculty understanding of multiculturalism required a broad examination of the psychological, sociological, and legal variables that facilitated a faculty person's understanding of multiculturalism within the context of education, and more specifically, their higher education institution and their classroom. In assessing faculty at two rural higher education institutions (Metro University and Western Community and Technical College) in the Appalachian region, the researcher attempted to answer the question of faculty's understanding of multicultural sensitivity and attempting to determine whether there was a relationship between the variables being studied. These variables included the impact of age, race, gender, sexual orientation, religious belief, income level, tenure, length of service in higher education, length of service at Metro University and Western Community and Technical College, and level of education on faculty's multicultural understanding, multicultural responsiveness, multicultural sensitivity, and faculty's attitude toward diverse groups. The researcher completed a pilot study (Patnaik, 2010) of higher education administrators where the researcher learned that administrators valued multiculturalism and supported efforts to integrate multicultural activities on their college campuses and in their programs and college classrooms. Nevertheless, these respondents felt that it was the responsibility of their university to provide support to faculty in facilitating multiculturalism in and out of the classroom. In addition, these respondents also concluded that faculty maintained

multicultural sensitivity in their classrooms and in their interaction with students. In the current study, the researcher included a larger sample drawn from Metro University and Western Community and Technical College of full-time faculty. In this chapter, the researcher summarized the pilot study and its results. Then, the researcher described the population and sample, design, instrumentation, data collection, and data analysis for the current study.

### **Pilot Study**

In the pilot study (Patnaik, 2010), the researcher assessed how a group of higher education administrators/faculty, at one rural university in the Appalachian region viewed multiculturalism. At the time of the pilot study, only one institution had been approved for the study. A second institution was added after the prospectus. The researcher looked at the significant differences between faculty members on the Continuum of Multicultural Sensitivity based on race, gender, income level, and education, the impact on higher education institutions had their faculty's multicultural sensitivity, the impact faculty-student relationships had on a teacher's view of multiculturalism, and the impact faculty's attitude toward diverse student groups had on faculty's multicultural sensitivity. The researcher approached these questions using quantitative methods, including survey questions and a Continuum of Multicultural Sensitivity to measure faculty levels of multicultural sensitivity. In addition, the researcher used theoretical approaches to multiculturalism, including multicultural sensitivity and multicultural responsiveness, faculty-student interaction theory, theories on continuums of multicultural sensitivity, and common needs of rural colleges and universities to implement multiculturalism to interpret and explain the results in the



context of existing research in the areas of multiculturalism, faculty-student interaction, and rural colleges and universities. Furthermore, the researcher used these quantitative methods and theoretical approaches to examine new areas of research on multiculturalism and how rural colleges and universities were attempting to integrate multiculturalism into their classrooms, and on their campuses. I learned that higher education administrators strongly believe in multiculturalism and felt that their higher education institution had a responsibility to integrate multiculturalism into all aspects of college life, including faculty-student relationships, courses, programs of majors, and campus activities. Furthermore, the administrators strongly believed that higher education institutions had a strong impact on their faculty's attitudes toward diverse groups and that the faculty-student relationship had no significant impact on that faculty's multicultural sensitivity.

### ***Methods***

I conducted the pilot study at one rural higher education institution located in the Appalachian region. This institution had been named Metro University in this study in accordance with the researcher's institutional review board (IRB) requirements. As such, the researcher could not disclose any descriptive information on the institution within the study. A total of eleven higher education administrators/faculty were invited to participate in the pilot study, and there were only eight respondents. There were seven women, and one man, ranging in age from 18-34 (1 respondent), 35-55 (3 respondents), and 55+ (4 respondents). The racial identity of the respondents included White/Caucasian (2 respondents), and Black/African-American (6 respondents), and their current income ranged from \$35,000 to \$49,000 (3 respondents), \$50,000 to \$64,000 (2 respondents), and \$65,000 to \$80,000 (3 respondents). The level of education of the respondents

completed included Master of Arts/Sciences (3 respondents), Master of Arts +45 (1 respondent), Educational Specialist (1 respondent), and Ed.D/Ph.D (2 respondents). The respondents had been working in higher education for 5-10 years (2 respondents), 10-15 years (3 respondents), and 15-25 years (4 respondents). Finally, the respondents had been working at Metro University for 1-5 years (3 respondents), 5-10 years (1 respondent), 10-15 (2 respondents), and 15-25 years (2 respondents).

In addition to the demographic information, the survey asked respondents questions based on their understanding of multicultural sensitivity. The survey was divided into four parts: 1.) Multiculturalism, 2.) Multicultural Sensitivity, 3.) Multicultural Responsivity, and 4.) Attitudes toward Diverse Groups. Each section had five questions with four situations that required a response. There were four responses for the respondent to choose: 1.) strongly agree, 2.) agree, 3.) disagree, and 4.) strongly disagree. Respondents could only choose one answer for each question. For example, if the respondent chose one option as “strongly agree,” then no other option for that scenario can be so identified. Respondents were required to select the choice that best reflects his or her response to the situation. Each situation created was based on the literature view, interviews with faculty, and the researcher’s own experience as a faculty person. Each answer was measured on a continuum that allowed the researcher to measure the respondent’s level of multiculturalism. Young (1997) defined a continuum as a scale that measures change in attitudes toward individuals of different races, ethnicities, gender, cultures, and sexual orientation. The continuum developed for this study divided attitudes into four categories: 1.) Multiculturalism, 2.) Multicultural Sensitivity, 3.) Multicultural Responsivity, and 4.) Attitudes toward Diverse Groups. Faculty’s

placement on the continuum allowed the researcher to measure that individual's multicultural sensitivity. The range of placement looked at the individuals' levels of prejudice from exclusion, where the individual was prejudice against all minority groups, to inclusion, where the individual was accepting of all minority groups. The placement of the individuals on the Continuum of Multicultural Sensitivity provided the researchers with an overall picture of multicultural sensitivity of the school.

The researcher sent the survey to the administrators/faculty in an e-mail invitation through Survey Monkey. The settings of the survey allowed the respondents to complete the survey anonymously and the IP address of the computer used to complete the survey was also deleted from the survey records, further ensuring the respondents anonymity, in accordance with the requirements of the IRB. Respondents were given the opportunity to opt-out of the survey. These respondents had been removed from the contact list of faculty when the survey was sent out to faculty. If the respondents opted-out, then their e-mail addresses were deleted from Survey Monkey. The respondents were given two weeks to respond before a second and final e-mail invitation was sent to them. Due to the scheduling of the first e-mail, three respondents never answered the first or second invitation, and I used the data collected from the eight responses to complete my analysis.

### ***Findings***

The results of the survey field test showed that all respondents' attitudes in all four categories placed them in the areas of inclusion and acceptance on the Continuum of Multicultural Sensitivity. There appeared to be no significant differences in survey responses or placement on the Continuum of Multicultural Sensitivity between faculty

members on the Continuum of Multicultural Sensitivity based on race (62.5% were Black/African-American and 37.5% were White/Caucasian), gender (87.5% were female, and 12.5% were male), income level (50%-\$35,000 to \$49,000; 37.5%-\$65,000 to \$80,000, and 12.5%-\$50,000 to \$64,000) and education (37.5%-Master of Arts/Science, 25%-Master of Arts +45, 12.5%-Educational Specialist, and 25%-Ed.D/Ph.D). The perceived level of belief among the respondents was that inclusion and acceptance was the primary goal of education, and that exclusion of students based on minority group status was not acceptable and should not be tolerated. In addition, questions pertaining to the responsibility of their higher education institution to integrate multiculturalism in all aspects of the university, respondents strongly agreed that their educational institution had a responsibility to provide multicultural training, forums, and activities for faculty and students. Furthermore, respondents also strongly agreed that colleges and universities should require all faculty to self-evaluate their understanding of multiculturalism and its implications in the classroom. A cross-tabulation of responses to these questions on colleges and universities indicated that the respondents believe that their institution has a significant impact on the faculty's multicultural sensitivity. Finally, on the Continuum of Multicultural Sensitivity, respondents placed in the inclusion and acceptance categories when discussing their attitudes toward diverse groups. Respondents placed in the inclusion categories when discussing the role of their rural institution in multiculturalism, faculty-student relationships with African-Americans, and class issues within the classroom, and faculty self-evaluation of their multicultural understanding. Areas where respondents were placed in both acceptance and inclusion categories included classroom management with minority students, including African-Americans and Hispanics, and the

hiring of minority faculty for their college or department. Overall, the placement of the respondents on the Continuum of Multicultural Sensitivity indicated that they had a strong level of multicultural sensitivity and that there was no difference in their understanding based on demographic factors or understanding of multiculturalism.

### *Changes to the Study*

As a result of the pilot study, the researcher has made changes to the two data collection instruments that had been used in the current study: the survey and the continuum. One of the respondents, who completed the survey, suggested changes to the pattern of answers to each question as it was easy for him or her to ascertain what would allow him or her to answer each question positively. The respondent pointed out that most respondents, who completed the survey, looked for this pattern, so as to appear inclusive and accepting to the researcher. The researcher had not changed the questions or answers, as they can best provide the data to answer the primary and ancillary research questions; however, the researcher altered the arrangement of the answers, so that the respondents were unable to ascertain a pattern to the answers. By doing so, the respondents selected choices that best reflected his or her responses to the situations. Another respondent suggested using additional e-mail filters, so that the survey would not end up in the respondents' junk mail. The respondent stated that while filtering her junk mail box, she found the survey e-mail in that box. The researcher had made changes to the filters on the Survey Monkey e-mail system so that surveys had not ended up in the junk mail box.

### **Current Study**

The current study had begun at Metro University and Western Community and Technical College during the Fall, 2010 semester when the survey was administered to all full-time faculty at both institutions. After the researcher's prospectus defense in September, 2010, the researcher and her dissertation committee made the decision to add Western Community and Technical College to the study to provide a larger population sample for the study and to gain an understanding of how faculty at community and technical colleges in the Appalachian region view multiculturalism. Furthermore, the committee decided to add more questions to the demographic section of the survey to better reflect the diversity of both institutions. These questions included asking faculty to disclose their religious beliefs and to disclose their sexual orientation. This decision was made based on the existing survey questions on multiculturalism that asked faculty about their relationships with students based on that student's sexual orientation or religious beliefs. The researcher submitted an amendment to the Institutional Review Board (IRB) and received approval to make the changes prior to sending out the study. The researcher adhered to the protocol and sent out the survey for three rotations to obtain a good sample of data.

The current study used the same survey questions, and the survey was sent by e-mail invitation to the faculty through Survey Monkey. In the current study (Patnaik, 2010), the researcher assessed the same research questions that were reviewed in the pilot study. The researcher wanted to learn how higher education faculty at Metro University at two rural higher education institutions in the Appalachian region, viewed multiculturalism. The researched wanted to learn what were the significant differences

between faculty on the Continuum of Multicultural Sensitivity based on race, gender, age, sexual orientation, religious belief, income level, and education, what impact had the colleges and universities have on their faculty's multicultural sensitivity, what impact had faculty-student relationships have on a teacher's view of multiculturalism, and what impact had a faculty's attitude toward diverse student groups have on faculty's multicultural sensitivity. The researcher approached these questions using quantitative methods, including survey questions and a continuum of multicultural sensitivity to measure faculty levels of multicultural sensitivity, and used theoretical approaches to multiculturalism, including multicultural sensitivity and multicultural responsiveness, faculty-student interaction theory, theories on continuums of multicultural sensitivity, and common needs of rural colleges and universities to interpret and to explain my results in the context of existing research in the areas of multiculturalism, faculty-student interaction, and rural colleges and universities.

### ***Population and Sample***

The respondents used in the study were full-time faculty at two rural higher education institutions, Metro University and Western Community and Technical College. These institutions were located in the Appalachian region. The only respondents selected for this study were full-time faculty. The researcher chose these institutions because of their lack of diversity in student and faculty population, and their location in the Appalachian region. The respondents represented their peers in the Appalachian region based on age, race, gender, income level, sexual orientation, religious beliefs, tenure, length of service at Metro University and Western Community and Technical College, and length of service in higher education. It had been noted that the respondents chosen

for this study were not representative of all part-time faculty, administrators, and staff at Metro University and Western Community and Technical College nor were the respondents' representative of all higher education faculty in the United States. In chapter five of this dissertation, I addressed future research possibilities that focused on these limitations.

The sample population used for this study from Metro University and Western Community and Technical College were full-time faculty. At the time, the study was constructed, there were only 400 full-time faculty employed at the Metro University at the end of 2009-2010 school year, and there were only 53 full-time faculty at Western Community and Technical College at the beginning of the 2010-2011 school year. Respondents ranged in age, race, gender, religion, sexual orientation, educational level, income level, length of time at Metro University and Western Community and Technical College, the length of time in higher education and tenure. Respondents were not be excluded based on race/ ethnicity, age, gender, sexual orientation, religion, socioeconomic status, level of education or additional administrative duties. Respondents only participated on a voluntary basis. Full-time faculty were the only respondents that were used in this study because of their commitment to their institutions, professional development training, and implementation of curriculum, including choosing textbooks and working on committees and other recruitment efforts. Part-time faculty was not be included in the survey as these faculty members were not required by their institutions to take any professional development training, chose textbooks, and were not included in curriculum design or work on committees and other recruitment efforts. Furthermore, part-time faculty was transient faculty as they move from their institutions after one year.



Therefore, because of their lack of commitment to their institutions and the lack of professional development training, particularly in multiculturalism, it was difficult to measure a part-time faculty's level of multiculturalism, including multicultural sensitivity, multicultural responsiveness, and attitude toward diverse groups. In addition, faculty who had left their institutions at the time of the administration of the survey was not permitted to participate despite their previous employment with the university or the community college. As such, full-time faculty played a vital role in implementing multicultural curriculum and diversity programs at Metro University and Western Community and Technical College and an understanding of their attitudes toward diverse groups and their levels of multiculturalism, multicultural sensitivity, and multicultural responsiveness assisted the researcher in determining what recommendations were made to diversity initiatives with regards to Metro University's and Western Community and Technical College's campuses and to diversity initiatives in other rural college and university campuses.

### ***Design***

The study was designed as cross-sectional survey to assess the levels of multiculturalism of full-time faculty at two rural higher education institutions. This was a descriptive study as the survey administered to the respondents only measured their multicultural levels at one point in time. To accurately measure the relationship between the variables, the researcher sent a survey out to all full-time faculty at Metro University and Western Community and Technical College, so that the response rate would be at least 20% or 100 respondents from 440 faculty. The independent variables of the study were the items being measured: age, race, gender, educational level, income level, length

of service at Metro University and Western Community and Technical College, and length of service in higher education, and tenure. Full-time faculty at both institutions was a random sample of the population of the institution and represented their peers at other institutions in the Appalachian region. The dependent variables of the study were the items that were being controlled in the study which include faculty beliefs and institutional responses to diversity. The validity of the study was determined by ensuring the anonymity of the subject's survey answers, and the researcher had an external reviewer to code the data from the survey onto the continuum, so that the researcher had ensured that bias will be eliminated from the results.

### ***Instrumentation***

This study was implemented as an online survey. The survey was designed by the researcher and based on the current literature on multiculturalism, multicultural responsiveness, multicultural sensitivity, and attitudes toward diverse groups. The researcher completed a thorough review of the literature, but was unable to find a survey that would measure faculty levels of multicultural understanding. As such, the researcher created a survey that would measure faculty levels of multicultural understanding and the creation of this survey was based on a thorough review of the literature, and on the researcher's experiences as an educator as well as interviews with colleagues who also worked in the field of education. The survey was divided into two sections: demographic information, and levels of multiculturalism: Multiculturalism, Multicultural Sensitivity, Multicultural Responsivity, and Attitudes toward Diverse Groups. The demographic information has been designed to help the researcher to answer some of the ancillary research questions concerning age, race, gender, sexual orientation, religion, income

level, education level, level of higher education service, time teaching at Metro University and Western Community and Technical College and tenure. The question types were close-ended with multiple choice answers that the subjects had chosen from. The answers were constructed in a forced response where the respondents had to choose the choice that best reflects their response to the situation. Each situation had four options, and each option required a response. No two options were identified as the same. If the respondent chose one option as “strongly agree,” then no other option for that scenario was identified. In addition, the researcher had added comment boxes to each of the questions on multiculturalism to allow respondents to write comments. These changes were made to the survey after the first rotation was sent to faculty. Several faculty responded that they wanted to have comment boxes to write comments. The researcher applied to the IRB to amend the survey and was granted approval. Overall, these questions were designed to help the researcher to answer questions about the significant impact institutions have on their faculty’s multicultural sensitivity, the significant impact that faculty-student relationships had on faculty’s multicultural sensitivity, and that faculty attitudes toward diverse groups had a significant impact on that faculty’s multicultural sensitivity. The survey was field-tested with eight higher education administrators to determine the reliability and validity of the survey.

### ***Validation of instrument***

The validation of the data collection instruments was completed during the administration of the field test. The survey was sent out to eleven higher education administrators at Metro University through the Survey Monkey data collection website. The survey was only sent to faculty at Metro University for the field test because Western

Community and Technical College had not been added to the study at that time. The respondents were able to successfully access the survey through the online weblink, and their responses were collected online. One of the respondents, who was unable to complete her survey the first time, was able to return to the survey at a later date and complete it. Also, Survey Monkey, the survey data collector, kept the respondents' identifying information confidential and the IP address used during the data collection was also deleted. None of the respondents contacted chose the opt-out option, so the researcher had not been able to validate this instrument nor had Survey Monkey informed the researcher if a faculty e-mail was broken. Still, the field test demonstrated that the Survey Monkey was the best data collection instrument for this survey for several reasons. It allowed the respondent to return to the survey if he or she was unable to complete it during their first visit to the survey site. Survey Monkey allowed the respondent to opt-out of the study and dropped that respondent's e-mail and other contact information from the survey to protect the respondent's identity. Finally, it allowed the researcher to use setting that had completely blocked any identifying information on the respondent, including name, e-mail address, IP address, and date and time that the survey was completed.

Additional changes to the survey were made after the researcher's prospectus defense and after the first rotation of the survey. These changes were based on suggestions from the researcher's dissertation committee and comments from respondents. The purpose of the changes was to collect data that best reflected the research questions and to provide insight into faculties understanding of multiculturalism.

## **Data Collection**

Data for this study have been collected in a way which fully ensures that respondents' identities were kept anonymous. Full-time faculty were only be recruited through their Metro University e-mail accounts. An e-mail was sent to faculty through a survey website called Survey Monkey, invited faculty to participate and to take the survey. The researcher had taken every precaution to ensure the anonymity of all respondents who responded to the e-mail invitation to participate in the study. The researchers used Survey Monkey, one of two survey websites that had approval from the United States Department of Commerce as one of two data collection processes that had been considered safest for confidentiality. The researcher had no contact with the respondents beyond e-mail. Participation was voluntary as the faculty had chosen to opt-out of the survey by clicking on the appropriate link. Once the faculty had done so, Survey Monkey deleted their information. If the respondent had chosen to take the survey, he or she provided with an anonymous online survey consent form that explained to the respondent what the study is about and how their information had been kept anonymous. Informed consent was obtained when the respondent clicked on the survey. Furthermore, if at any time, the respondent had chosen to not complete the survey, then they were allowed to opt-out, and their e-mail information was deleted from Survey Monkey at that time.

Surveys administered through Survey Monkey had a unique number or identifier added to each questionnaire, so that the researcher ensured the anonymity of the respondent's survey answers. Furthermore, since the study was sensitive in nature, the researcher used additional precautions. The survey data gathered by Survey Monkey was

provided to the researcher in raw form, so that the respondent's survey information had been kept anonymous. In addition, the researcher had used an external reviewer of the data to eliminate researcher bias. The use of an external reviewer was necessary as the reviewer was not connected to the study, had no personal gain, and had not known the purpose of the data. The external reviewer would also eliminate any possible biases that the researcher had as I described in chapter one. The job of the external reviewer was to code the data from the survey. The external reviewer only had access to the data set after it had been downloaded from Survey Monkey. The external reviewer had no access to Survey Monkey or to any data that allowed the reviewer to identify respondents. The first e-mail sent out allowed the respondents' time to complete the survey. A second e-mail sent out, two weeks later, reminded respondents to complete any survey in progress or to complete any uncompleted survey. A third and final e-mail had been sent out, two weeks after the second e-mail, to remind respondents to complete any survey in progress or complete any uncompleted survey. Two weeks after the third e-mail had been sent out, no other e-mail reminders were sent to the respondents, and their information was deleted from Survey Monkey. Respondents were not debriefed after their participation in the study as the researcher examined their levels of multicultural sensitivity as faculty.

There were no risks to the respondents through their participation in this study. The respondent's identity was kept anonymous, and the respondents were not coerced into participating in the study. Furthermore, the researcher made sure that all files and coding were kept in a secure location. An external reviewer was used during the coding procedures to ensure that any potential bias was eliminated from the study. The potential benefits of this research could possibly have a strong impact on the university and how it

assesses multiculturalism among its full-time faculty which, in turn, could help the Office of Multicultural Affairs to plan professional development activities for the university. Furthermore, this research could also benefit other rural colleges and universities in the Appalachian region, and other rural areas around the United States as these institutions looked to find new ways to help their full-time faculty accommodated a growing diverse student population. In addition, this research could help rural colleges and universities initiate new diversity programs on their campuses and in their communities. It is important to note that only general findings could be shared with Metro University Office of Multicultural Affairs. Additionally, it should be noted that the publication of this study had disguised or had omitted the research site and had omitted any descriptive passages that allowed the reader to infer the research site from the study.

### **Data Analysis**

The data for this study consisted of survey data and measurement of faculty levels of multiculturalism on the continuum. As in the pilot study (Patnaik, 2010), the researcher used theoretical approaches to multiculturalism, including multicultural sensitivity, and multicultural responsiveness, faculty-student interaction, and rural colleges, multicultural affairs, and social justice to design the survey, and the continuum for this study while providing the framework for interpreting the data from the survey and the continuum. Furthermore, because theoretical approaches to multiculturalism and faculty-student interaction allow for exploration of faculty attitudes, the researcher found a compelling methodology for a study that aims to be respectful of the respondents' level of multicultural sensitivity.

Analysis of the survey data began by cross-tabulating the data based on the demographic information provided by the respondents. This cross-tabulation had looked at the results based on age, race, gender, sexual orientation, religion, education level, income level, length of service at Metro University and Western Community and Technical College, length of service in higher institution, and tenure. Cross-tabulation of responses allowed the researcher to review faculty levels of multicultural sensitivity based on their demographic information. This allowed the researcher to determine the perceived level of faculty belief in multiculturalism as well as the impact of faculty-student relationships on faculty level of multicultural sensitivity. Then, the researcher filtered the responses based on individual questions and these responses filtered, and then it was easier to code the survey results onto the continuum. Based on the pilot study (Patnaik, 2010), the researcher anticipated that the results had skewed toward the positive end of the continuum with a majority of the answers falling into the inclusion and acceptance categories, through, multicultural sensitivity had been skewed toward the negative end of the continuum based on the demographic information provided by the respondent and on the respondents' answers to specific questions.

The data gathered through Survey Monkey were used in SPSS, a computer software program used for statistical analysis. Both data gathered from the survey and the continuum was used in SPSS. I was used SPSS statistical software to look for links between respondents' answers and their demographic information. I had also looked for links between respondent's answers and where they fall on the continuum. Since this was a descriptive study, the researcher had been looking for the data that measured belief and behavior, rank order data, so the researchers had been able to look at the percentage of



items chosen and the frequency of items chosen as well as how those choices were related to the demographic data (age, gender, race, and etc.). The data gathered from the continuum was also scaled and ranked and the researcher was looking at the frequency of categories that faculty were placed.

## **CHAPTER FOUR: PRESENTATION AND ANALYSIS OF DATA**

### **Introduction**

The purpose of this study was to investigate the faculty levels of multicultural understanding, including multicultural sensitivity and multicultural responsiveness, at two rural higher education institutions in Appalachia. In studying faculty multicultural sensitivity, this study examined the following: whether faculty had a strong understanding of multiculturalism in a democratic society, whether these institutions had a significant impact on their faculty's multicultural sensitivity, whether the student-teacher relationship had a significant impact on the faculty's multicultural sensitivity, and whether the faculty's attitude toward diverse student groups had a significant impact on the faculty's multicultural sensitivity. In addition, the study examined through demographic questions whether demographic information, such as age, race, religion, gender, sexual orientation, current income level, level of education, tenure, length of service in higher education, and length of service at Metro University and/or Western Community and Technical College. Finally, the study investigated the impact of professional development on faculty's multicultural attitudes, and how the mission of the institution impacts faculty attitudes toward multiculturalism.

This chapter presented the data collected for this study through a reporting of frequencies and percentages of demographic responses, cross-tabulations of demographic and multicultural responses, textual analysis of respondent comments, and analysis of faculty multicultural sensitivity through placement of survey answers on the Continuum of Multicultural Sensitivity. This chapter was divided into the following sections: (a) data collection procedures, (b) findings, including frequencies, percentages, cross-tabulations,

textual analysis and placement of faculty on the Continuum and (c) summary of the chapter. The findings were presented in a way to focus on the diversity system designed by the researcher in chapter 5.

### **Data Collection Procedures**

Surveys were sent through the survey website, Survey Monkey, beginning on October 27, 2010 and ending on January 10, 2011. There were four rotations of the survey with the survey being emailed to faculty, who did not respond to the initial survey, with each new rotation. The survey rotation was every two weeks with the data collected electronically through the Survey Monkey website. A total of 453 surveys were e-mailed to faculty at Metro University and Western Community and Technical College. Twenty-three e-mails bounced back revealing faculty who had left their respective institutions, for a total of 433 faculty available to respond to the survey. In the e-mail, a cover letter was sent with instructions of how to access the survey through Survey Monkey, and how to opt-out of the survey if the respondent chooses not to participate (See Appendix A).

By December 12, 2010, 102 survey responses were recorded on Survey Monkey with eight respondents opting-out. Data cleaning of the survey responses revealed that only 85 responses were complete. The survey was sent out again for a final rotation on January 3, 2011 to Western Community and Technical College faculty and on January 4, 2011 to Metro University faculty. In an effort to ensure a high number of responses, e-mails were sent from Survey Monkey to individual faculty. The return rate for the final rotation was five completed surveys. By January 10, 2011, 85 surveys had been returned, accounting for a return rate of 5%. Out of 114 respondents who started the survey, 85 respondents completed the survey with a completion rate of 73.7%. Faculty

from both institutions returned completed surveys. Due to the IRB requirements for this study, electronic settings for the survey were set by the student researcher to ensure anonymity for those respondents. Therefore, the researcher was unable to determine the exact return rates for each institution.

### **Respondent and School Characteristics**

The survey was divided into two parts: demographic information (Part A) and multiculturalism (Part B) (including subsections on multiculturalism, multicultural responsiveness, multicultural sensitivity, and attitudes toward diverse groups). Part A of the survey requested respondents' demographic information, including information on age, race, religion, gender, sexual orientation, level of education, tenure, length of service in higher education, and length of service at Metro University or Western Community and Technical College. There were ten questions in the demographic section, and these findings were organized around nine ancillary questions, and were used in cross-tabulations of demographic questions (Part A) and multicultural questions (Part B). The tables below provide a summary of the respondents' based on the following demographics: age, racial identity, religious identity, gender, sexual orientation, current income level, level of education, tenure, length of service in higher education, and length of service in higher education at Metro University and Western Community and Technical College.

Table 1 *Measurement of Respondents by Age*

<b>Age</b>	<b>Number of Respondents</b>
18-35	10.5%
35-55	41.9%
55+	47.6%

Table 2 *Measurement of Respondents by Racial Identity*

<b>Racial Identity</b>	<b>Number of Respondents</b>
White/Caucasian	95.2%
Hispanic	0
Black/African-American	1.9%
Foreign National	0
Biracial/Multiracial	1.0%

Table 3 *Measurement of Respondents by Religious Identity*

<b>Religious Identity</b>	<b>Number of Respondents</b>
Christianity	67.6%
Muslim	1.9%
Hindu	1.0%
Buddhism	3.8%
Jewish	1.0%
Non-Religious	25.7%

Table 4 *Measurement of Respondents by Gender*

<b>Gender</b>	<b>Number of Respondents</b>
Male	56.2%
Female	43.8%

Table 5 *Measurement of Respondents by Sexual Orientation*

<b>Sexual Orientation</b>	<b>Number of Respondents</b>
Heterosexual	95.2%
Gay	2.9%
Lesbian	1.0%
Bisexual	1.0%
Other	0

Table 6 *Measurement of Respondents by Current Income Level*

<b>Current Income Level</b>	<b>Number of Respondents</b>
\$35,000 to \$49,000	19%
\$50,000 to \$64,000	32.4%
\$65,000 to \$80,000	44.8%
\$80,000	3.8%

Table 7 *Measurement of Respondents by Level of Education*

<b>Level of Education</b>	<b>Number of Respondents</b>
Bachelor of Arts/Science	2.9%
Master of Arts/Science	18.1%
Master of Arts +45	5.7%
Educational Specialist	1%
Ed.D/Ph.D	72.4%

Table 8 *Measurement of Respondents by Tenure*

<b>Tenure</b>	<b>Number of Respondents</b>
Tenure	68.6%
Non-Tenure	31.4%

Table 9 *Measurement of Respondents by Length of Service in Higher Education*

<b>Length of Service in Higher Education</b>	<b>Number of Respondents</b>
1-5 years	6.7%
5-10 years	18.1%
10-15 years	22.9%
15-25 years	25.7%
over 25 years	27.6%

Table 10 *Measurement of Respondents by Length of Service at Metro University and Western Community and Technical College*

<b>Length of Service in Higher Education at Metro University and Western Community and Technical College</b>	<b>Number of Respondents</b>
1-5 years	21.9%
5-10 years	15.2%
10-15 years	20%
15-25 years	38.1%
over 25 years	4.8%

There were two higher education institutions used in this study. Both schools have been identified by the National Center for Educational Statistics (2011) as public schools in a rural area. The populations of the state and the city where both institutions are located provide some demographic characteristics about that community. According to the United States Census Bureau, 2005-2009 American Community Survey, the state

has a population of 1,811,403 with a breakdown of the population by race, age, gender, median income, and educational level.

Table 11 *Racial Identity of Population of State*

<b>Racial Identity</b>	<b>Population</b>
White/Caucasian	1,707, 128
Black/African-American	59, 677
American Indian/Alaskan	3, 008
Asian	11, 459
Native Hawaiian/Pacific Islander	660
Some Other Race	4, 112
Two or more races	25, 359
Hispanic or Latino of any race	19, 574

*Note.* This table shows the racial identities and population of the state used in this study. The data were collected from the *United States Census Bureau, 2005-2009, American Community Survey*.

Table 12 *Age of Population of the State*

<b>Age</b>	<b>Population</b>
under 5 years	105, 393
18 years and over	1, 424, 575
65 years and over	281, 493

*Note.* This table shows the age of the population of the state used in this study. The data were collected from the *United States Census Bureau, 2005-2009, American Community Survey*.

Table 13 *Gender of Population of the State*

<b>Gender</b>	<b>Population</b>
Male	866, 265
Female	925, 138

*Note.* This table shows the gender of the population of the state used in this study. The data were collected from the *United States Census Bureau, 2005-2009, American Community Survey*.

The median household income is \$37,365 with an average household size of 2.37 while the educational level of the total population is 81.6% with a high school diploma or higher and 27.5% with a bachelor's degree or higher (United States Census Bureau, American Community Survey, 2005-2009).

The county where both institutions are located had a total population of 96,319 (United States Census Bureau, 2005-2009).

Table 14 *Racial Identity of Population of County*

<b>Racial Identity</b>	<b>Population</b>
White/Caucasian	91.6%
Black/African-American	5%
American Indian/Alaskan	.02%
Asian	1%
Native Hawaiian/Pacific Islander	0%
Two or More Races	2%
Persons of Hispanic or Latino Origin	1.1%

*Note.* The data were collected from the *United States Census Bureau, 2005-2009, American Community Survey. Online.*

Table 15 *Age of Population of County*

<b>Age</b>	<b>Population</b>
Persons Under 5 Years of Age	5.8%
Persons Under 18 Years of Age	19.6%
Persons 65 Years of Age and Older	16%

*Note.* The data were collected from the *United States Census Bureau, 2005-2009, American Community Survey. Online.*

Table 16 *Gender of Population of County*

<b>Age</b>	<b>Population</b>
Male	48.8%
Female	51.2%

*Note.* The data were collected from the *United States Census Bureau, 2005-2009, American Community Survey. Online.*

The median income of the total population of the county is \$34,492 with an average household size of 2.30 while the educational level of the population of the county was high school with an average of 85% receiving a high school diploma and 23% receiving a bachelor's degree (United States Census Bureau, American Community, Survey, 2005-2009).



The city where both institutions are located has a total population of 49,285 (United States Census Bureau, 2005-2009).

Table 17 *Racial Identity of Population of the City*

<b>Racial Identity</b>	<b>Population</b>
White/Caucasian	43, 350
Black/African-American	4, 005
American Indian/Alaskan	79
Asian	492
Native Hawaiian/Pacific Islander	0
Some Other Race	141
Two or More Races	1, 218
Hispanic or Latino of any race	683

*Note.* The data were collected from the *United States Census Bureau, 2005-2009, American Community Survey. Online.*

Table 18 *Age of Population of the City*

<b>Age</b>	<b>Population</b>
under 5 years	2, 585
18 years and over	40,187
65 years and over	8,369

*Note.* The data were collected from the *United States Census Bureau, 2005-2009, American Community Survey. Online.*

Table 19 *Gender of Population of City*

<b>Gender</b>	<b>Population</b>
Male	23, 493
Female	25, 792

*Note.* The data were collected from the *United States Census Bureau, 2005-2009, American Community Survey. Online.*

The median income of the total population is \$27,181 with an average household size of 2.16 whereas the educational level of the total population is 86.2% with a high school diploma or higher and 22.8% with a bachelor's degree or higher (United States Census Bureau, American Community Survey, 2005-2009). This identification impacts the cultural diversity of the faculty in each institution, especially in areas of race, age, educational level, length of service, and socioeconomic status. According to the

2009 Report Card by the West Virginia Higher Education Policy Commission and Community and Technical College System, the county where both Metro University and Western Community and Technical College are located has an in-state college going rate of 57.2% and an overall college going rate of 67.9%. The state where both institutions are located has seen an increase in the number of baccalaureate degrees awarded in the last decade up to 23% (Report Card by the West Virginia Higher Education Policy Commission and Community and Technical College System, 2009). Metro University is a four-year institution that provides bachelor degrees and master's degrees in 70 degree programs with doctorate degrees available in education, biomedical science and clinical psychology (Metro University website, 2011). The National Center for Educational Statistics (2011) noted that Metro University had a total enrollment of 13,776 and an undergraduate enrollment of 9,692 in the fall of 2009.

Table 20 *Racial Identity of Students at Metro University*

<b>Racial Identity</b>	<b>Population</b>
White (Non-Hispanic)	85.2%
Black/African-American	6%
Asian/Native Hawaiian/Pacific Islander	1%
Hispanic/Latino	1%
American Indian/Alaskan Native	0%
Two or More Races	0%
Race/Ethnicity Unknown	5%

*Note.* This university is one of the institutions used in the study. The data were collected from the *National Center for Education Statistics, 2011.Online.*

Table 21 *Gender of Students at Metro University*

<b>Gender</b>	<b>Population</b>
Male	44%
Female	56%

*Note.* This university is one of the institutions used in the study. The data were collected from the *National Center for Educational Statistics, 2011.Online.*

Table 22 *Residency Status of Students at Metro University*

<b>Residency Status</b>	<b>Population</b>
In-State	73%
Out-of-State	26%
Foreign Countries	0%
Unknown	0%

*Note.* This university is one of the institutions used in the study. The data were collected from the *National Center for Educational Statistics, 2011. Online.*

Western Community and Technical College was a two-year institution that provided certificates and associates degree in 40 programs in the areas of health, human services, business and technology, and liberal arts (Western Community and Technical College website, 2011). The Report Card (2009) noted “each [degree] awarded conferred represents a mastery of a set of skills and body of knowledge that is valuable in the state’s labor market” (p. 15). The National Center for Educational Statistics (2011) noted that Western Community and Technical College had a total enrollment of 3,118 in the fall of 2009.

Table 23 *Gender of Students at Western Community and Technical College*

<b>Gender</b>	<b>Population</b>
Male	59.1%
Female	40.9%

*Note.* This college was one of the institutions used in the study. The data were collected from the *National Center for Educational Statistics, 2011. Online.*

Table 24 *Racial Identity of Students at Western Community and Technical College*

<b>Racial Identity</b>	<b>Population</b>
White (Non-Hispanic)	84.5%
Black (Non-Hispanic)	6.8%
Hispanic	0.7%
Asian/Pacific Islander	0.3%
American Indian/Alaskan Native	0.4%
Race-Ethnicity (Unknown)	7.3%
Non-Resident Alien	0.1%

*Note.* This college was one of the institutions used in the study. The data were collected from the *National Center for Educational Statistics, 2011. Online.*

Table 25 *Residency Status of Students at Western Community and Technical College*

<b>Residency Status</b>	<b>Population</b>
In-State	81%
Out-of-State	19%

*Note.* This college was one of the institutions used in the study. The data were collected from the *National Center for Educational Statistics, 2011. Online.*

### **Findings**

These findings were organized around each of the four primary questions and nine ancillary questions investigated. Part B of the survey was the section on multiculturalism (including subsections on multiculturalism, multicultural responsiveness, multicultural sensitivity, and attitudes toward diverse groups). This section was comprised of 20 questions regarding the perceived level of belief in multiculturalism among faculty, the significant impact of higher education institutions on their faculty's multicultural sensitivity, the significant impact of the student-teacher relationship on the faculty's multicultural sensitivity, and the significant impact of faculty's attitude toward diverse student groups have on faculty's multicultural sensitivity. The questions were put into subsections that were identified as multiculturalism, multicultural responsiveness, multicultural sensitivity, and attitudes toward diverse groups. There were five questions in each subsection. Respondents were asked to respond to written scenarios and identify their most likely response to the situation. Each question had four responses that were ranked on a Likert Scale using the following descriptors: 1 = Strongly Disagree, 2 = Disagree, 3 = Agree and 4 = Strongly Agree. Frequencies, as well as cumulative percentages, were calculated for each response, including for the demographic section of the survey. Cross-tabulations of the demographic responses with the questions on multiculturalism were also calculated for each response. Frequencies, percentages, and

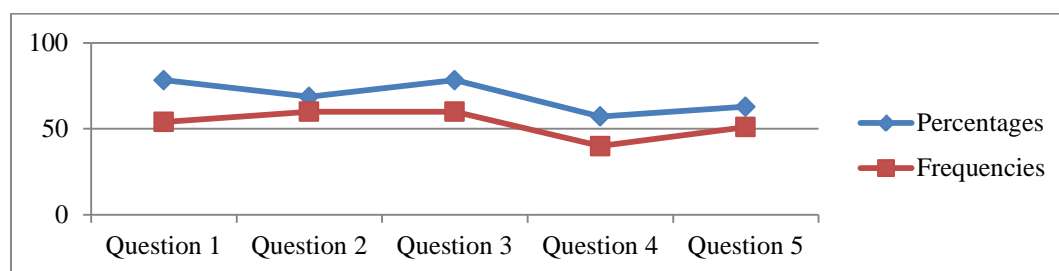
cross-tabulations were used to answer the primary and ancillary research questions. In addition, respondents' answers were measured on a Continuum of Multicultural Sensitivity. This continuum allowed the researcher to measure each response in order to determine faculty's multicultural sensitivity in the areas of multiculturalism, multicultural sensitivity, multicultural responsiveness, and attitudes toward diverse groups. Responses were measured on a scale used on the continuum ranging from exclusion, tolerance, acceptance, to inclusion. Finally, respondents were allowed to make optional comments for each response, and the researcher was able to find emerging themes from these comments. These emerging themes included equality, faculty responsibility in the classroom, cultural context, the role of the institution in creating a diverse environment, class and privilege issues in the class, reliability of self-assessment, faculty attitude, ghettoizing the curriculum, institutional mandates, professional development opportunities in multiculturalism, minority-student recruitment, and student-teacher interaction. The data reported in chapter four would be used in chapter five to assist the researcher into creating a diversity system that could be implemented in higher education institutions. The format used in chapter four for reporting the data established the creation of the system in chapter five.

### **Perceived level of belief among faculty at Metro University and Western Community and Technical College**

Survey questions one through five of Part B dealt with faculty's perceived level of belief in multiculturalism. The questions examined faculty's views on diversity in democracy (question one), interaction with minority students (question two), issues of race in the classroom (question three), institutional standards on diversity (question four),

and class issues in the classroom (question five). These survey questions were designed to determine faculty level of belief in multiculturalism through an examination of how belief is created and expressed through interaction between faculty, interaction between faculty and the institution, and interaction between faculty and students. Respondents were asked to rate their perceived level of belief based on a Likert Scale using the following descriptors: 1=Strongly Disagree, 2=Disagree, 3=Agree, and 4=Strongly Agree. Respondents scaled their answers based on four scenarios created specifically for each question. For each question two of the scenarios were positive and two were negative, with the negative scenarios containing reverse polarities. Reverse polarities in the survey questions were questions that were asking respondents to respond to negative questions where responses of disagree and strongly disagree actually demonstrated faculty's positive results. As such, both positive scenarios and negative scenarios showed that faculty responded strongly to positive scenarios and negative scenarios, thereby, skewing the data strongly toward either a positive end or a negative end for each question. In addition, frequencies and cumulative percentages were calculated for each response. Cross-tabulations were calculated by cross-tabulating demographic answers with multicultural responses. Optional comments for each response were textually analyzed for recurring themes.

Figure 1 *Summary of Data of Questions One through Five of the Multiculturalism Section of the Study*



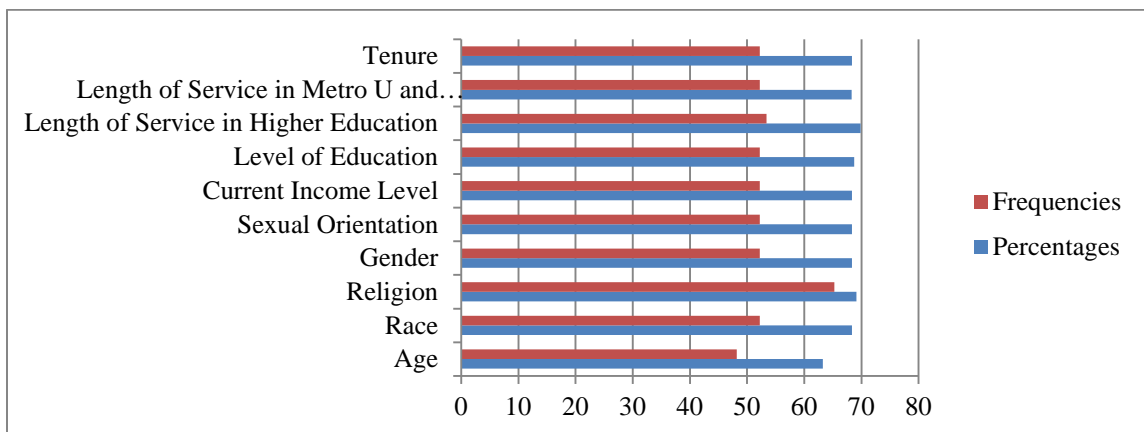
*Note.* The data show how the data skewed toward strongly agree or agree. Frequencies and percentages are shown.

As Figure 1 demonstrated, responses to questions one through five were skewed toward strongly agree and agree.

- Question one stated, “You are having a conversation with one of your colleagues regarding the importance of diversity in a democratic society.” Question one, which measured the faculty views on diversity, had 78.26% (54) respondents answered strongly agree or agree to the question.
- Question two stated, “During a class presentation by an Arab student, the student presenter makes some controversial comments that upset other students.” Question two, which measured faculty interaction with minority students, had 68.6% (60) respondents answered agree or strongly agree to the question.
- Question three stated, “You have a class of 20 students. While majority of the students are white, you have two students who are African-American. Whenever issues of race come up, you ask the two African-American students to voice their opinions on African-American issues.” Question three, which measured the impact of race issues in the classroom, had 77.6% (59) respondents answered strongly agree or agree to the question.
- Question four stated, “You work at a rural educational institution that has little opportunity for students and faculty to interact with diverse groups. Your school’s new vice president of multiculturalism is holding a campus-wide forum to connect different cultures on campus.” Question four, which measured institutional standards on diversity, had 54.28% (40) respondents answered strongly agree or agree to the question.

- Question five stated, “As a teacher, you feel that your classroom is free of class and privilege issues. Yet during a classroom discussion, some of your minority students assert that as a person of privilege you have not experienced hardship. Question five, which measured the impact of class and privilege issues in the classroom, had 50.71% (51) respondents answered strongly agree or agree to the question.

Figure 2 *Summary of Cross-Tabulations of Demographic Questions and Survey Questions One through Five*



*Note.* Frequencies and percentages are shown.

A cross-tabulation of age, race, religion, gender, sexual orientation, current income level, level of education, length of service in higher education, length of service at Metro University and Western Community and Technical College, and tenure was applied to each of the survey questions in Part B (See Appendix D-Survey). These demographic areas were divided into specific categories to reflect the population under study. Age was divided into three categories: 18-34, 35-55, and 55+. Cross-tabulations of age and questions one through five revealed that an average total of 63.24% (48.2) respondents chose strongly agree and agree to the each scenario. Race was divided into



five categories: White/Caucasian, Hispanic, Black/African-American, Foreign National, Other, and Biracial/Multiracial. Cross-tabulations of race and questions one through five revealed a total of 68.31% (52.2) respondents chose strongly agree and agree to each scenario. Religion was divided into five categories: Christianity, Islam, Hinduism, Buddhism, Judaism, and Nonreligious. Gender was divided into two categories: male and female. Cross-tabulations of religion and questions one through five revealed a total of 69.10% (65.25) chose strongly agree and agree to each scenario. Gender was divided into two categories: female and male. Cross-tabulations of gender and questions one through five revealed a total of 68.33% (52.2) respondents chose strongly agree and agree to each scenario. Sexual orientation was divided into five categories: Heterosexual, Gay, Lesbian, Bisexual, and Other.

Cross-tabulations of sexual orientation and questions one through five revealed a total of 68.33% (52.2) chose strongly agree and agree to each scenario. Current income level was divided into four categories: \$35,000 to \$49,000, \$50,000 to \$64,000, \$65,000 to \$80,000, and over \$80,000. Cross-tabulations of current income level and questions one through five revealed a total of 68.33% (52.2) respondents chose strongly agree and agree to each scenario. Level of education was divided into five categories: Bachelor of Arts/Science, Master of Arts/Science, Master of Arts +45, Educational Specialist, and Ed.D/Ph.D. Cross-tabulations of level of education and questions one through five revealed a total of 68.73% (52.2) respondents chose strongly agree and agree to each scenario. Length of service in higher education was divided into five categories: 1-5 years, 5-10 years, 10-15 years, 15-25 years, and over 25 years. Cross-tabulations of length of service in higher education and questions one through five revealed a total of

69.84% (52.2) respondents chose agree and strongly agree to each scenario. Length of service at Metro University or Western Community and Technical College was divided into five categories: 1-5 years, 5-10 years, 10-15 years, 15-25 years, and over 25 years. Cross-tabulations of length of service at Metro University and Western Community and Technical College revealed a total of 68.3% (52.2) respondents chose strongly agree and agree to each scenario. Tenure was divided into two categories: tenure and non-tenure. Cross-tabulations of tenure and questions one through five revealed a total of 68.35% (52.2) respondents chose strongly agree and agree to each scenario.

Cross-tabulations of the demographic categories and survey questions one through five revealed that each scenario demonstrates that a majority of respondents believed that a democratic society should include equal treatment for each group, facilitate communication between diverse groups, reflected the unique voice for each student, provided faculty and students an opportunity to interact positively, and facilitated a discussion of issues regarding privilege. Strongly agree and agree were the two answers chosen most often by faculty. Faculty chose these answers in response to scenarios that had positive outcomes. Out of 85 respondents who completed the survey, 52.2 respondents chose strongly agree and agree for the majority of their responses. As Figure 2 demonstrated, these responses crossed all demographic categories for questions one through five of the survey.

Continuum of Multicultural Sensitivity was applied to questions one through five of the survey. The purpose of the continuum was to measure multicultural sensitivity of the faculty in the following areas: exclusion, tolerance, acceptance, and inclusion (See Appendix E-Continuum). The researcher ranked on the continuum 85 respondents.

Survey questions examined faculty's views on diversity in democracy (question one), interaction with minority students (question two), issues of race in the classroom (question three), institutional standards on diversity (question four), and class issues in the classroom (question five). In the area of inclusion, an average of 44.4 respondents was placed in this category. In the area of acceptance, an average of 31 respondents was placed in this category. In the area of tolerance, an average of 5.8 respondents was placed in this category. In the area of exclusion, an average of 1.4 was placed in this category.

Respondents were allowed to make comments for each survey question in Part B of the survey. In questions one through five, which dealt with faculty's perceived level of belief in multiculturalism, there were several general themes that emerge: the importance of equality in a diverse student environment, faculty-responsibility for student behavior in the classroom, cultural context in the classroom, the impact of forums on multiculturalism, and the impact of class and privilege issues in the classroom. In a textual analysis of these themes, it emerged that respondents believed that faculty at Metro University and Western Community and Technical College had a high level of belief in multiculturalism, although several comments indicated that respondents believe that faculty were limited in what they achieved with multiculturalism in the classroom and that institutional support did little to change how faculty felt about multiculturalism. Much of these limitations were due to faculty-student relationships where students were "reluctant to share their culture" in the classroom. According to these comments, student reluctance to share their culture made cultural context a "problematic area for faculty." Furthermore, respondents commented that faculty was aware that class and privilege issues had an impact in the classroom, but a "reduction of class and privilege issues is

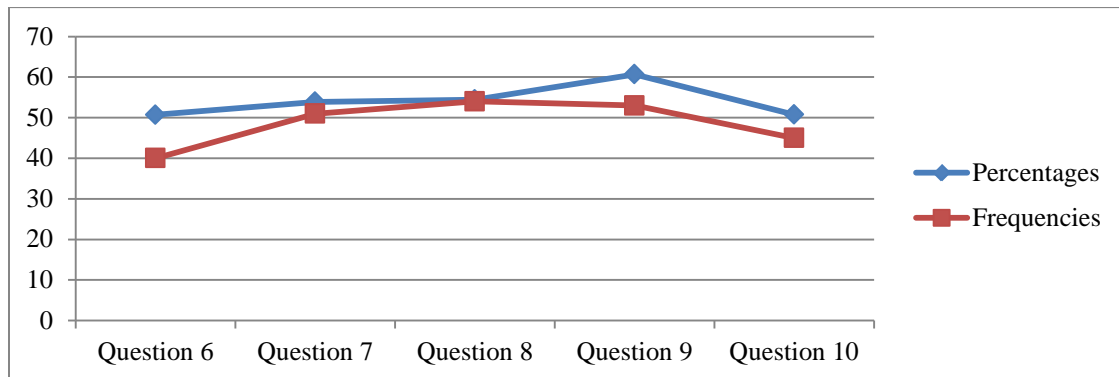
needed, but not always possible in the classroom.” Finally, respondents commented that forums on multiculturalism had little impact on that institution’s faculty because these forums “are often voluntary” and in order for faculty to have a more multicultural perspective, they needed to be willing to engage more in these issues. Respondents also commented that forums in a “homogeneous rural campus environment” rarely changed faculty attitudes.

**Do higher education institutions have a significant impact on the faculty’s multicultural sensitivity?**

Survey questions six through ten of Part B dealt with the impact that higher education institutions had on their faculty’s multicultural sensitivity. The questions examined faculty’s views of the role that their educational institutions played in shaping their values and beliefs on diversity through self-evaluation (question 6), engaging in recruitment of minority students (question 7), faculty interacting with students (question 8), defending students bullied on campus (question 9), and faculty teaching students 21<sup>st</sup> century skills (question 10). Respondents were asked to rate their perceive level of belief based on a Likert Scale using the following descriptors: 1=Strongly Disagree, 2=Disagree, 3=Agree, and 4=Strongly Agree. Respondents scaled their answers based on four scenarios created specifically for each survey question. For each scenario, two were positive and two were negative with the negative scenarios containing reverse polarities. Reverse polarities in the survey questions were questions that were asking respondents to answer negative questions where the responses of disagree and strongly disagree actually demonstrated faculty’s positive results. Frequencies and cumulative percentages were calculated for each response. Cross-tabulations were calculated by cross-tabulating

demographic answers with multicultural responses. Optional comments for each response were textually analyzed to examine recurring themes.

Figure 3 *Summary of Data of Questions Six through Ten of the Multicultural Section of the Survey*



*Note.* The data show how the data skewed toward strongly agree or agree. Frequencies and percentages are shown.

As Figure 3 demonstrated, responses to questions six through ten were skewed toward strongly agree and agree.

- Question six stated, “Your department is requiring all faculty to self-evaluate their understanding of multiculturalism and its implications in the classroom.”

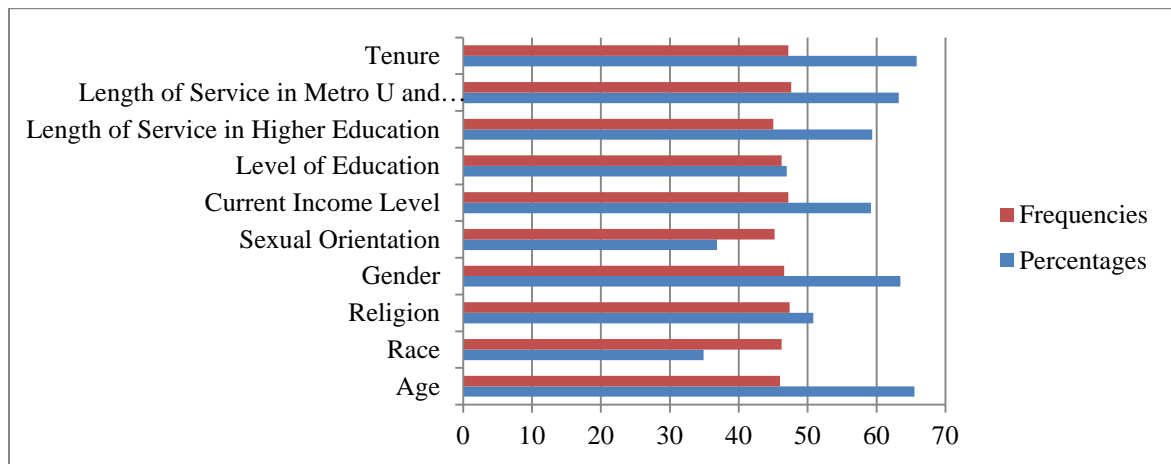
Question six, which measured faculty’s views on the role their institution play in shaping their values and beliefs on diversity through self-evaluation, had 53.92% (51) respondents answered strongly agree or agree to the question.

- Question seven stated, “Your educational institution is located in a small, rural setting, and in the past, the institution did not have a large minority population. Recently, your institution has begun to actively recruit minority students. Several colleagues have expressed to you that they dislike working with minority students.” Question seven, which measured engaging in recruitment of minority

students, had 53.92% (51) respondents answered strongly agree or agree to the question.

- Question eight stated, “At the end of the semester, you invite one of your classes to join you for dinner. Among the students to attend are students from a different race or ethnic group.” Question eight, which measured faculty-interaction with students, had 54.47% (54) respondents answered strongly agree or agree to the question.
- Question nine stated, “You are walking on campus and witness a gay student getting bullied.” Question nine, which measured faculty reaction to a bullying incident on campus, had 60.67% (53) respondents answered strongly agree or agree to the question.
- Question ten stated, “In the 21<sup>st</sup> century, college students are required to learn skills, such as, intercultural communication and multiculturalism, in order to succeed in the global workplace.” Question ten, which measured faculty’s reaction to the importance of teaching students 21<sup>st</sup> century skills, had 50.75% (45) respondents answered strongly agree and agree to the question.

Figure 4 *Summary of Cross-Tabulations of Demographic Questions and Survey Questions Six through Ten*



*Note.* Frequencies and percentages are shown.

A cross-tabulation of age, race, religion, gender, sexual orientation, current income level, level of education, length of service in higher education, length of service at Metro University and Western Community and Technical College, and tenure was applied to each of the survey questions in Part B (See Appendix D-Survey). These demographic areas were divided into specific categories to reflect the population under study. Age was divided into three categories: 18-34, 35-55, and 55+. Cross-tabulations of age and questions six through ten revealed that an average total of 65.51% (46) respondents answered strongly agree and agree to each scenario. Race was divided into five categories: White/Caucasian, Hispanic, Black/African-American, Foreign National, Other, and Biracial/Multiracial. Cross-tabulations of race and questions six through ten revealed an average total of 34.89% (46.2) respondents chose strongly agree and agree to each scenario. Religion was divided into five categories: Christianity, Islam, Hinduism, Buddhism, Judaism, and Nonreligious. Cross-tabulations of religion and questions six through ten revealed an average total of 50.80% (47.4) respondents chose strongly agree and agree to each scenario. Gender was divided into two categories: female and male.

Cross-tabulations of gender and questions six through ten revealed a total of 63.45% (46.6) respondents chose strongly agree and agree to each scenario. Sexual orientation was divided into five categories: Heterosexual, Gay, Lesbian, Bisexual, and Other. Cross-tabulations of sexual orientation and questions six through ten revealed a total of 36.84% (45.2) respondents chose strongly agree and agree to each scenario.

Current income level was divided into four categories: \$35,000 to \$49,000, \$50,000 to \$64,000, \$65,000 to \$80,000, and over \$80,000. Cross-tabulations of current income level and questions six through ten revealed an average total of 59.19% (47.2) chose strongly agree and agree to each scenario. Level of education was divided into five categories: Bachelor of Arts/Science, Master of Arts/Science, Master of Arts +45, Educational Specialist, and Ed.D/Ph.D. Cross-tabulations of level of education and questions six through ten revealed an average total of 40.9% (46.2) respondents chose strongly agree and agree to each scenario. Length of service in higher education was into five categories: 1-5 years, 5-10 years, 10-15 years, 15-25 years, and over 25 years. Cross-tabulations of length of service in higher education and questions six through ten revealed an average total of 59.36% (45) respondents chose strongly agree and agree to each scenario. Length of service at Metro University and Western Community and Technical College was divided into five categories: 1-5 years, 5-10 years, 10-15 years, 15-25 years, and over 25 years. Cross-tabulations of length of service at Metro University and Western Community and Technical College revealed an average total of 63.23% (47.6) respondents chose strongly agree and agree to each scenario. Tenure was divided into two categories: tenure and non-tenure. Cross-tabulations of tenure and questions six through



ten revealed an average total of 65.84% (47.2) respondents chose strongly agree and agree to each scenario.

Cross-tabulations of the demographic categories and survey questions six through ten revealed that each scenarios demonstrated that a majority of respondents examined faculty's views of the role that their educational institutions played in shaping their values and beliefs on diversity through self-evaluation, engagement in recruitment of minority students, faculty interaction with students, defending students bullied on campus, and teaching students 21<sup>st</sup> century skills. Strongly agree and agree were the two answers most often chosen by faculty for survey questions six through ten. Faculty chose their answers in response to scenarios that had positive outcomes. Out of 85 respondents who completed the survey, 52.2 respondents chose strongly agree and agree for a majority of their responses. As Figure 4 demonstrated, these responses crossed all demographic categories for questions six through ten of the survey.

Continuum of Multicultural Sensitivity was applied to questions six through ten of the survey. The purpose of the continuum was to measure multicultural sensitivity in the following areas: exclusion, tolerance, acceptance, and inclusion (See Appendix E-Continnuum). The researcher ranked 85 respondents on the continuum. Survey questions examined faculty's views of the role that their educational institutions play in shaping their values and beliefs on diversity through self-evaluation (question six), engaging in recruitment of minority students (question seven), faculty interaction with students (question eight), defending students bullied on campus (question nine), and teaching students 21<sup>st</sup> century skills (question ten). In the area of inclusion, an average of 45.4 respondents was placed in this category. In the area of acceptance, an average of 34.6

respondents was placed in this category. An average of 1.6 respondents was placed in this category in the area of tolerance. In the area of exclusion, an average of 1 respondent was placed in this category.

Respondents were allowed to make comments for each survey question in Part B of the survey. In questions six through ten, which dealt with whether higher education institutions had a significant impact on their faculty's multicultural sensitivity, there were several general themes that emerged: reliability of self-assessment instruments, faculty attitudes toward minority students, faculty-student interaction, faculty responsibility toward students outside of the classroom, and faculty stressing 21<sup>st</sup> goals of globalism in the classroom. In a textual analysis of these comments, it emerged that respondents did not believe that faculty at Metro University and Western Community and Technical College feel that higher education institutions have a significant impact on their multicultural sensitivity. Respondents commented that self-assessment instruments used by institutions to measure faculty attitudes were "poorly designed" and "often only affect a small group of faculty." In spite of this lack of interest in self-assessment, respondents commented that faculty rarely expressed negative attitudes toward minority groups even if that faculty held negative attitudes toward those groups. As one respondent commented, "faculty would not be naïve enough to express racist thoughts out loud." Yet, respondents commented this lack of open disclosure by faculty about their attitudes toward students had little impact on faculty-student interaction. Furthermore, respondents commented they believed faculty would defend a student in a bullying situation. Finally, respondents commented it was difficult to stress 21<sup>st</sup> century goals of globalism and inclusion as "lower division courses are extremely standardized and make it hard to tailor

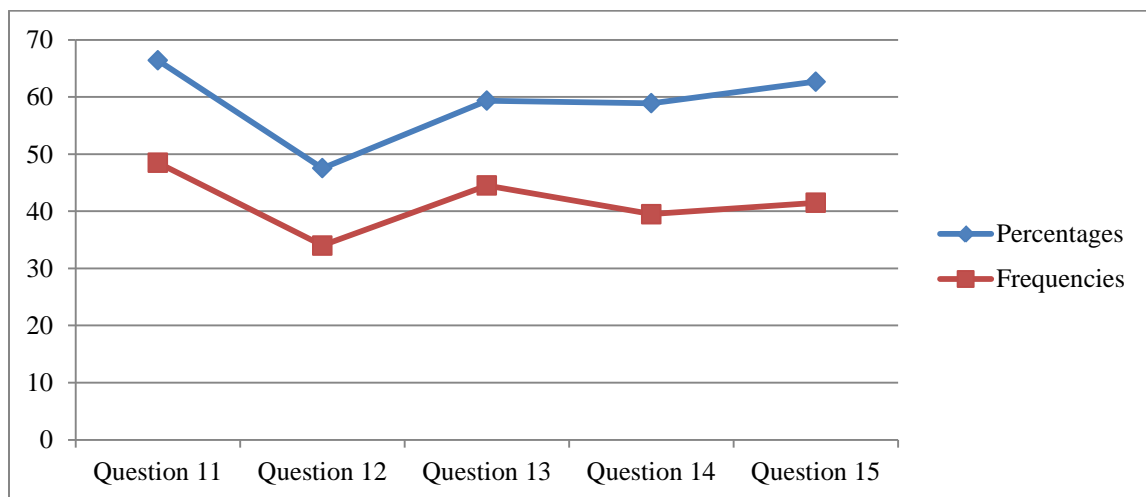
lectures or add in additional material to be more representative beyond Western European approaches to the subject matter.” Nevertheless, respondents commented that “multicultural/global perspectives should not be ghettoized in the curriculum into a single course or group of courses where that is the only place these issues are discussed.”

**Does the student-teacher relationship have a significant impact on the faculty’s multicultural sensitivity?**

Questions eleven through fifteen of Part B dealt with the impact of the student-teacher relationship on faculty’s multicultural sensitivity. The questions examined faculty-student interaction in the classroom (question eleven), the impact of a ‘multicultural’ curriculum (question twelve), the impact of student skill level on faculty-student relationships (question thirteen), the impact of a multicultural institutional conference on faculty-student interaction (question fourteen), and the impact of minority faculty recruitment on faculty-student relationships (question fifteen). These questions were designed to determine if the student-teacher relationship had a significant impact on faculty’s multicultural sensitivity in the areas of classroom interaction, engaging in a more multicultural curriculum, assessing student skill level, attending an institutional conference on multiculturalism, and recruiting minority faculty. Respondents were asked to rate their perceived level of belief based on a Likert Scale using the following descriptors: 1=Strongly Disagree, 2=Disagree, 3=Agree, and 4=Strongly Agree. Respondents scaled their answers based on four scenarios created specifically for each question. For each scenario, two were positive and two were negative with the negative scenarios containing reverse polarities. Reverse polarities in the research questions were questions that were asking respondents to respond to negative questions in which

responses of disagree and strongly disagree actually demonstrated faculty's positive results. As such, both scenarios and negative scenarios showed that faculty responded strongly to positive scenarios and negative scenarios, thereby, skewing the data strongly toward either a positive end or a negative end for each question. In addition, frequencies and cumulative percentages were calculated for each response. Cross-tabulations were calculated by cross-tabulating demographic answers with multicultural responses. Optional comments for each response were textually analyzed to examine for recurring themes.

Figure 5 *Summary of Data of Questions 11 through 15 of Multicultural Section of the Survey*



*Note.* The data show how the data skewed toward strongly agree or agree. Frequencies and percentages are shown.

In Figure 5, responses to questions eleven through fifteen were heavily skewed toward strongly agree and agree.

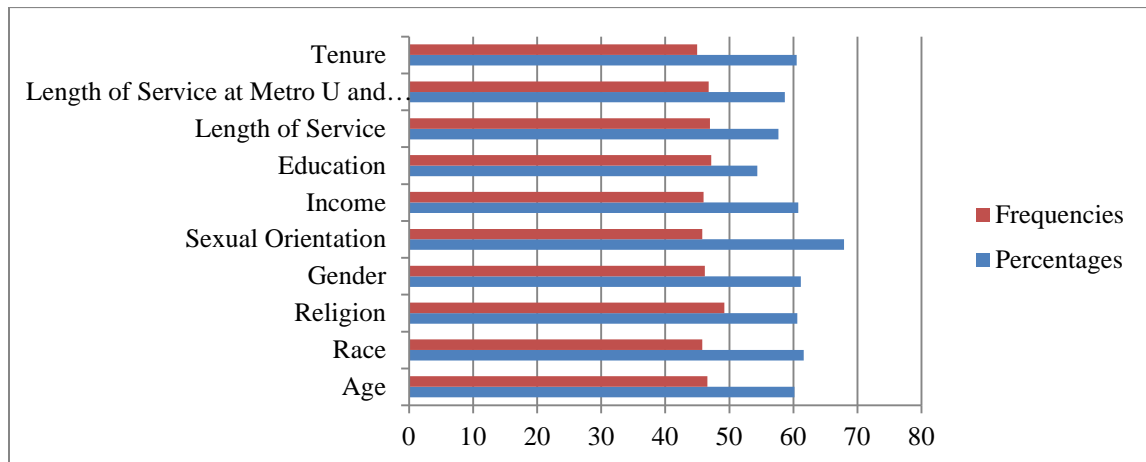
- Question eleven stated, “In one of your courses, you are having a class discussion. Several students disagree with you and some of those students are African-American and Hispanic.” Question eleven, which measured faculty-student

interaction in the classroom, had 66.4% (48.5) respondents chosen strongly agree and agree to the question.

- Question twelve stated, “Your educational institution is revising the curriculum in its programs and majors to make multicultural sensitivity a goal in all programs and majors.” Question twelve, which measured the impact of ‘multicultural’ curriculum, had 47.55% (34) respondents chosen strongly agree and agree to the question.
- Question thirteen stated, “One of your students is a non-native English speaker with intermediate writing skills in a course, who is having difficulty completing a writing assignment for your class, which requires above-average writing skills.” Question thirteen, which measured impact of student skill level on faculty-student relationships, had 59.35% (44.5) respondents chosen strongly agree and agree to the question.
- Question fourteen stated, “The Office of Multicultural Affairs at your educational institution is hosting a conference on multiculturalism and all faculty are invited to attend. Your division or department chair encourages you to attend the conference.” Question fourteen, which measured the impact of an institutional conference on multiculturalism on faculty-student interaction, had 58.9% (39.5) respondents chosen strongly agree and agree to the question.
- Question fifteen stated, “Your department chair has to hire a new faculty member and the department chair has made a request of the search committee to recommend a qualified minority candidate.” Question fifteen, which measured the

impact of minority faculty recruitment on faculty-student relationships, had 62.7% (41.5) respondents chosen strongly agree and agree to the question.

Figure 6 *Summary of Cross-Tabulations of Demographic Questions and Survey Questions Eleven through Fifteen*



*Note.* Frequencies and percentages are shown.

A cross-tabulation of age, race, religion, gender, sexual orientation, current income level, level of education, length of service in higher education, length of service at Metro University and Western Community and Technical College, and tenure was applied to each of the survey questions in Part B (See Appendix D-Survey). These demographic areas were divided into specific categories to reflect the population under study. Age was divided into three categories: 18-34, 35-55, and 55+. Cross-tabulations of age and questions eleven through fifteen revealed that a total of 60.16% (46.6) respondents chose strongly agree and agree to each scenario. Race was divided into five categories: White, Hispanic, Black, Foreign National and Biracial/Multiracial. Cross-tabulations of race and questions eleven through fifteen revealed that a total of 61.64% (45.8) respondents chose strongly agree and agree to each scenario. Religion was divided into five categories: Christianity, Islam, Hinduism, Buddhism, Judaism, and

Nonreligious. Cross-tabulations of religion and questions eleven through fifteen revealed that a total of 60.60% (49.2) respondents chose strongly agree and agree to each scenario. Gender was divided into two categories: Male and Female. Cross-tabulations of gender and questions eleven through fifteen revealed a total of 61.19% (46.2) respondents chose strongly agree and agree to each scenario. Sexual orientation was divided into five categories: Heterosexual, Gay, Lesbian, Bisexual, and Other. Cross-tabulations of sexual orientation and questions eleven through fifteen revealed a total of 67.9% (45.8) respondents chose strongly agree and agree to each scenario.

Current income level was divided into five categories: \$35,000 to \$49,000, \$50,000 to \$64,000, \$65,000 to \$80,000, and over \$80,000. Cross-tabulations of current income level and questions eleven through fifteen revealed a total of 60.77% (46) respondents chose strongly agree and agree to each scenario. Level of education was divided into five categories: Bachelor of Arts/Science, Master of Arts/Science, Master of Arts +45, Educational Specialist, and Ed.D/Ph.D. Cross-tabulations of level of education and questions eleven through fifteen revealed a total of 54.39 (47.2) respondents chose strongly agree and agree to each scenario. Length of service in higher education was divided into five categories: 1-5 years, 5-10 years, 10-15 years, 15-25 years, and over 25 years. Cross-tabulations of length of service in higher education and questions eleven through fifteen revealed a total of 57.68% (47) respondents chose strongly agree and agree to each scenario. Length of service at Metro University and Western Community and Technical College was divided into five categories: 1-5 years, 5-10 years, 10-15 years, 15-25 years, and over 25 years. Cross-tabulations of length of service at Metro University and Western Community and Technical College and questions eleven through

fifteen revealed a total of 58.67% (46.8) respondents chose strongly agree and agree to each scenario. Tenure was divided into two categories: tenure and non-tenure. Cross-tabulations of tenure and questions eleven through fifteen revealed a total of 60.52% (45) respondents chose strongly agree and agree to each scenario.

Cross-tabulations of the demographic categories and survey questions eleven through fifteen revealed that each scenario demonstrated the majority of respondents examined faculty-student interaction in the classroom, ‘multiculturalism’ across the curriculum, student skill level in the classroom, impact of institutional multicultural conference on faculty, and the impact of minority faculty recruitment on department faculty. Strongly agree and agree were the two answers most often chosen by faculty. Faculty chose their answers in response to scenarios that had positive outcomes. Out of 85 respondents who completed the survey, 52.2 respondents chose strongly agree and agree for majority of their responses. As Figure 5 demonstrated, these responses crossed all demographic categories for questions eleven through fifteen of the survey.

Continuum of Multicultural Sensitivity was applied to questions eleven through fifteen of the survey. The purpose of the continuum was to measure multicultural sensitivity in the following areas: exclusion, tolerance, acceptance, and inclusion (See Appendix E-Continuum). The researcher ranked 85 respondents on the continuum that completed the survey questions eleven through fifteen. The questions examined whether the student-teacher relationship had a significant impact on the faculty’s multicultural sensitivity through faculty-student interaction in the classroom, implementing ‘multiculturalism’ across the curriculum, assessing student skill level in the classroom, attending institutional conferences on multiculturalism and the recruiting minority



faculty. In the area of inclusion, an average of 46.8 respondents was placed in this category. In the area of acceptance, an average of 33.2 respondents was placed in this category. In the area of tolerance, an average of 1.2 respondents was placed in this category. In the area of exclusion, an average of 0.4 respondents was placed in this category.

Respondents were allowed to make comments for each survey question in Part B of the survey. In questions eleven through fifteen, which dealt with whether student-teacher relationships had a significant impact on the faculty's multicultural sensitivity, there were several general themes that emerged: faculty-student interaction in the classroom was critical to teaching students critical thinking skills, multiculturalism was not important in education, faculty were not familiar with departments that deal with multiculturalism, and faculty were not interested in attending professional development courses or conferences on multiculturalism. There were no responses to the question on recruiting minority candidates. In a textual analysis of these comments, it emerged that respondents did not believe that faculty at Metro University and Western Community and Technical College feel that multiculturalism had no real place at a higher education institution and that faculty were not interested in attending conferences on multiculturalism or learning ways to implement multiculturalism in the classroom. In a textual analysis of these comments, it emerged that respondents did not believe that faculty at Metro University and Western Community and Technical College felt that higher education institutions had a significant impact on their multicultural sensitivity. Respondents commented that it was the responsibility of faculty "to help students learn how to make reasoned arguments." In spite of this reported teacher responsibility to

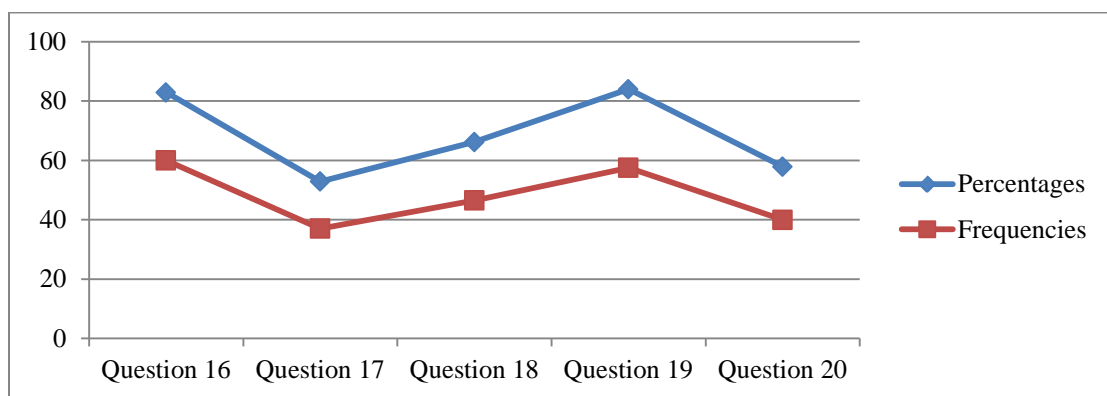
students, respondents commented that multiculturalism “has no real place at higher education institution” since “institutional mandates tend to backfire,” and “there’s little place for multiculturalism in some science and math courses.” Furthermore, respondents noted that faculty were not familiar with departments that dealt with multiculturalism, and that faculty were not interested in learning more about multiculturalism, either through professional development or conferences, because “faculty are overworked, multiculturalism is not a priority, and most conferences are not of a good quality.”

**Does faculty’s attitude toward diverse student groups have a significant impact on that faculty’s multicultural sensitivity?**

Survey questions sixteen through twenty of Part B dealt with the impact that faculty’s attitude toward diverse students groups had on that faculty’s multicultural sensitivity. The questions examined faculty-student interaction with particular attention paid toward faculty-minority student interaction (question sixteen), linking sexist behavior to a faculty’s classroom management and curriculum (question seventeen), faculty-student interaction with particular attention paid toward gay/lesbian students (question eighteen), faculty-student interaction with particular attention paid to male students from the Middle East (question nineteen), and faculty-student interaction with particular attention paid toward the students’ skills in the classroom (question twenty). These survey questions were designed to determine if faculty’s multicultural sensitivity was significantly impacted by their attitude toward diverse student groups: minority students, female students, gay/lesbian students, foreign national students, and students’ basic skills. Respondents were asked to rate their perceived level of belief based on a Likert Scale using the following descriptors: 1=Strongly Disagree, 2=Disagree, 3=Agree,

and 4=Strongly Agree. Respondents scaled their answers based on four scenarios created specifically for each question. For each scenario, two were positive and two were negative with the negative scenarios containing reverse polarities. Reverse polarities in the survey questions were questions that were asking respondents to respond to negative questions where responses of disagree and strongly disagree actually demonstrated faculty's positive results. As such, both positive scenarios and negative scenarios showed that faculty responded strongly, thereby, skewing the data strongly toward either a positive end or a negative end for each question. In addition, frequencies and cumulative percentages were calculated for each response. Cross-tabulations were calculated by cross-tabulating demographic answers with multicultural responses. Optional comments for each response were textually analyzed to examine for recurring themes.

Figure 7 *Summary of Data Questions Sixteen through Twenty of Multicultural Section of the Survey*

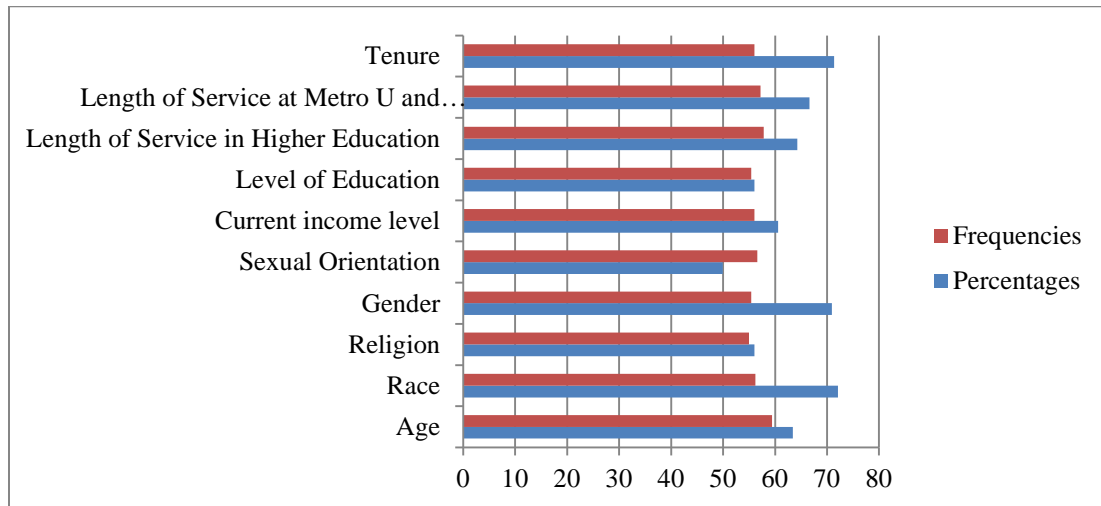


*Note.* The data show how the data skewed toward strongly agree or agree. Frequencies and percentages are shown.

In Figure 7, responses to questions sixteen through twenty were skewed toward strongly agree and agree.

- Question sixteen stated, “In your introductory class, several minority students are struggling to complete assignments and pass exams.” Question sixteen, which measured faculty-student interaction with minority students, had 82.9% (60) respondents answered strongly agree or agree to the question.
- Question seventeen stated, “In one of your classes, several of your female students have complained that the work is too difficult, and that your class is unfairly biased against women.” Question seventeen, which linked faculty’s sexist behavior to classroom management and curriculum, had 52.85% (37) respondents answered strongly agree or agree to the question.
- Question eighteen stated, “In one of your classes, you have a student who is openly gay, and often finds opportunities to discuss gay issues, even when they do not relate to the topic or issue at hand.” Question eighteen, which measured faculty-student interaction with gay/lesbian students, had 66.2% (46.5) respondents answered strongly agree or agree to the question.
- Question nineteen stated, “In one of your classes, you have several male students enrolled who are from the Middle East. These students make you uncomfortable.” Question nineteen, which measured faculty-student interaction with male students from the Middle East, had 84% (57.5) answered strongly agree or agree to the question.
- Question twenty stated, “One of your students is Asian-American, and is struggling with writing assignments in class.” Question twenty, which measured faculty-student interaction with regard to students’ grades, had 57.9% (40) answered strongly agree or agree to the question.

Figure 8 *Summary of Cross-Tabulations of Demographic Questions and Survey Questions Sixteen through Twenty*



*Note.* Frequencies and percentages are shown.

A cross-tabulation of age, race, religion, gender, sexual orientation, current income level, level of education, length of service in higher education, length of service at Metro University and Western Community and Technical College, and tenure was applied to each of the survey questions in Part B (See Appendix D-Survey). These demographic areas were divided into specific categories to reflect the population under study. Age was divided into three categories: 18-34, 35-55, and 55+. Cross-tabulations of age and questions sixteen through twenty revealed that an average of 63.42% (59.4) respondents chose strongly agree and agree to each scenario. Race was divided into five categories: White/Caucasian, Hispanic, Black/African-American, Foreign National, Other, and Biracial/Multiracial. Cross-tabulations of race and questions sixteen through twenty revealed a total of 72.12% (56.2) respondents chose strongly agree and agree to the scenario. Religion was divided into six categories: Christianity, Islam, Buddhism, Hinduism, Buddhism, Judaism, and Nonreligious. Cross-tabulations of religion and questions sixteen through twenty revealed a total of 56% (55) respondents chose strongly

agree and agree to each scenario. Gender was divided into two categories: Male and Female. Cross-tabulations of gender and questions sixteen through twenty revealed a total of 70.94% (55.4) respondents chose strongly agree and agree to each scenario.

Sexual orientation was divided into five categories: Heterosexual, Gay, Lesbian, Bisexual, and Other. Cross-tabulations of sexual orientation and questions sixteen through twenty revealed a total of 49.91% (56.6) respondents chose strongly agree and agree to each scenario. Current income level was divided into four categories: \$35,000 to \$49,000, \$50,000 to \$64,000, \$65,000 to \$80,000, and over \$80,000. Cross-tabulations of current income level and questions sixteen through twenty revealed a total of 49.91% (56.6) respondents chose strongly agree and agree to each scenario. Level of education was divided into five categories: Bachelor of Arts/Science, Master of Arts/Science, Master of Arts +45, Educational Specialist, and Ed.D/Ph.D. Cross-tabulations of level of education and questions sixteen through twenty revealed a total of 56.02% (55.4) respondents chose strongly agree and agree to each scenario. Length of service in higher education was divided into five categories: 1-5 years, 5-10 years, 10-15 years, 15-25 years, and over 25 years. Cross-tabulations of length of service in higher education and questions sixteen through twenty revealed a total of 64.26% (57.8) respondents chose strongly agree and agree to each scenario. Length of service at Metro University and Western Community and Technical College was divided into five categories: 1-5 years, 5-10 years, 10-15 years, 15-25 years, and over 25 years. Cross-tabulations of length of service at Metro University and Western Community and Technical College revealed a total of 66.61% (57.2) respondents chose strongly agree and agree to each scenario. Tenure was divided into two categories: Tenure and Non-Tenure.

Cross-tabulations of tenure and questions sixteen through twenty revealed a total of 71.36% (56) respondents chose strongly agree and agree to each scenario.

Cross-tabulations of the demographic categories and survey questions sixteen through twenty reveal that each scenario demonstrates that a majority of respondents do not believe that faculty attitude toward diverse groups has any impact on their multicultural sensitivity as faculty believe that their responsibility is to help all students, no matter their racial, gender, or ethnic status, that students rarely bring up irrelevant issues in class, and that the only students who make faculty uncomfortable are students who exhibit self-destructive behavior. Strongly agree and agree were the two answers chosen most often by faculty. Faculty chose these answers in response to scenarios that had positive outcomes. Out of 85 respondents who completed the survey, 52.2 respondents chose strongly agree and agree for the majority of their responses. As Figure 8 demonstrates, these responses crossed all demographic categories for questions sixteen through twenty of the survey.

Continuum of Multicultural Sensitivity was applied to questions sixteen through twenty of the survey. The purpose of the continuum was to measure the multicultural sensitivity of the faculty in the following areas: exclusion, tolerance, acceptance, and inclusion (See Appendix E-Continuum). The researcher ranked 85 respondents on the continuum. The questions examined faculty-student interaction with particular attention paid to minority students (question sixteen), linking sexist behavior to faculty's classroom management and curriculum (question seventeen), faculty-student interaction with particular attention paid to gay/lesbian students (question eighteen), faculty-student interaction with male students from the Middle East (question nineteen),

and faculty-student interaction with particular attention paid to students' grades (question twenty). In the area of inclusion, an average of 51.4 respondents was placed in this category. In the area of acceptance, an average of 10.6 respondents was placed in this category. In the area of tolerance, an average of 2.2 respondents was placed in this category. In the area of exclusion, an average of 0.2 respondents was placed in this category.

Respondents were allowed to make comments for each survey question in Part B of the survey. In questions sixteen through twenty, which dealt with the impact of faculty's attitude toward diverse student groups on that faculty's multicultural sensitivity, there are several general themes emerged: faculty's responsibility toward students who needed academic assistance, faculty viewing students without racial, gender, or ethnic bias, and faculty's classroom management that kept students on track in the classroom. In a textual analysis of these themes, it emerged that faculty at Metro University and Western Community and Technical College did not believe that faculty's attitude toward diverse student groups had a significant impact on faculty's multicultural sensitivity as faculty commented that faculty-student interaction "had nothing to do with race or any other minority student status." Furthermore, faculty commented that it is difficult "for them to imagine race, gender, or ethnic bias to have any impact in their classroom." In addition, faculty commented that students often only brought up "relevant issues in class" thereby leaving race, ethnic, and gender issues outside of the classroom. Finally, faculty commented that the only students who made them uncomfortable are "students who clearly exhibit clearly destructive or self-destructive behaviors."



## **Summary**

The purpose of this chapter was to present data gathered from the survey that was sent out for this study. The survey was sent electronically through SurveyMonkey to 453 potential respondents at Metro University and Western Community and Technical College. The data collection instrument was created by the student researcher to assess faculty attitudes toward diverse students groups, including issues of race, gender, sexual orientation, religion, and socioeconomic status. There were twenty questions in the survey, and each question had four scenarios that respondents were asked to respond to and rank. Respondents were also provided with a comment box that allowed them to write comments.

Analysis of the demographic information revealed the following about the respondents to the survey. The majority of respondents 53.3% (56) had between 15-25 years of teaching experience in higher education while a majority of respondents 57.1% (60) had 1-15 years of experience teaching at Metro University or Western Community and Technical College. A total of 68.6% (72) respondents were tenured while 72.4% (76) respondents had an Ed.D/Ph.D. A total of 44.8% (47) respondents had a current income level of \$65,000 to \$80,000 while these respondents also had a median age of 55+ 47.6% (50). A majority of respondents identified their racial identity as White/Caucasian 95.2% (100) and identified their religious belief as Christian 67.6% (71). Finally, a majority of respondents identified their sexual orientation as Heterosexual, 95.2% (100), whereas respondents' identification of their gender was evenly divided between male 43.8% (46) and female 56.2% (59).

Responses to the survey on multicultural sensitivity survey were used to investigate the four primary research questions and the ten ancillary research questions. Responses were calculated as frequencies and percentages of demographic responses, cross-tabulations of demographic and multicultural responses, textual analysis of respondent comments, and analysis of faculty multicultural sensitivity through placement of survey answers on the Continuum of Multicultural Sensitivity. Out of 85 respondents, 52.2 who completed the survey either strongly agreed or agreed with the scenario for each questions. As a result, the data demonstrated that the results were heavily skewed in the positive for each research question. Furthermore, the Continuum of Multicultural Sensitivity, and the qualitative comments showed that most respondents believed that the faculty at Metro University and Western Community and Technical College were multiculturally responsive and inclusive even though they did not necessarily find value in multicultural training and did not believe that multiculturalism had a place in their classroom or curriculum. As a result, chapter five provided an inclusive model that allowed higher education institutions to include multiculturalism at all levels of the college or university.

## **CHAPTER FIVE: CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS**

### **Introduction**

This chapter reviewed the purpose of the study, the methodology, and the demographic data. Then a summary of the findings was presented. Finally, the chapter closed with conclusions and recommendations for further study, which included a program designed by this researcher for implementing a diversity program at a rural higher education institution.

### **Purpose of the Study**

The purpose of this study was to investigate the multicultural sensitivity of the faculty at two higher education institutions located in a rural state. Specifically, the study examined the depth of multicultural understanding and sensitivity at these two institutions. Survey questions were asked on the prominent impact of multicultural understanding among faculty, impact of institutions on their faculty's multicultural sensitivity, impact of the student-teacher relationship on the faculty's multicultural sensitivity, and impact of faculty's attitude toward diverse student groups on that faculty's multicultural sensitivity. In addition, the study had also examined the demographic data of the respondents to determine the prominence in a professor's tenure, length of service at the institution, age, race, sexual orientation, religious belief, gender, income level, and level of education and their relationship to faculty's multicultural sensitivity. Finally, a continuum was designed and used by the researcher to determine the level of multicultural sensitivity of individual respondents and their institutions' overall multicultural sensitivity. The following research questions guided the study.

### ***Primary***

1. What is the perceived level of belief in multiculturalism among faculty at Metro University and Western Community and Technical College?
2. Do higher education institutions have a significant impact on their faculty multicultural sensitivity?
3. Does the student-teacher relationship have a significant impact on the faculty's multicultural sensitivity?
4. Does faculty's attitude toward diverse student groups have a significant impact on that faculty's multicultural sensitivity?

### ***Ancillary***

5. Is there a significant relationship between a faculty member's tenure or non-tenured status and his or her multicultural sensitivity?
6. Does a faculty member's longevity at Metro University or Western Community and Technical College impact his or her multicultural sensitivity?
7. Is there a significant relationship between a faculty member's age and his or her multicultural sensitivity?
8. Is there a significant relationship between a faculty member's race and his or her multicultural sensitivity?
9. Is there a significant relationship between a faculty member's sexual orientation and his or her multicultural sensitivity?
10. Is there a significant relationship between a faculty member's religious beliefs and his or her multicultural sensitivity?

11. Is there a significant relationship between a faculty member's gender and his or her multicultural sensitivity?
12. Is there a significant relationship between a faculty member's income level and his or her multicultural sensitivity?
13. Is there a significant relationship between a faculty member's level of education and his or her multicultural sensitivity?
14. Is there a significant relationship between a faculty member's demographic responses and his or her placement on the Continuum of Multicultural Sensitivity?

### **Methodology**

The methodology used for this study was a survey design with a population sampling of faculty from two rural higher education institutions which serve the same geographic population. The instruments used for this study were designed by the researcher. This was a descriptive research study.

The targeted population of this study was full-time faculty at both higher education institutions. The sample population was only full-time faculty because their impact on student-teacher relationships, and curriculum in the classroom. Institutional mandates for full-time faculty had been much greater than those of staff and part-time faculty. Furthermore, full-time faculty had greater chances of participating in professional development opportunities offered by their institution. When the survey portion of the study had begun in 2010, there was a population of approximately 450 full-time faculty at both institutions to answer questions. By the time the survey was sent out in late 2010, the population had been reduced to 400 respondents.

The survey instrument used to conduct this study was called *Assessment of Multicultural Sensitivity of Higher Education Faculty*. The literature used to create this instrument was derived from literature on multiculturalism, multicultural sensitivity, multicultural responsiveness, faculty-student interaction, and anti-racist pedagogy. There was not one specific literature set used by the researcher to create the survey instrument nor was the survey instrument copied from an existing instrument. In addition to the survey instrument, the researcher had created a continuum as a secondary instrument that had been used to measure individual responses to institutional multicultural sensitivity. The literature used to create this instrument was derived from literature on multiculturalism, multicultural sensitivity, multicultural responsiveness, and continuums. The researcher had not used one specific literature set, nor had the continuum been copied from an existing continuum.

The *Assessment of Multicultural Sensitivity of Higher Education Faculty* was validated through a pilot study, which had been sent to eight higher education professionals in the areas of multiculturalism, African-American studies, and English as a Second Language. The pilot study respondents completed the survey, and provided the researcher with recommendations on revising the survey. In addition, the researcher's doctoral committee validated the survey and provided the researchers with recommendations on revising the survey. Finally, the Institutional Review Board at the researcher's university also reviewed the survey and recommended changes to the survey prior to approving the survey for distribution. Changes had been made to the survey based on the recommendations of the pilot study respondents, the doctoral committee, and the institutional review board. The survey was sent out to faculty electronically

through Survey Monkey on four separate cycles at an interval of three weeks for each mailing cycle. The survey response rate was 5% (100 surveys started, 85 surveys completed). During the mailing cycle, the researcher received 20 e-mails from faculty who received the survey, and either had comments about the survey instrument, or expressed concerns over completing the survey. Data from the returned surveys were compiled into a database, and using SPSS, frequencies and percentages were calculated to determine if the multicultural sensitivity of the respondents was prominent.

### **Demographics**

#### *The Assessment of Multicultural Sensitivity of Higher Education Faculty*

collected demographic data on faculty at both colleges in order to gain a clear picture of that institution's faculty. The data collected included age, race, gender, sexual orientation, religion, and current income level, level of education, tenure, length of service in higher education, and length of service at the institution. Additional information about both institutions, and the city, county, and state of their location was gathered from the U.S. Census Bureau, and the West Virginia Higher Education Policy Commission.

A summary of the demographic data revealed that many items of data were constant in that what the data revealed was expected, given the location of the institutions used in the study. The study was sent to faculty in October 2010 for three cycles, and the survey was completed by January, 2011. The study was sent to 433 respondents. Out of 433 respondents, 100 respondents elected to begin the study for an overall response rate of 5%. Out of 102 respondents who began the study, 85 respondents completed the study for an overall response rate of 5%.

The demographic questions were completed by 100 respondents in the categories of age, race, gender, sexual orientation, religion, current income level, level of education, length of service in higher education, tenure, length of service at their institution. The data reported is percentage and frequency.

- In the category of age, 100 respondents had self-reported their age category from 18-34, 35-55, and 55+. The median age for respondents was 55+ with 47.6% (50) self-reporting in that age category.
- In the category of racial identity, 100 respondents had self-reported their racial category from White/Caucasian, Hispanic, Black/African-American, Foreign National, Other, and Biracial/Multiracial. The median race category for respondents was White/Caucasian with 95.2% (100) self-reporting in that category.
- In the category of religious identity, 100 had self-reported their religious category from Christianity, Muslim, Hindu, Buddhism, Jewish, and Nonreligious. The median religious category for respondents was Christianity with 67.6% (71) self-reporting in that category.
- In the category of gender, 100 had self-reported their gender category from male and female. The median gender for respondents was slightly more divided between respondents with 56.2% (59) reporting that they were female, and 43.8% (46) reporting that they were male.
- In the category of sexual orientation, 105 respondents had self-reported their sexual orientation category from Heterosexual, Gay, Lesbian,



Bisexual, and Other. The median sexual orientation category was Heterosexual with 95.2% (100) self-reporting in that category.

- In the category of current income level, 100 had self-reported their current income category from \$35,000 to \$49,000, \$50,000 to \$64,000, \$65,000 to \$80,000, and over \$80,000. The median current income level category was \$65,000 to \$80,000 with 44.8% (47) self-reporting in that category.
- In the category of level of education, 100 had self-reported their level of education category from Bachelor of Arts/Science, Master of Arts/Science, Master of Arts +45, Educational Specialist, and Ed.D/Ph.D. The median level of education category was Ed.D/Ph.D with 72.4% (76) self-reporting in that category.
- In the category of length of service in higher education, 100 had self-reported their length of service category from 1-5 years, 5-10 years, 10-15 years, 15-25 years, and over 25 years. The median length of service category was evenly divided between 15-25 years with 25.7% (27) self-reporting and over 25 years with 27.6% (29) self-reporting in that category.
- In the category of length of service at Metro University or Western Community and Technical College, 100 had self-reported their length of service category from 1-5 years, 5-10 years, 10-15 years, 15-25 years, and over 25 years. The median length of service category was 15-25 years with 42.9% (40) self-reporting in that category.

- In the category of tenure, 100 had self-reported their tenure status from tenure and non-tenure. The median tenure category was tenure with 68.6% (72) self-reporting in that category.

Data collected on the city, county, and state reported that the median age, race, sexual orientation, religious belief, and current income level of residents were the same as the data reported by respondents from the study. Furthermore, the data reported by both institutions on the median age, race, sexual orientation, religious belief, and current income level of faculty were the same as the data reported by respondents from the study.

### **Summary of Findings**

Respondents were asked to rank their multicultural sensitivity in the areas of multiculturalism, multicultural sensitivity, multicultural responsiveness, and attitudes toward diverse groups. The researcher used three separate data instruments to rank respondents' answers: a survey, a continuum, and optional comments. On the survey instrument, *Assessment of Multicultural Sensitivity of Higher Education Faculty*, respondents ranked their responses on a scale from (1) Strongly Disagree, (2) Disagree, (3) Agree, and (4) Strongly Agree. Percentages and frequencies were used to rank the respondents' answers. An analysis of frequencies and percentages had shown that 60% (41) of respondents had chosen strongly agree to each question.

On the continuum instrument, respondents' answers were ranked on a scale from (1) Exclusion, (2) Tolerance, (3) Acceptance, and (4) Inclusion. The researcher transposed each survey answer to the continuum and placed the respondents' answer into the categories of (1) Exclusion, (2) Tolerance, (3) Acceptance, and (4) Inclusion. Eighty-

five respondents' answers to 20 questions were ranked. An analysis of the continuum ranking showed all respondents chose answers to each question that were ranked inclusion and acceptance on the continuum.

Optional comments were available for respondents to answer each survey question. The comments section had allowed respondents to give qualitative answers on each question. Respondents chose to make comments on questions that covered areas of belief in multiculturalism, student-teacher relationships, faculty attitudes toward diverse groups, and institutional mandates. Common themes emerged from analysis of the comments: promote equal treatment, cultural context in the classroom, homogeneous rural college environment, multicultural self-evaluation, and institutional mandates.

### **Demographic Data**

Demographic data were obtained on respondents' age, race, gender, sexual orientation, religious affiliation, level of education, current income level, tenure, length of service in higher education, and length of service at Metro University and Western Community and Technical College. A review of percentages and frequencies was conducted to determine if a respondent's demographics yielded any prominent on that respondents' multicultural sensitivity. The review had determined that the respondents' answers to the 20 questions on multiculturalism, multicultural sensitivity, multicultural responsiveness, and attitudes toward diverse groups were prominent in relation to beliefs in multiculturalism, views on institutional mandates on multiculturalism, the impact of faculty-student relationships, and the impact of faculty attitudes toward diverse student groups. Age, gender, current income level, length of service in higher education, and

length of service at Metro University and Western Community and Technical College were found to be prominent in relation to the issues and beliefs on multiculturalism, institutional mandates on multiculturalism, the impact of faculty-student relationships, and the impact of faculty attitudes toward diverse student groups. Other demographic data—race, religious affiliation, sexual orientation, level of education, and tenure—collected had proven to be constant; therefore, the information had not yielded any prominence in relation to the questions on the survey instrument. Also, demographic data had not proven to have any prominence in relation to data gained from the continuum instrument.

### **Beliefs in Multiculturalism**

In the area of respondents' beliefs in multiculturalism, age, gender, current income level, level of education, length of service in higher education, length of service at Metro University and Western Community and Technical College had proven to yield prominent results in frequencies and percentages.

- In the area of age, 71.35% (43) respondents in the category of 35-55 ranked their beliefs as inclusive and accepting, while in the category of 55+, 68.5% (41) respondents ranked their beliefs as inclusive and accepting.
- In the area of gender, 76.35% (61) respondents in the category of female ranked their beliefs as inclusive and accepting while 60.8% (32) respondents in the category of male ranked their beliefs as inclusive and accepting.

- In the area of current income, 63.8% (33) respondents in category of \$65,000 to \$80,000 while 77.4% (38) respondents in the category of \$50,000 to \$64,000 ranked their beliefs as inclusive and accepting.
- In the area of length of service in higher education, 67.4% (19) respondents in the category of 10-15 years ranked their beliefs as inclusive and accepting while 77.75% (28) respondents in the category of 15-25 years and 76.3% (29) respondents in the category of over 25 years ranked their beliefs as inclusive and accepting.
- In the area of length of service at Metro University and Western Community and Technical College, 62.9% (17) respondents in the category of 10-15 years, and 78.85% (41) in the category of 15-25 years.

### **Institutional Mandates**

In the area of respondents' views on institutional mandates on multiculturalism, age, gender, current income level, level of education, length of service in higher education, length of service at Metro University and Western Community and Technical College had proven to yield average results in frequencies and percentages.

- In the area of age, 53.55% (33.1) respondents in the category of 35-55, and 59.09% (38.5) respondents in the category of 55+ ranked their views on institutional mandates as inclusive and accepting.

- In the area of gender, 57.56% (47.5) respondents in the category of female and 55.04% (31) respondents in the category of male ranked their views on institutional mandates as inclusive and accepting.
- In the area of current income, 57.38% (29.1) respondents in the category of \$50,000 to \$64,000 and 58.55% (31) respondents in the category of \$65,000 to \$80,000 ranked their views on institutional mandates as inclusive and accepting.
- In the area of length of service in higher education, 57.27% (20.1) respondents in the category of 10-15 years and 59.5% (26.1) ranked their views on institutional mandates as inclusive and accepting.
- In the area of length of service at Metro University and Western Community and Technical College, 59.48% (19) respondents in the category of 10-15 years and 55.8% (33.5) respondents in the category of 15-25 years ranked their views on institutional mandates as inclusive and accepting.

### **Student-Teacher Relationships**

In the area of respondents views on the impact of student-teacher relationships on faculty's multicultural sensitivity, age, gender, current income level, level of education, length of service in higher education, length of service at Metro University and Western Community and Technical College had proved to yield prominent results in frequencies and percentages.

- In the area of age, 67.84% (43.8) respondents in the category of 35-55 and 63.03% (42.38) respondents in the category of 55+ ranked their views on the impact of student-teacher relations on faculty's multicultural sensitivity as inclusive and accepting.
- In the area of gender, 71.61% (39.75) respondents in the category of male and 65.40% (58) respondents in the category of female ranked their views on the impact of student-teacher relationships on faculty's multicultural sensitivity as inclusive and accepting.
- In the area of current income, 77.51% (34.37) respondents in the category of \$50,000 to \$65,000 and 64.13% (38.38) respondents in the category of \$65,000 to \$80,000 ranked their views on the impact of student-teacher relationships on faculty's multicultural sensitivity as inclusive and accepting.
- In the area of the length of service in higher education, 61.02% (22.2) respondents in the category of 10-15 years, 74.1% (28.2) in the category of 15-25 years, and 66.08% (29) in the category of over 25 years ranked their views on the impact of student-teacher relationships on faculty's multicultural sensitivity as inclusive and accepting.
- In the area of the length of service in higher education at Metro University and Western Community and Technical College, 61.79% (23.87) respondents in the category of 15-25 years and 55.8% (23.75) in the category of over 25 years ranked their views on the impact of

student-teacher relationships on faculty's multicultural sensitivity as inclusive and accepting.

### **Faculty Attitudes toward Diverse Student Groups**

In the area of respondents' views on the faculty attitudes toward diverse student groups have a prominent impact on faculty's multicultural sensitivity, age, gender, current income level, level of education, length of service in higher education, length of service at Metro University and Western Community and Technical College had proven to yield prominent results in frequencies and percentages.

- In the area of age, 65.44% (43) respondents in the category of 35-55 years and 51.19% (39.8) in the category of 55+ years ranked their views on faculty attitude toward diverse groups as inclusive and accepting.
- In the area of gender, 60.14% (37) in the category of male and 66.29% (55.4) in the category of female ranked their views on faculty attitude toward diverse groups as inclusive and accepting.
- In the area of current income, 70.68% (33.5) respondents in the category of \$50,000 to \$64,000, 63.37% (38) respondents in the category of \$65,000 to \$80,000, 44.45% (9) respondents in the category of over \$80,000 ranked their views on faculty attitude toward diverse groups as inclusive and accepting.
- In the area of length of service in higher education, 62.65% (20) respondents in the category of 10-15 years of service, 57.81% (23.4)



respondents in the category of 15-25 years, and 65.73 (23.8)

respondents in the category of over 25 years ranked their views on faculty attitude toward diverse groups as inclusive and accepting.

- In the area of length of service at Metro University and Western Community and Technical College, 60.66% (15.6) respondents in the category of 10-15 years, 65.36% (34.6) respondents in the category of 15-25 years, and 78.38% (16) respondents in the category of over 25 years ranked their views on faculty attitude toward diverse groups as inclusive and accepting.

**Demographic Information:** An analysis of the demographic information (age, gender, current income, length of service in higher education, and length of service at Metro University and Western Community and Technical College) demonstrated that respondents who ranked their views in the areas of inclusiveness and acceptance were respondents who self-reported their ages as 35-55 with more females self-reporting than males. Respondents had a current income of \$50,000 to \$65,000, and their length of service in higher education and Metro University and Western Community and Technical College was self-reported to be 15-25 years.

**Primary Research Areas:** An analysis of the primary research areas demonstrated that respondents in the demographic areas self-reported strong beliefs in the research areas of multiculturalism, student-teacher relationships, and faculty attitude toward diverse student groups. The analysis had also shown that respondents in the demographic areas self-reported average beliefs on the significant impact that higher education institutions had on their faculty's multicultural sensitivity. In the primary

research area of belief in multiculturalism, a comparison of percentages and frequencies in the demographic areas of age, gender, current income, length of service in higher education and length of service at Metro University and Western Community and Technical College demonstrated that respondents self-reported a strong perceived level of belief in multiculturalism among faculty at Metro University and Western Community and Technical College. In the primary research area of respondents' views on institutional mandates on multiculturalism, a comparison of percentages and frequencies in the demographic areas of age, gender, current income, length of service in higher education, and length of service at Metro University and Western Community and Technical College demonstrated that respondents self-reported an average belief that higher education institutions had a significant impact on their faculty's multicultural sensitivity. In the primary research area of student-teacher relationships, respondents self-reported a strong level of belief that student-teacher relationships had a prominent impact on the faculty's multicultural sensitivity. In the primary research area of faculty attitudes toward diverse student groups, respondents self-reported a strong level of belief that faculty attitude toward diverse student groups had a prominent impact on that faculty's multicultural sensitivity.

An analysis of the ancillary research questions demonstrated that in several demographic areas, faculty self-reported information that had not yielded any prominent results. In the areas of tenure status, race, sexual orientation, religious beliefs, and level of education, faculty self-reported in significant numbers in one category. As a result, the data from these areas were constant and had not yielded prominent percentages and frequencies. In other demographic areas, age, gender, current income, length of service in

higher education, and length of service at Metro University and Western Community and Technical College, faculty self-reported prominent numbers in a numerous categories.

An analysis of the continuum data demonstrated that the results had shown that respondents self-reported in the inclusive and acceptance categories of the continuum, which measure faculty multicultural sensitivity. The prominence of the data demonstrated that respondents self-reported that they believe that faculty had strong multicultural sensitivity and awareness in the areas of multiculturalism, institutional responses, student-teacher relationships, and faculty attitudes toward diverse groups. Since faculty self-reported in the inclusive and acceptance part of the continuum, the data demonstrated that faculty was receptive to multiculturalism, and believed that multicultural sensitivity is a part of their job. Nevertheless, these data also demonstrated that due to faculty's receptiveness to multiculturalism, areas of improvement, especially in institutional mandates, had led to the improvement of multicultural sensitivity overall at the two institutions.

Analysis of the qualitative comments revealed that respondents self-reported that there were prominent significant areas for improvement in multicultural sensitivity at Metro University and Western Community and Technical College. Common themes had emerged from analysis of the comments: promote equal treatment, cultural context in the classroom, homogeneous rural college environment, multicultural self-evaluation, and institutional mandates. These common themes demonstrated that faculty would like to see improvement in these areas at their institutions. Respondents had not self-reported suggestions in these areas as they had self-reported a "suspicion of surveys and quizzes," and had stated that a "more qualitative, and in-depth assessment was needed."

## **Conclusions**

The analysis of data for this study provided evidence to support the following conclusions. Conclusions were discussed for each main research question studied.

### ***RQ1: What is the perceived level of belief in multiculturalism among faculty at Metro University and Western Community and Technical College?***

The perceived level of belief in multiculturalism among faculty at Metro University and Western Community and Technical College was self-reported by respondents as being high. The survey questions asked respondents to rank their attitudes based on their responses to scenarios on multiculturalism. The ranking was strongly agree (4), agree (3), disagree (2), and strongly disagree (1). Data from the survey indicated that respondents chose strongly agree and agree at a high percentage and a high frequency to the scenarios that were positive and chose strongly disagree and disagree at a low percentage and a low frequency to scenarios with reverse polarities. Furthermore, data from the continuum indicated respondents' chose inclusive and acceptance ranking for positive scenarios at a high percentage and a high frequency. Finally, qualitative comments about this section of the study revealed that respondents believed that multiculturalism played a role in faculty work and that multiculturalism promoted equal treatment. Therefore, it can be concluded that the perceived level of belief in multiculturalism among faculty at Metro University and Western Community and Technical College was high.

### ***RQ2: Do higher education institutions have a significant impact on their faculty's multicultural sensitivity?***

The prominent impact of higher education institutions on faculty's multicultural sensitivity was self-reported by respondents as being low. The survey questions asked respondents to rank their attitudes based on responses to scenarios on multicultural responsiveness. The ranking was strongly agree (4), agree (3), disagree (2), and strongly disagree (1). Data from the survey indicated that respondents chose strongly agree and agree at a low percentage and a low frequency to the scenarios that were positive and chose strongly disagree and disagree at a high percentage and a high frequency to scenarios with reverse polarities. Furthermore, data from the continuum indicated respondents chose an inclusive and acceptance ranking for reverse polarities at a high percentage and a high frequency. Finally, qualitative comments about this section of the study revealed that respondents felt that while multicultural education was important, rural educational institutions do not provide enough opportunities for faculty, staff, and students to learn more about other cultures. Furthermore, respondents felt that faculty would not complete self-assessments on their multicultural responsiveness because faculty are "suspicious of surveys," and "changes made based on assessments that are poorly designed to begin with." Therefore, it can be concluded that the impact of higher education institutions on faculty multicultural sensitivity is low.

***RQ3 Does the student-teacher relationship have a significant impact on the faculty's multicultural sensitivity?***

Student-teacher relationship had an impact on faculty's multicultural sensitivity was self-reported as being high. The survey questions asked respondents to rank their attitudes based on their responses to scenarios on multicultural sensitivity. The ranking was strongly agree (4), agree (3), disagree (2), and strongly disagree (1). Data from the

survey indicated that the respondents chose strongly agree and agree at a high percentage and a high frequency to the scenarios that were positive and chose strongly disagree and disagree at a low percentage and a low frequency to scenarios with reverse polarities. Furthermore, data from the continuum indicated respondents chose inclusive and acceptance ranking for positive scenarios at a high percentage and a high frequency. Finally, qualitative comments about this section of the study revealed that respondents believed that gender, racial, sexual orientation, and class issues are not relevant in their classrooms, and that faculty was open to all students, regardless of race, gender, sexual orientation, and class.

***RQ4 Does faculty's attitudes toward diverse student groups have a significant impact on that faculty's multicultural sensitivity?***

Faculty attitudes toward diverse student groups have high impact on that faculty's multicultural sensitivity. The survey questions asked respondents to rank their attitudes based on their responses to scenarios on their attitudes toward diverse student groups. The ranking was strongly agree (4), agree (3), disagree (2), and strongly disagree (1). Data from the survey indicated that the respondents chose strongly agree and agree at a high percentage and a high frequency to the scenarios that were positive and chose strongly disagree and disagree at a low percentage and a low frequency to scenarios with reverse polarities. Furthermore, data from the continuum indicated respondents' chose inclusive and acceptance ranking for positive scenarios at a high percentage and a high frequency. Finally, qualitative comments of the section of the study revealed that respondents believe that faculty attitudes toward diverse student groups were inclusive and accepting toward student groups of all races, but had not felt that gender, racial,

sexual orientation, and class issues. In addition, respondents commented that faculty had only been disturbed by students who exhibit “clearly destructive or self-destructive behaviors.”

### **Discussions and Implications**

The majority of respondents self-reported that their perceived level of belief in multiculturalism among faculty at Metro University and Western Community and Technical College was high. This response suggested that respondents felt that faculty at both institutions had a strong knowledge base of multiculturalism. The average score for this area suggested that respondents felt strongly that there were multiple factors for multiculturalism, including differences in gender, race, ethnicity, culture, and sexual orientation, and that those factors had an impact on their college campus, and in their classroom. Based on these results, it seemed that respondents’ strong belief in multiculturalism can provide a foundation for future professional development training, a strong reception to institutional mandates on multiculturalism, and a positive attitude toward students from different backgrounds. Furthermore, because respondents self-reported a strong response to multiculturalism, Sonnenhien (1999) suggested that faculty with a strong belief in multiculturalism could benefit from training in gender and language suggestions since certain types of academic language used in the classroom can be exclusionary. Furthermore, Hawley and Irvin (2011) also suggested that teacher effectiveness had been improved by professional development training in cultural responsiveness. Hawley and Irvin (2011) stated that, “culturally responsive teachers understand that all students, regardless of race or ethnicity, bring their culturally influenced cognition, behavior, and dispositions to school” (p. 2). This type of cultural

responsiveness in faculty was the key to making college campuses more multiculturally sensitive and responsive, according to Mayo and Larke (2009), as institutions often had to ask their “faculty to buy into multicultural curriculums” (p. 2). Given the high level of belief in multiculturalism self-reported by faculty, it had been concluded that faculty would be open to multicultural professional development, and institutional mandates on multiculturalism.

Respondents self-reported that higher education institutions had no great impact on their faculty’s multicultural sensitivity, and the majority of the respondents self-reported higher education institutions impact as being low. This response suggested that faculty at both institutions had not believed that institutional mandates on multiculturalism had a great impact on their teaching nor had respondents believed that institutions had a great impact on multiculturalism on campus. Based on these results, despite the respondents at both institutions self-reporting that faculty had a strong knowledge base of multiculturalism, higher education institutions provided faculty with a strong motivation to “buy in” to multiculturalism on their college campuses (Mayo & Larke, 2011). Mayo and Larke (2011) emphasized that there were five ways that a higher education institution recruited faculty to engage in multiculturalism through their institution: institutional support, compensation, emphasizing benefits, consultant opportunities, and well-planned relevant instruction (p. 4). Furthermore, Mayo and Larke (2011) emphasize that by allowing faculty from different departments work together, this collaboration allowed the university or community college to become more inclusive. Nevertheless, Sonnenhein (1999) argued that any multicultural training must be made mandatory by the institution to get faculty to “buy in.” Given the high level of belief in



multiculturalism self-reported by respondents, it suggested that faculty would be willing to respond to multiculturalism being more inclusive on their campuses, if the institution provided them with incentive for such training.

The student-teacher relationship, as self-reported by respondents as being high, had a tremendous impact on faculty's multicultural sensitivity. This response suggested that faculty believed that their relationship with students had an impact on their multicultural sensitivity in terms of their interaction with students. Based on these results, it seemed faculty is open to multicultural training that would empower their students and improve their classrooms. Banks and Banks (2007) suggested that faculty who were open to modifying their pedagogy would create a classroom where the academic achievement of students from diverse groups was equitable. Furthermore, Torres, Howard-Hamilton, and Cooper (2003) explained that "faculty should have strong sense of personal racial, ethnic, and multicultural identity development comfortably guide students through their own awareness of privilege, oppression, and racial consciousness" (p. 87). Given the high belief self-reported by faculty on the impact of student-teacher relationships, it was concluded that faculty would be receptive to faculty-mentorship programs and other training that would allow them to be more receptive to their institution's attempts at professional development and responsiveness.

Faculty attitudes toward diverse student groups, as self-reported by respondents as being high, had a tremendous impact on faculty's multicultural sensitivity. This response suggested that faculty believed that their attitudes toward diverse student groups had an impact on how their multicultural sensitivity impacted their student-teacher relationships, awareness of faculty professional development, and institutional

mandates on multiculturalism. Based on these results, it seemed faculty was aware their attitudes toward diverse student groups were looking for more resources to improve their teaching and student-teacher relationships. Dancy (2010) suggested that disparities between institutional programming and values led to inequalities in faculty teacher (p. 71). Furthermore, Dancy (2010) also suggested that universities do not take advantage of their faculty's expertise in areas related to diversity. Thus, the data on institutional mandates showed that disparities that may exist between teacher's expectations of multiculturalism and institutional values and programming on multiculturalism. Given this high belief self-reported by the faculty of the impact of their attitudes toward diverse groups, it was concluded that faculty had a desire to have clearer mandates on institutional programming and values, and recognized that their attitudes toward diverse learners had an impact on their multicultural sensitivity. Based on these results, the researcher has designed a program that will enable rural colleges and universities to successfully implement a multicultural program on their college campuses, in their classrooms, and in their curriculum.

### **Program**

Colleges are often microcosms of their community and society at large. Rural colleges and universities are relatively isolated in terms of their geographic location, and their faculty is often homogeneous in population. Nevertheless, affirmative action had provided some gains for faculty of color and women faculty. According to Affirmative Action Works (2010), faculty of color had increased by 47.7% and female faculty had increased by 43.4%. At the rural institutions used in this study, faculty of color remained low with 0.1% working at the community college, and 4% working at the university

(West Virginia Higher Education Policy Commission, 2010). The student populations for both institutions, particularly in the area of race, had changed, reflecting a more multicultural campus setting. At Metro University, between 2002 and 2008, there was an increase in students self-identified as minority students (Black, Asian-Pacific Islander, American Indian/Alaskan Native, Hispanic, and Nonresident Alien) by 5% and a drop in students self-identified as white by 3% in undergraduate, graduate, and first professional studies (West Virginia Higher Education Policy Commission, 2010). At Western Community and Technical College, there was an increase in students self-identified as white by 5% and a decrease in the number of minority students by 3% (Higher Education Policy Commission, 2010). Nevertheless, the student population for rural colleges will continue to reflect the needs of a more multicultural society, both in race, gender, sexual orientation, religion, and socioeconomic status, and in their educational needs.

Chenoweth and Galliher (2004) noted that rural students, particularly in Appalachia, were at risk for “economic, social, and cultural influences that hinder educational attainment” (p.1) As a result, these colleges have a responsibility to their students, faculty, and staff to make their curriculum, campus, and core mission to reflect a larger, multicultural world. The data for this study demonstrated that faculty had a multicultural awareness, a positive attitude toward diverse students, and a strong reception to institutional mandates on multiculturalism. The data for this study also showed that faculty had a low regard for institutional mandates on multiculturalism, had not believed that these mandates had a great impact on their teaching, and that institutions rarely had an impact on multiculturalism on campus.

Using the data from this study, the researcher developed a program that would allow the institutions used in this study as well as other rural colleges and universities to make their college campuses more multiculturally sensitive and responsive by providing institutional support to faculty in the form of consistent institutional mandates, compensation and opportunities, and instructional support and professional development. Both institutions used in this study were a community college and a university, and this program can be used at both institutions. Furthermore, the program will explain the step-by-step procedures of how to institute a campus multicultural program through a reflection of the faculty's self-reported demographics: age, gender, current income level, length of service in higher education, and length of service at Metro University and Western Community and Technical College. In considering these demographics, the program will be able to better provide faculty with a strong motivation to "buy in" to multiculturalism on their college campuses (Mayo & Larke, 2011). By doing so, faculty will be able to implement multicultural curriculum and programs which will be a reflection of their strong belief in multiculturalism, and their multicultural sensitivity toward diverse student groups.

### **Institutional Mandates**

According to data from the study, institutional mandates are held in low regard by faculty who felt that their institutions did not provide enough opportunities for faculty, staff, and students to learn more about other cultures. Furthermore, faculty report suspicions of self-evaluations and assessments assigned for completion by the faculty member by their college or university. Finally, faculty self-reported that their belief in

multiculturalism was high and played a role in their work. As such, institutional support would be a great way to help faculty continue this work.

Institutional support will vary by college, depending on their student population, support from the deans and academic officers, and presidential support of multiculturalism. At rural community colleges, an emphasis is often placed on the needs of workforce development while at a rural university, an emphasis is often placed on the needs of students looking to start careers, and attend graduate school. As a result, it can be difficult for institutions to provide support to faculty who want to emphasize multiculturalism in their classrooms and on their college campuses. Furthermore, this lack of support often leads faculty, even those with high beliefs in multiculturalism, to fail to bring multiculturalism to their classroom and their college campus. In this program, there are a number of institutional mandates and supports that community colleges and universities can provide to help faculty become more multiculturally sensitive and responsive.

### ***Vision Statement***

A vision statement is unique because it allows community colleges and universities to create a core mission which emphasizes that multiculturalism and inclusion are the mission of the community college and university, while showing how that mission will be accomplished by the community college and university. Hale (2004) suggests any institutional vision statement must “communicate respect, inclusion, trust, a challenge for growth, and an understanding of multicultural students” (p. 139). In this program, the vision statement can be used to “provide a comprehensive perspective in

educational program planning, university and faculty development, cultural and diversity issues, and the needs and development of students of color” (Hale, 2004, p. 139).

Furthermore, the vision statement should not be a blanket statement that reflects the recruiting needs of the community college or university, but should be a statement created by faculty that reflects their multicultural beliefs regardless of age, race, current income level, length of service in higher education, and length of service at their community college or university. In this program, the vision statement will be the first key to helping all faculty recognize and become a part of the multicultural and inclusive practices on their campuses.

### ***Self-Assessment***

The data self-reported by faculty demonstrate a dislike of self-assessment with faculty criticizing that self-assessment of attitudes are often “poorly constructed.” Nevertheless, Sonnenhein (1999) argued that self-assessment tools allow faculty to “learn more about their frame of reference and its impact on their perceptions of the world” (p. 42). Furthermore, Sonnenhein (1999) argues that self-assessments allow individuals to become “better communicators and more effective leaders” at their college or university. As a result, rural institutions should make it an institutional request at the beginning of every academic year that allows full-time faculty complete a diversity survey. The survey will have a two-fold purpose. It will allow faculty to know how much their frame of reference impacts their teaching and their relationships with students. The survey will allow institutions to know the perceptions of their faculty on multiculturalism and to recognize faculty members who could, potentially, be leaders in the areas of

multiculturalism at that institution. Once the surveys were completed, then colleges and universities could use the data for three purposes.

First, the data will allow faculty to recognize areas where they need to improve to become a more multiculturally sensitive communicator and teacher. For this study, the overall respondents were 35-55, female, earning \$50,000 to \$65,000 a year with 15-25 years of service in higher education, and 15-25 years of service at Metro University or Western Community and Technical College. In order to increase the number of respondents to include the entire faculty, rural colleges and universities should develop an institutional mission that would include a diversity vision statement, a diversity council and diversity teams (West Virginia Chancellor Diversity Initiative, 2009), and a designated faculty member from each department who would be the contact person for multicultural training, programs, and institutional and student issues. Both institutions would have a better response rate and more faculty would be willing to “buy in” to institutional multicultural mandates by making multiculturalism and diversity inclusive throughout the community college or university. Second, the data will allow the institution to learn what areas of professional development training that faculty will need. As respondents to this study were females, ages 35-55, earning \$50,000 to \$65,000 with 15-25 years of service in higher education and to their institutions. The response rate demonstrates two things. These respondents can act as leaders in multiculturalism at their institutions. That faculty who were male, ages 18-35 or 55 and over, earning \$65,000 and over with more than 25 years of service in higher education and to the institutions needed to become more multiculturally aware and professional development training should be provided for these faculty. It is here that female faculty between the ages of 35-55,

earning \$50,000 to \$65,000, with 15-25 years of service in higher education and to their institution can serve as faculty mentors to these faculty through academic diversity programs, such as social activities and food. That faculty who chose not to respond to this survey are faculty who to be included in diversity teams in order to help that faculty become a stronger member of the institution and to help them create a more inclusive classroom. It should be noted that the researcher is not making the assumption that all male faculty and non-responsive faculty are not multiculturally sensitive, or unsupportive of multiculturalism. Using the data received, the researcher is basing the leadership of the program on that data. Leadership of the program will vary between institutions, and the responses to the initial survey should tell the school administration who can assume leadership positions at their schools. The data will allow the institution to use the Continuum of Multicultural Sensitivity to measure the overall multicultural sensitivity of the college's faculty. In conclusion, the self-assessment is the first step for a college or university to gain the data it will need to create and implement a multicultural program at its college or university.

### ***Managing Diversity***

Managing diversity at a community college or university is difficult as “those charged with managing diversity in higher education struggle to find expressive gestures to get their campuses to follow tempo, dynamics, and articulations” (Dancy, 2010, p. xi). In this study, respondents self-reported that managing diversity at their higher education institutions was not inclusive to all faculty. Furthermore, the respondents self-reported in their comments that institutional mandates often failed because multiculturalism was considered the work of specialists within the field of humanities, education, or the social



sciences. From these data, it can be concluded that this group, females 35-55, in the fields of humanities, education, or the social sciences, is most invested in seeing diversity become more inclusive at their community college or university. In this program, all faculty will be playing a role in making their college campuses more inclusive and more multiculturally sensitive.

In this program, diversity management would be done throughout the institution from the president's office and the board of governors down to a designated multicultural faculty member. Mayo and Larke (2011) stated institutional support was the "most significant strategy for success" (p. 4) as long as that institutional support plan was approved at all levels and had "clear outcomes" (p. 4). Faculty members--no matter their age, gender, income, and length of service--are the most important factor in managing campus diversity and implementing institutional support plans because they have direct and continued contact with the students, hire and mentor new colleagues, create curriculum, and shape the mission of their departments. As such, faculty shape how fully students learn multiculturally and how the development of a student-faculty mentor relationship is the key to student retention (Swail, Redd, and Perna, 2003, p. viii). Furthermore, faculty also chooses and integrate minority faculty into the college. As a result, the program will include the following structure: diversity council and diversity teams (West Virginia Chancellor's Diversity Initiative, 2009), and a designated faculty contact person for each department. The purpose of the diversity council is to provide college-wide facilitation on diversity issues, report diversity implementation to the college president and board of governors, and oversee minority faculty recruiting. The diversity council will be comprised of faculty from each department of the college with

the diversity director of the college acting as the chair of the council. The college-wide facilitation on diversity issues will include professional development training; oversee compensation to faculty who work in the area of multicultural implementation, and multicultural course implementation. The council will report diversity implementation, such as recruitment of minority faculty recruiting, multicultural course implementation, and professional development training, to the college president and board of governors on a quarterly basis. Finally, the council will hold informal meetings between junior and senior faculty to allow relationships to develop between faculty with similar academic and social interests (Alger, 2012, par. 3).

The purpose of diversity teams is to oversee instructional support and professional development for faculty at their colleges. In this study, faculty self-reported that institutional mandates on multicultural instructional support and professional development were low, so a diversity team could provide the support needed for this program. Diversity teams will be comprised of faculty members who have undergone multicultural professional development training offered by their community college or university and can continue to oversee instructional support and provide professional development opportunities for faculty. Instructional support will include training on choosing multicultural textbooks, including multicultural learning outcomes within the curriculum, and working with diverse student groups. Professional development opportunities for faculty will include on-campus workshops on creating inclusiveness in the classroom, curriculum, and on campus, as well as financial compensation for faculty who want to attend conferences on multiculturalism.

The purpose of the designated faculty contact person for each department is to have a faculty member who can act as a mediator for faculty and students with limited exposure to diverse student groups (Cockrell, Placier, Cockrell, and Middleton, 1998, p. 355). This faculty member will act as a “cultural mediator” (Cockrell, Placier, Cockrell, and Middleton, 1998, p. 355) who will “keep a focus on transcending problems” (Cockrell, Placier, Cockrell, and Middleton, 1998, p. 357) for students who are having academic problems or difficult relationships with a faculty member. This faculty member will also act as a peer advisor to other faculty members within the department to faculty members, particularly minority faculty members, who are having problems with students, colleagues, and/or the department chair. The faculty designee will help to “support multicultural teaching for the purpose of preparing student to live and participate in a culturally diverse society and world” (Cockrell, Placier, Cockrell, and Middleton, 1998, p. 358).

### ***Compensation and Opportunities***

Compensation and opportunities will be available to all faculty in this program. Mayo and Larke (2011) studied the multicultural inclusive program at a southwestern institution and found that faculty compensation “in the form of a substantial financial stipend” is a motivating factor in getting all faculty involved in this program. In this program, the diversity council will find and administer grant funding through social justice, multicultural, and international education in order to compensate faculty members in the following areas: faculty who need instructional support to make their courses more multicultural, and faculty who need professional development to create more inclusiveness in their classrooms. In this program, all faculty members will be eligible

regardless of length of service to the institution. Mayo and Larke (2011) also found that the multicultural inclusive program offered faculty “consulting opportunities” to work with search committees, the board of governors and within their communities on multicultural issues. In this program, faculty who complete their training will be given consulting opportunities to mentor other faculty, to facilitate searches for minority faculty, and consult with schools, companies, government, and other areas within their community who need a consultant on multicultural issues. The diversity teams at each department will provide support to faculty members who work on consulting issues. Mayo and Larke (2011) note these consultant opportunities provide faculty and their institution with many benefits, including “networking, improved student responses, research opportunities and incentives, and consultant opportunities” (p. 4). Furthermore, in this program, these consulting opportunities will provide the institution with a way to further develop faculty talent, and recruit new faculty, particularly minority faculty, to their institution. Finally, consulting will be a great opportunity for faculty to get involved with multiculturalism within their community and on their campus.

### ***Instructional Support and Professional Development***

Instructional support and professional development are key areas in making community college and university campuses more inclusive, improve student retention and response and provide more research opportunities for faculty. Mayo and Larke (2011) explained that their study of the southwest college demonstrate that instructional support has six key areas: “1) the multicultural landscape at the institution, 2) diverse learning styles and multicultural teaching approaches, 3) discipline specific multicultural content enrichment ideas, 4) culturally enriched teaching techniques, 5) culturally

sensitive assessment strategies, and 6) effective intercultural and cross cultural communication and communication in conflict strategies” (p. 4). In this program, the multicultural landscape of the college will be transformed by the implementation of a vision statement, self-assessment by the faculty, implementation of diversity management by faculty and administration, and compensation and opportunities for faculty in the area of multiculturalism. The implementation of these areas will allow faculty to receive instructional support in the key areas of multicultural teaching. The program will provide semester-long training on “content, teaching, strategies, assessment, classroom dynamics, and outcome measures” (Mayo & Larke 2011). This training can be facilitated through hybrid courses where some of the content is online with specific meeting dates set for traditional instruction. The courses would be facilitated by faculty with training in the areas of multiculturalism. The pedagogical element of the training would come from the Kitano paradigm. Kitano (1997) recommended that the multicultural curriculum for any institution should have three levels of transformative thinking: 1) traditional curriculum (non-inclusive), 2) different perspectives (inclusive), and 3) critical thinking, examination of the construction of knowledge, and synthesis of old and new perspectives (p. 20). Upon completion of the training, faculty would be assigned a faculty mentor within their department and a faculty peer from a different department to collaborate on multicultural curriculum and projects.

Professional development is one of the most important areas to get faculty to “buy in” to multiculturalism. One of the most pivotal roles that professional development plays is that it provides tools for success that allow faculty to enrich their teaching. In this program, the diversity council would provide funding to faculty to attend conferences on

multiculturalism. In this program, faculty in areas not normally associated with multiculturalism, such as science and mathematics, would receive support from their institution to present conference papers or write articles on implementing multiculturalism within their courses (Mayo & Larke 2011). Institutional training on multiculturalism would include a yearly, one-week summer institute where faculty could receive multicultural training at their institution. Upon completion of training, faculty will be certified for two years and can begin work as a mentor or facilitate the summer institute. Mayo and Larke (2011) noted that in addition to financial incentives for conferences, faculty often found rewards in improved student evaluations and more positive student relationships in the classroom and on the campus.

### **Recommendations for Further Research**

This study examined the multicultural sensitivity of faculty at two rural higher education institutions: a community college and a university. The study specifically examined full-time faculty and faculty multicultural beliefs and whether institutional mandates, teacher-student relationships, or faculty attitudes toward diverse student groups had an impact on faculty multicultural sensitivity. The study concluded that faculty had a high belief in multiculturalism, the impact of student-teacher relationships on multicultural sensitivity, and the impact of faculty attitudes toward diverse groups. Furthermore, the study concluded that a lack of institutional support and institutional mandates on multiculturalism was a key area that faculty believed was lacking at their institution. The program designed by the researcher attempted to satisfy the lack of institutional mandates by outlining key areas where institutions made their campuses more inclusive by making faculty more responsible for creating a multicultural campus.

Nevertheless, there were other areas of multicultural sensitivity in rural higher education colleges and universities that could only be answered by further research. Such areas of further investigation would include:

1. The study focused solely on rural colleges and universities since these are educational institutions that often lack the resources to implement a multicultural program at all levels of the institution. Nonetheless, this researcher believed that further research needed to be completed on how to make rural community colleges more diverse in their student populations and faculty.
2. The data from the study demonstrated that faculty had high beliefs in areas of multiculturalism, the impact of student-teacher relationships, and the impact of faculty attitudes toward diverse student groups. Limited research had been completed on the impact of faculty's attitude in the classroom as most assessments were given to faculty outside of their classrooms. Furthermore, there needed to be more research completed on student's multicultural sensitivity and whether or not faculty had an impact on student's multicultural awareness.
3. The study focused solely on full-time faculty because of the role they played in students' lives at their respective institutions. Nevertheless, part-time faculty and staff in areas of financial aid, student support services, and student organizations also played a significant role in students' lives. The multicultural understanding of these faculty and staff were an important area of research.

4. The study noted that institutional mandates were a missing piece of multicultural sensitivity at rural educational institutions. Additional study needed to be completed in the area of multiculturalism and rural educational institutions to see what areas needed to be improved to facilitate multiculturalism at those institutions.
5. The study noted faculty was suspicious of self-assessments, deeming them to be an unreliable source of information about faculty attitudes about multiculturalism. Additional study needed to be completed in this area to see where self-assessments can be improved. Furthermore, additional study needed to be completed to see if other research methods, such as ethnographic studies, and focus groups, could provide data about multicultural sensitivity in higher education.
6. The study used a continuum of multicultural sensitivity to measure both faculty attitudes in specific areas of multiculturalism and measure faculty attitudes as they are reflective of that faculty's institution. Additional study needs to be completed in the area of multicultural continuums to see where the measurement of continuums can be improved.



## APPENDICES

### Appendix A: List of Tables

Table 1 *Measurement of Respondents by Age*

Age	Number of Respondents
18-35	10.5%
35-55	41.9%
55+	47.6%

Table 2 *Measurement of Respondents by Racial Identity*

Racial Identity	Number of Respondents
White/Caucasian	95.2%
Hispanic	0
Black/African-American	1.9%
Foreign National	0
Biracial/Multiracial	1.0%

Table 3 *Measurement of Respondents by Religious Identity*

Religious Identity	Number of Respondents
Christianity	67.6%
Muslim	1.9%
Hindu	1.0%
Buddhism	3.8%
Jewish	1.0%
Non-Religious	25.7%

Table 4 *Measurement of Respondents by Gender*

Gender	Number of Respondents
Male	56.2%
Female	43.8%

Table 5 *Measurement of Respondents by Sexual Orientation*

<b>Sexual Orientation</b>	<b>Number of Respondents</b>
Heterosexual	95.2%
Gay	2.9%
Lesbian	1.0%
Bisexual	1.0%
Other	0

Table 6 *Measurement of Respondents by Current Income Level*

<b>Current Income Level</b>	<b>Number of Respondents</b>
\$35,000 to \$49,000	19%
\$50,000 to \$64,000	32.4%
\$65,000 to \$80,000	44.8%
\$80,000	3.8%

Table 7 *Measurement of Respondents by Level of Education*

<b>Level of Education</b>	<b>Number of Respondents</b>
Bachelor of Arts/Science	2.9%
Master of Arts/Science	18.1%
Master of Arts +45	5.7%
Educational Specialist	1%
Ed.D/Ph.D	72.4%

Table 8 *Measurement of Respondents by Tenure*

<b>Tenure</b>	<b>Number of Respondents</b>
Tenure	68.6%
Non-Tenure	31.4%

Table 9 *Measurement of Respondents by Length of Service in Higher Education*

<b>Length of Service in Higher Education</b>	<b>Number of Respondents</b>
1-5 years	6.7%
5-10 years	18.1%
10-15 years	22.9%
15-25 years	25.7%
over 25 years	27.6%

Table 10 *Measurement of Respondents by Length of Service at Metro University and Western Community and Technical College*

<b>Length of Service in Higher Education at Metro University and Western Community and Technical College</b>	<b>Number of Respondents</b>
1-5 years	21.9%
5-10 years	15.2%
10-15 years	20%
15-25 years	38.1%
over 25 years	4.8%

Table 11 *Racial Identity of Population of State*

<b>Racial Identity</b>	<b>Population</b>
White/Caucasian	1,707, 128
Black/African-American	59, 677
American Indian/Alaskan	3, 008
Asian	11, 459
Native Hawaiian/Pacific Islander	660
Some Other Race	4, 112
Two or more races	25, 359
Hispanic or Latino of any race	19, 574

*Note.* This table shows the racial identities and population of the state used in this study. The data were collected from the *United States Census Bureau, 2005-2009, American Community Survey*.

Table 12 *Age of Population of the State*

<b>Age</b>	<b>Population</b>
under 5 years	105, 393
18 years and over	1, 424, 575
65 years and over	281, 493

*Note.* This table shows the age of the population of the state used in this study. The data were collected from the *United States Census Bureau, 2005-2009, American Community Survey*.

Table 13 *Gender of Population of the State*

<b>Gender</b>	<b>Population</b>
Male	866, 265
Female	925, 138

*Note.* This table shows the gender of the population of the state used in this study. The data were collected from the *United States Census Bureau, 2005-2009, American Community Survey*.

Table 14 *Racial Identity of Population of County*

<b>Racial Identity</b>	<b>Population</b>
White/Caucasian	91.6%
Black/African-American	5%
American Indian/Alaskan	.02%
Asian	1%
Native Hawaiian/Pacific Islander	0%
Two or More Races	2%
Persons of Hispanic or Latino Origin	1.1%

*Note.* The data were collected from the *United States Census Bureau, 2005-2009, American Community Survey. Online.*

Table 15 *Age of Population of County*

<b>Age</b>	<b>Population</b>
Persons Under 5 Years of Age	5.8%
Persons Under 18 Years of Age	19.6%
Persons 65 Years of Age and Older	16%

*Note.* The data were collected from the *United States Census Bureau, 2005-2009, American Community Survey.*

Table 16 *Gender of Population of County*

<b>Age</b>	<b>Population</b>
Male	48.8%
Female	51.2%

*Note.* The data were collected from the *United States Census Bureau, 2005-2009, American Community Survey.*

Table 17 *Racial Identity of Population of the City*

<b>Racial Identity</b>	<b>Population</b>
White/Caucasian	43, 350
Black/African-American	4, 005
American Indian/Alaskan	79
Asian	492
Native Hawaiian/Pacific Islander	0
Some Other Race	141
Two or More Races	1, 218
Hispanic or Latino of any race	683

*Note.* The data were collected from the *United States Census Bureau, 2005-2009, American Community Survey.*

Table 17 *Age of Population of the City*

<b>Age</b>	<b>Population</b>
under 5 years	2, 585
18 years and over	40,187
65 years and over	8,369

*Note.* The data were collected from the *United States Census Bureau, 2005-2009, American Community Survey.*

Table 18 *Gender of Population of City*

<b>Gender</b>	<b>Population</b>
Male	23, 493
Female	25, 792

*Note.* The data were collected from the *United States Census Bureau, 2005-2009, American Community Survey.*

Table 19 *Racial Identity of Students at Metro University*

<b>Racial Identity</b>	<b>Population</b>
White (Non-Hispanic)	85.2%
Black/African-American	6%
Asian/Native Hawaiian/Pacific Islander	1%
Hispanic/Latino	1%
American Indian/Alaskan Native	0%
Two or More Races	0%
Race/Ethnicity Unknown	5%

*Note.* This university is one of the institutions used in the study. The data were collected from the *National Center for Education Statistics, 2011.*

Table 20 *Gender of Students at Metro University*

<b>Gender</b>	<b>Population</b>
Male	44%
Female	56%

*Note.* This university is one of the institutions used in the study. The data were collected from the *National Center for Educational Statistics, 2011.*

Table 21 *Residency Status of Students at Metro University*

<b>Residency Status</b>	<b>Population</b>
In-State	73%
Out-of-State	26%
Foreign Countries	0%
Unknown	0%

Note. This university is one of the institutions used in the study. The data were collected from the *National Center for Educational Statistics, 2011*.

Table 22 *Gender of Students at Western Community and Technical College*

<b>Gender</b>	<b>Population</b>
Male	59.1%
Female	40.9%

*Note.* This college was one of the institutions used in the study. The data were collected from the *National Center for Educational Statistics, 2011*.

Table 23 *Racial Identity of Students at Western Community and Technical College*

<b>Racial Identity</b>	<b>Population</b>
White (Non-Hispanic)	84.5%
Black (Non-Hispanic)	6.8%
Hispanic	0.7%
Asian/Pacific Islander	0.3%
American Indian/Alaskan Native	0.4%
Race-Ethnicity (Unknown)	7.3%
Non-Resident Alien	0.1%

*Note.* This college was one of the institutions used in the study. The data were collected from the *National Center for Educational Statistics, 2011*.

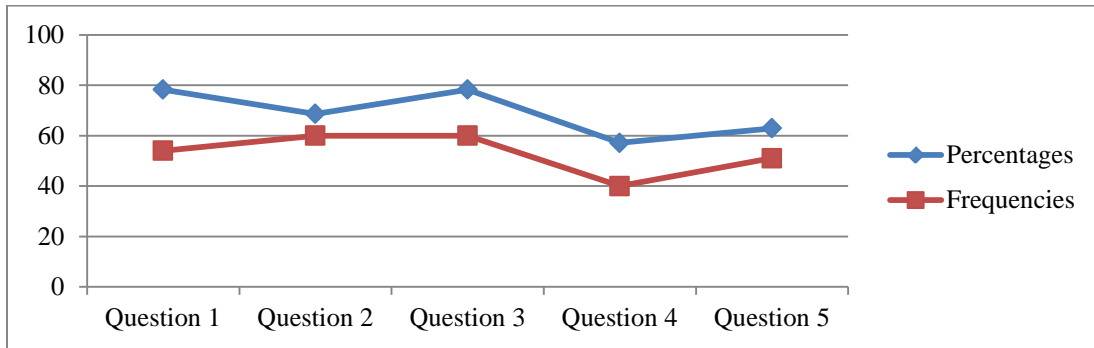
Table 24 *Residency Status of Students at Western Community and Technical College*

<b>Residency Status</b>	<b>Population</b>
In-State	81%
Out-of-State	19%

*Note.* This college was one of the institutions used in the study. The data were collected from the *National Center for Educational Statistics, 2011*.

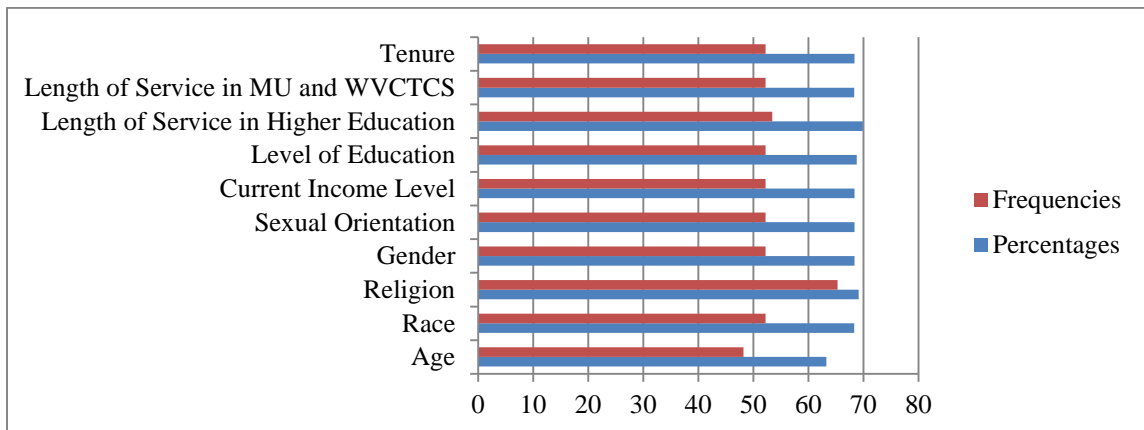
## Appendix B: List of Figures

Figure 1 *Summary of Data of Questions One through Five of the Multiculturalism Section of the Study*



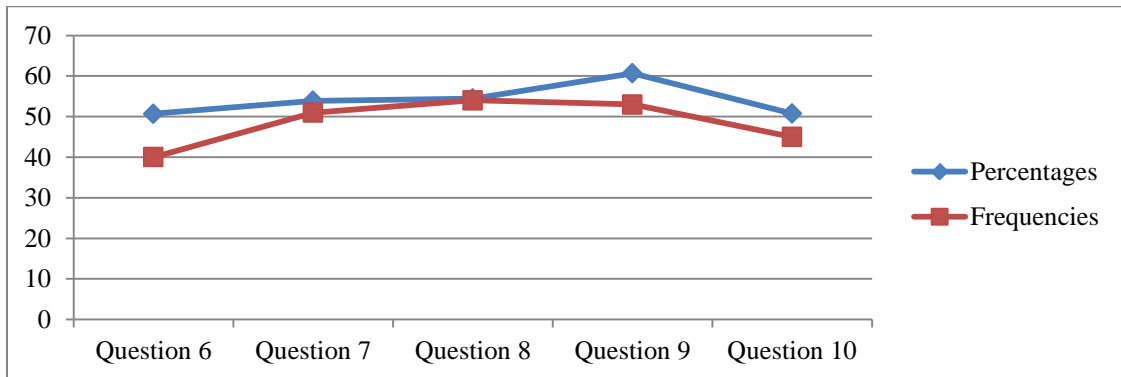
*Note.* The data show how the data skewed toward strongly agree or agree. Frequencies and percentages are shown.

Figure 2 *Summary of Cross-Tabulations of Demographic Questions and Survey Questions One through Five*



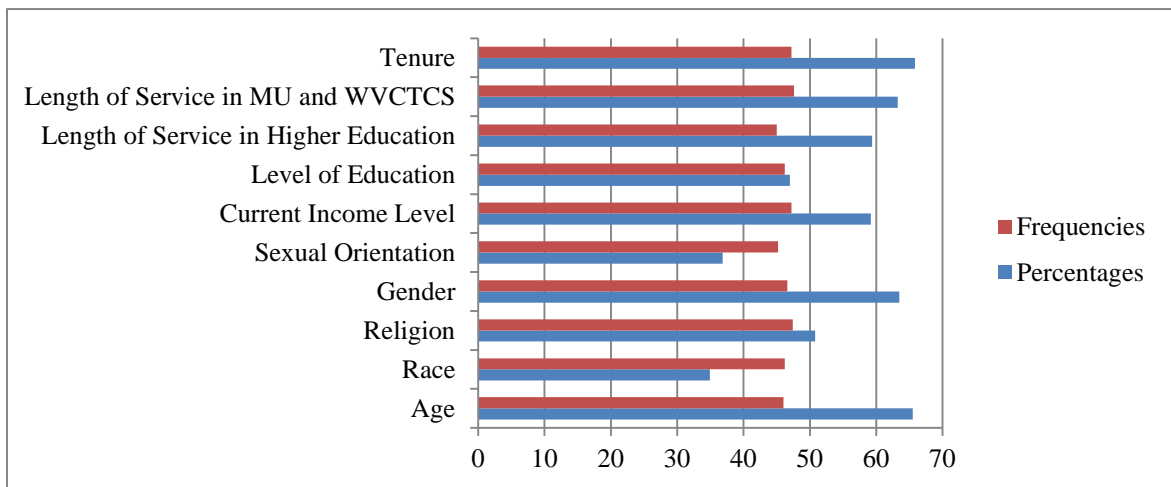
*Note.* Frequencies and percentages are shown.

Figure 3 *Summary of Data of Questions Six through Ten of the Multicultural Section of the Survey*



*Note.* The data show how the data skewed toward strongly agree or agree. Frequencies and percentages are shown.

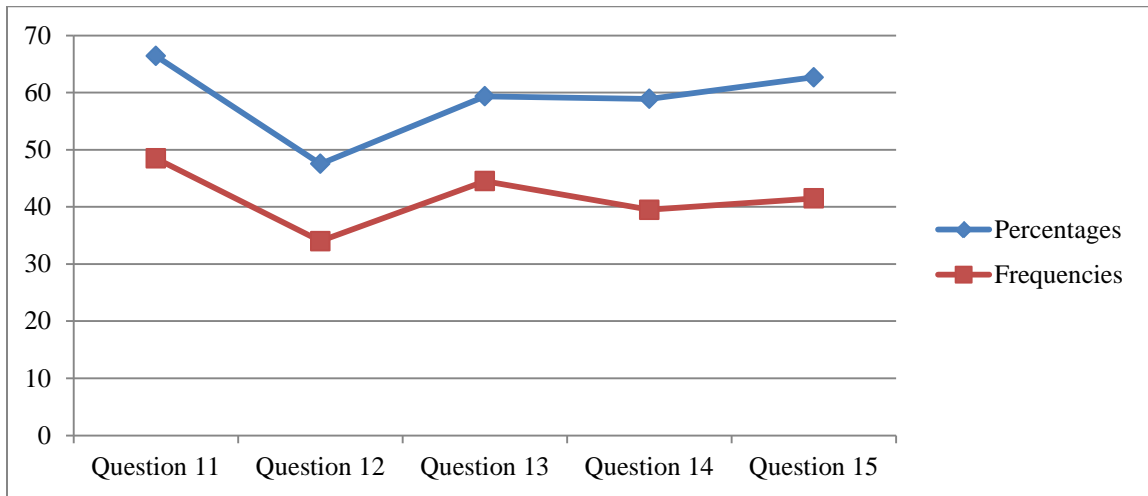
Figure 4 *Summary of Cross-Tabulations of Demographic Questions and Survey Questions Six through Ten*



*Note.* Frequencies and percentages are shown.

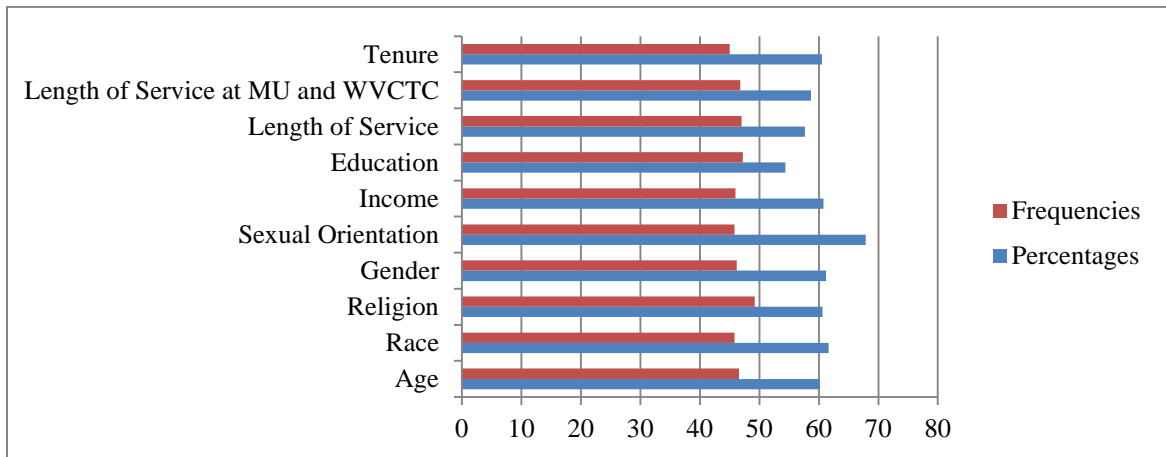


Figure 5 *Summary of Data of Questions 11 through 15 of Multicultural Section of the Survey*



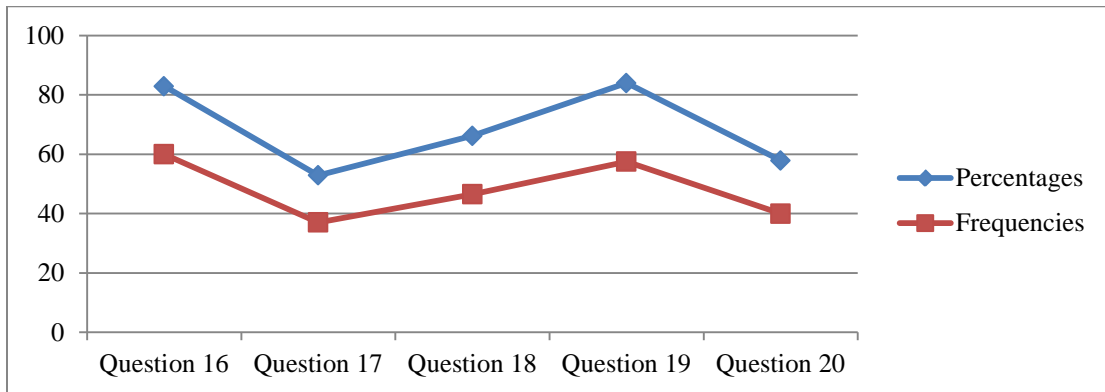
*Note.* The data show how the data skewed toward strongly agree or agree. Frequencies and percentages are shown.

Figure 6 *Summary of Cross-Tabulations of Demographic Questions and Survey Questions Eleven through Fifteen*



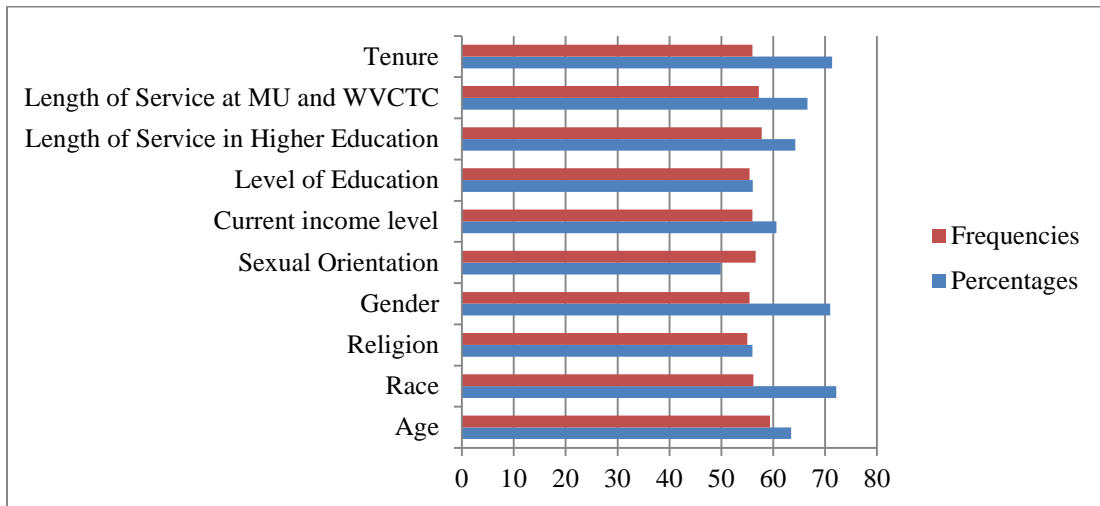
*Note.* Frequencies and percentages are shown.

Figure 7 *Summary of Data Questions Sixteen through Twenty of Multicultural Section of the Survey*



*Note.* The data show how the data skewed toward strongly agree or agree. Frequencies and percentages are shown.

Figure 8 *Summary of Cross-Tabulations of Demographic Questions and Survey Questions Sixteen through Twenty*



*Note.* Frequencies and percentages are shown.

## Appendix C: Institutional Review Board

### Original Approval Letter



Office of Research Integrity  
Institutional Review Board  
401 11th St., Suite 1300  
Huntington, WV 25701

FWA 00002704

IRB1 #00002205  
IRB2 #00003206

February 12, 2010

Calvin Meyer, Ph.D  
Elementary/Secondary Education, MUGC

RE: IRBNet ID# 148009-1  
At: Marshall University Institutional Review Board #2 (Social/Behavioral)

Dear Dr. Meyer:

**Protocol Title:** [148009-1] A Descriptive Study of Assessing Multicultural Sensitivity in a Rural Higher Education Institution Setting through a Survey of the Institution's Faculty

**Expiration Date:** February 11, 2011

**Site Location:** MUGC

**Type of Change:** New Project

**Review Type:** Exempt Review

APPROVED


In accordance with 45CFR46.101(b)(2), the above study and informed consent were granted Exempted approval today by the Marshall University Institutional Review Board #2 (Social/Behavioral) Chair for the period of 12 months. The approval will expire February 11, 2011. A continuing review request for this study must be submitted no later than 30 days prior to the expiration date.

This study is for student Sumeeta Patnaik.

If you have any questions, please contact the Marshall University Institutional Review Board #2 (Social/Behavioral) Coordinator Bruce Day, CIP at (304) 696-4303 or [day50@marshall.edu](mailto:day50@marshall.edu). Please include your study title and reference number in all correspondence with this office.

## Anonymous Survey Consent 2/12/2010 to 2/12/2011

### Anonymous Online Survey Consent

	Marshall University IRB	
	Approved on:	2/12/10
	Expires on:	2/12/11
	Study number:	148509

You are invited to participate in a research project entitled "A Descriptive Study of Assessing Multicultural Sensitivity in a Rural Higher Education Institution Setting through a Survey of the Institution's Faculty". The survey is designed to analyze the understanding of multiculturalism and attitudes toward diverse groups of Marshall University faculty. The study is being conducted by Dr. Calvin Meyer and from Marshall University and has been approved by the Marshall University Institutional Review Board (IRB). This research is being conducted as part of the dissertation requirements for Sumeeta Patnaik.

This survey is comprised of two sections: demographic questions, and questions on multiculturalism. Your replies will be anonymous, so do not type your name anywhere on the form. There are no known risks involved with this study. Participation is completely voluntary and there will be no penalty or loss of benefits if you choose to not participate in this research study or to withdraw. If you choose not to participate you may opt-out of the survey. You may choose to not answer any question by simply leaving it blank. Once you complete the survey you can delete your browsing history for added confidentiality. Completing the on-line survey indicates your consent for use of the answers you supply. If you have any questions about the study or in the event of a research related injury, you may contact Dr. Calvin Meyer at (304) 746-1936 or [meyer@marshall.edu](mailto:meyer@marshall.edu) or Sumeeta Patnaik at (304) 412-2311 or [spatnaik2010@gmail.com](mailto:spatnaik2010@gmail.com).

If you have any questions concerning your rights as a research participant you may contact the Marshall University Office of Research Integrity at (304) 696-4303.


By completing this survey and returning it you are also confirming that you are 18 years of age or older.

Please print this page for your records.

If you choose to participate in the study you will find the survey at SurveyMonkey <http://www.surveymonkey.com>

## Anonymous Survey Consent 6/18/2010 to 2/15/11

### Anonymous Survey Consent

	Marshall University IRB	
	Approved on:	6/18/10
	Expires on:	2/15/11
	Study number:	148008

You are invited to participate in a research project entitled "A Descriptive Study of Assessing Multicultural Sensitivity in a Rural Higher Education Institution Setting through a Survey of the Institution's Faculty". The survey is designed to analyze the purpose of the study is to determine where Marshall University faculty fall on the continuum and decide with such results require changes in the university's policies and training on multiculturalism. The study is being conducted by Dr. Thelma Isaacs from Marshall University. This research is being conducted as part of the dissertation for Sumeeta Patnaik.

This survey is comprised of seven sections, including demographic questions, professional development questions, questions on multiculturalism (including sections on multiculturalism, multicultural sensitivity, multicultural responsiveness, and attitudes toward diverse groups) and responses to multiculturalism. It will take the participant approximately 20 minutes to complete the survey. Your replies will be anonymous, so do not put your name anywhere on the form. There are no known risks involved with this study. Participation is completely voluntary and there will be no penalty or loss of benefits if you choose to not participate in this research study or to withdraw. If you choose not to participate you may either return the blank survey or you may discard it. You may choose to not answer any question by simply leaving it blank. Returning the survey by completing it online through SurveyMonkey indicates your consent for use of the answers you supply. If you have any questions about the study you may contact Dr. Thelma Isaacs at (304) 696-2890 or [isaacs9@marshall.edu](mailto:isaacs9@marshall.edu), Sumeeta Patnaik at (304) 412-2311 or [patnaik1@live.marshall.edu](mailto:patnaik1@live.marshall.edu).

If you have any questions concerning your rights as a research participant you may contact the Marshall University Office of Research Integrity at (304) 696-4303.

By completing this survey and returning it you are also confirming that you are 18 years of age or older.

Please keep this page for your records.

## Anonymous Survey Consent 12/13/2010 to 12/13/2011



You are invited to participate in a research project entitled, "A Descriptive Study of Assessing Multicultural Sensitivity in a Rural Higher Education Institution through a Survey of the Institution's Faculty." The survey is designed to analyze multicultural levels of faculty, and the purpose of the study is to determine where Marshall University faculty fall on the continuum and decide with such results require changes in the university's policies and training on multiculturalism. The study is being conducted by Dr. Thelma Isaacs from Marshall University. This research is being conducted as part of the dissertation for Sumeeta Patnaik.

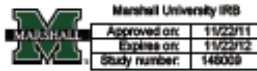
This survey is comprised of two sections: demographic questions and questions on multiculturalism. It will take the participant approximately 20 minutes to complete the survey. Your replies will be kept anonymous. There are no known risks involved with this study. Participation is completely voluntary and there will be no penalty or loss of benefits if you choose not to participate in this research study or to withdraw. Returning the survey by completing it online through SurveyMonkey indicates your consent for use of the answers you supply. If you have any questions about the study, you may contact Dr. Thelma Isaacs, at (304)696-2890 or [tisaacs9@marshall.edu](mailto:tisaacs9@marshall.edu), Sumeeta Patnaik, at (304) 412-2311 or [patnaik1@live.marshall.edu](mailto:patnaik1@live.marshall.edu).

If you have any questions concerning your rights as a research participant, you may contact the Marshall University Office of Research Integrity at (304) 696-4303.

By completing this survey and returning it, you are also confirming that you are 18 years of age or older.

Please print this page for your records

## Anonymous Survey Consent 12/13/2011 to 12/13/2012



You are invited to participate in a research project entitled, "A Descriptive Study of Assessing Multicultural Sensitivity in a Rural Higher Education Institution through a Survey of the Institution's Faculty." The survey is designed to analyze multicultural levels of faculty, and the purpose of the study is to determine where Marshall University faculty fall on the continuum and decide with such results require changes in the university's policies and training on multiculturalism. The study is being conducted by Dr. Thelma Isaacs from Marshall University. This research is being conducted as part of the dissertation for Sumeeta Patnaik.

This survey is comprised of two sections: demographic questions and questions on multiculturalism. It will take the participant approximately 20 minutes to complete the survey. Your replies will be kept anonymous. There are no known risks involved with this study. Participation is completely voluntary and there will be no penalty or loss of benefits if you choose not to participate in this research study or to withdraw. Returning the survey by completing it online through SurveyMonkey indicates your consent for use of the answers you supply. If you have any questions about the study, you may contact Dr. Thelma Isaacs, at (304)696-2890 or [isaacs9@marshall.edu](mailto:isaacs9@marshall.edu), Sumeeta Patnaik, at (304) 412-2311 or [patnaik1@live.marshall.edu](mailto:patnaik1@live.marshall.edu).

If you have any questions concerning your rights as a research participant, you may contact the Marshall University Office of Research Integrity at (304) 696-4303.

By completing this survey and returning it, you are also confirming that you are 18 years of age or older.

Please print this page for your records

Amendment Letter #1



Office of Research Integrity  
Institutional Review Board  
401 11th St., Suite 1300  
Huntington, WV 25701

FWA 00002704

IRB1 #00002205  
IRB2 #00003206

June 17, 2010

Thelma Isaacs, Ed.D.  
Teacher Education Department

RE: IRBNet ID# 148009-2  
At: Marshall University Institutional Review Board #2 (Social/Behavioral)

Dear Dr. Isaacs:

**Protocol Title:** [148009-2] A Descriptive Study of Assessing Multicultural Sensitivity in a Rural Higher Education Institution Setting through a Survey of the Institution's Faculty

**Expiration Date:** February 11, 2011

**Site Location:** MUGC

**Type of Change:** Amendment/Modification      APPROVED

**Review Type:** Exempt Review

Amendment to the above listed study was approved today by the Marshall University Institutional Review Board #2 (Social/Behavioral) Chair. This amendment is the change in principal investigator from Dr. Meyer to Dr. Isaacs.

This study is for student Sumeeta Patnaik.

If you have any questions, please contact the Marshall University Institutional Review Board #2 (Social/Behavioral) Coordinator Bruce Day, CIP at (304) 696-4303 or [day60@marshall.edu](mailto:day60@marshall.edu). Please include your study title and reference number in all correspondence with this office.



Amendment Letter #2



Office of Research Integrity  
Institutional Review Board  
401 11th St., Suite 1300  
Huntington, WV 25701

FWA 00002704

IRB1 #00002205  
IRB2 #00003206

October 18, 2010

Thelma Isaacs, Ed.D  
Teacher Education Department, MUGC

RE: IRBNet ID# 148009-3  
At: Marshall University Institutional Review Board #2 (Social/Behavioral)

Dear Dr. Isaacs:

**Protocol Title:** [148009-3] A Descriptive Study of Assessing Multicultural Sensitivity in a Rural Higher Education Institution Setting through a Survey of the Institution's Faculty

**Expiration Date:** February 11, 2011

**Site Location:** MUGC

**Type of Change:** Amendment/Modification      APPROVED

**Review Type:** Exempt Review

Amendment to the above listed study was approved today by the Marshall University Institutional Review Board #2 (Social/Behavioral) Vice Chair. This amendment is the addition of two questions to the survey and the inclusion of Mountwest Community and Technical College as a research site.

This study is for student Sumeeta Patnaik.

If you have any questions, please contact the Marshall University Institutional Review Board #2 (Social/Behavioral) Coordinator Bruce Day, CIP at (304) 696-4303 or [day60@marshall.edu](mailto:day60@marshall.edu). Please include your study title and reference number in all correspondence with this office.

Amendment Letter #3



Office of Research Integrity  
Institutional Review Board  
401 11th St., Suite 1300  
Huntington, WV 25701

FWA 00002704

IRB1 #00002205  
IRB2 #00003206

November 12, 2010

Thelma Isaacs, Ed.D  
Teacher Education Department, MUGC

RE: IRBNet ID# 148009-4

At: Marshall University Institutional Review Board #2 (Social/Behavioral)

Dear Dr. Isaacs:

**Protocol Title:** [148009-4] A Descriptive Study of Assessing Multicultural Sensitivity in a Rural Higher Education Institution Setting through a Survey of the Institution's Faculty

**Expiration Date:** February 11, 2011

**Site Location:** MUGC

**Type of Change:** Amendment/Modification      APPROVED

**Review Type:** Exempt Review

Amendment to the above listed study was approved today by the Marshall University Institutional Review Board #2 (Social/Behavioral) Chair. This amendment is a change in the demographic questions of the survey.

This study is for student Sumeeta Patnaik.

If you have any questions, please contact the Marshall University Institutional Review Board #2 (Social/Behavioral) Coordinator Bruce Day, CIP at (304) 896-4303 or [day50@marshall.edu](mailto:day50@marshall.edu). Please include your study title and reference number in all correspondence with this office.

Amendment Letter #4



Office of Research Integrity  
Institutional Review Board  
401 11th St., Suite 1300  
Huntington, WV 25701

FWA 00002704

IRB1 #00002205  
IRB2 #00003206

December 13, 2010

Thelma Isaacs, Ed.D  
Teacher Education Department, MUGC

RE: IRBNet ID# 148009-5

At: Marshall University Institutional Review Board #2 (Social/Behavioral)

Dear Dr. Isaacs:

**Protocol Title:** [148009-5] A Descriptive Study of Assessing Multicultural Sensitivity in a Rural Higher Education Institution Setting through a Survey of the Institution's Faculty

**Expiration Date:** December 13, 2011

**Site Location:** MUGC

**Type of Change:** Continuing Review/Progress Report APPROVED

**Review Type:** Exempt Review

The above study and informed consent were approved for an additional 12 months by the Marshall University Institutional Review Board #2 (Social/Behavioral) Chair. The approval will expire December 13, 2011. Continuing review materials should be submitted no later than 30 days prior to the expiration date.

This study is for student Sumeeta Patnaik.

If you have any questions, please contact the Marshall University Institutional Review Board #2 (Social/Behavioral) Coordinator Bruce Day, CIP at (304) 896-4303 or [day50@marshall.edu](mailto:day50@marshall.edu). Please include your study title and reference number in all correspondence with this office.

Amendment Letter #5



Office of Research Integrity  
Institutional Review Board  
401 11th St., Suite 1300  
Huntington, WV 25701

FWA 00002704

IRB1 #00002205  
IRB2 #00003206

November 22, 2011

Thelma Isaacs, Ed.D  
College of Education

RE: IRBNet ID# 148009-8

At: Marshall University Institutional Review Board #2 (Social/Behavioral)

Dear Dr. Isaacs:

<b>Protocol Title:</b>	[148009-8] A Descriptive Study of Assessing Multicultural Sensitivity in a Rural Higher Education Institution Setting through a Survey of the Institution's Faculty
<b>Expiration Date:</b>	December 13, 2012
<b>Site Location:</b>	MUGC
<b>Submission Type:</b>	Continuing Review/Progress Report APPROVED
<b>Review Type:</b>	Exempt Review

The above study and informed consent were approved for an additional 12 months by the Marshall University Institutional Review Board #2 (Social/Behavioral) Chair. The approval will expire December 13, 2012. Since this approval is within 30 days of the expiration date, the fixed anniversary date of [12/13] was maintained. Continuing review materials should be submitted no later than 30 days prior to the expiration date.

This study is for student Sumeeta Patnaik.

If you have any questions, please contact the Marshall University Institutional Review Board #2 (Social/Behavioral) Coordinator Michelle Woomer, B.A., M.S at (304) 696-4308 or woomer3@marshall.edu. Please include your study title and reference number in all correspondence with this office.

## Appendix D: Survey

### *Demographic questions*

These demographic questions focus on respondent's age, racial identity, gender, income, level of education, length of service in higher education, length of service at Metro University and tenure status.

11. How old are you?

\_\_\_\_\_18-34          \_\_\_\_\_35-55          \_\_\_\_\_55+

12. What is your racial identity?

\_\_\_\_\_White/Caucasian          \_\_\_\_\_Other  
\_\_\_\_\_Hispanic          \_\_\_\_\_Biracial/Multiracial  
\_\_\_\_\_Black/African-American          \_\_\_\_\_Foreign National

13. What is your gender?

\_\_\_\_\_Female          \_\_\_\_\_Male

14. What is your religion?

\_\_\_\_\_Christianity          \_\_\_\_\_Muslim          \_\_\_\_\_Hindu          \_\_\_\_\_Buddhism  
\_\_\_\_\_Jewish          \_\_\_\_\_Nonreligious

15. What is your sexual orientation?

\_\_\_\_\_Heterosexual          \_\_\_\_\_Gay          \_\_\_\_\_Lesbian          \_\_\_\_\_Bisexual  
\_\_\_\_\_Other

16. What is your current income level?

\_\_\_\_\_ \$35,000 to \$49,000          \_\_\_\_\_ \$50,000 to \$64,000  
\_\_\_\_\_ \$65,000 to \$80,000          \_\_\_\_\_ Over \$80,000

17. What is your level of education?

☐ Bachelor of Arts/Science      ☐ Master of Arts +45  
☐ Master of Arts/Science      ☐ Educational Specialist  
☐ Ed.D/Ph.D

18. How long have you been teaching/working at a higher education institution?

☐ 1-5 years      ☐ 5-10 years      ☐ 10-15 years  
☐ 15-25 years      ☐ Over 25 years

19. How long have you been teaching/working at Metro University or Western  
Community and Technical College?

☐ 1-5 years      ☐ 5-10 years      ☐ 10-15 years  
☐ 15-25 years      ☐ Over 25 years

20. Are you tenured?

☐ Yes      ☐ No

### ***Multiculturalism***

Rank order each answer on a scale of 1 to 4 with 1 being the least likely  
answer and 4 being the most likely answer.

1. You are having a conversation with one of your colleagues regarding the  
importance of diversity in a demographic society.

☐ a. You argue that a democratic society should embrace differences in  
gender, racial, ethnic, cultural, and sexual orientation with each group  
experiencing equal treatment.

\_\_\_\_\_b. You believe that a democratic society should include persons based on race, ethnicity, gender, culture, and sexual orientation.

\_\_\_\_\_c. You argue that a democratic society should include acceptance of all races, ethnicities, gender, sexual orientation, and culture, but not equal treatment for all.

\_\_\_\_\_d. You argue that a democratic society should allow equal treatment for some ethnicities, sexual orientation, and cultures.

Comments (Optional):

2. During a class presentation by an Arab student, the student presenter makes some controversial comments that upset other students.

\_\_\_\_\_a. You report the student to the university and ask him or her to withdraw from your class.

\_\_\_\_\_b. You use this opportunity as a teachable moment and invite campus leaders in multiculturalism and international studies to facilitate communication among students to increase their understanding of diversity.

\_\_\_\_\_c. You use this opportunity to speak to students about different viewpoints; however, you reprimand the student for causing a problem in class.

\_\_\_\_\_d. You use this opportunity as a teachable moment to help students learn critical thinking methods that will help them learn how to respond to controversial decisions.

Comments (Optional):

3. You have a class of 20 students. While majority of the students are white, you have two students who are African-American. Whenever issues of race come up, you ask the two African-American students to “voice” their opinions on African-American issues.

\_\_\_\_\_a. You believe that each student has a unique voice and should not be used as the “voice” for his or her race, culture, ethnicity, gender, or sexual orientation.

\_\_\_\_\_b. You believe that your classroom should reflect the voices of students who are of the majority race, ethnicity, gender, culture, and sexual orientation.

\_\_\_\_\_c. You believe that your classroom should only reflect the voices of all students as long as those students share the viewpoints of the majority.

Comments (Optional):

4. You work at a rural educational institution that has little opportunity for students and faculty to interact with diverse groups. Your school’s new vice president of multiculturalism is holding a campus-wide forum to connect different cultures on campus.

\_\_\_\_\_a. You don’t believe the forum is necessary since most cultures on campus don’t interact and could possibly cause racial tension.

\_\_\_\_\_b. You believe that the forum could help students’ gain cultural understanding, but are concerned that the forum might raise issues of race.

\_\_\_\_\_c. You believe that the forum will provide students and faculty with opportunities to interact positively with different cultures.



\_\_\_\_\_d. You believe that the forum will allow students and faculty to learn more about other cultures.

Comments (Optional):

5. As a teacher, you feel that your classroom is free of class and privilege issues.

Yet, during a classroom discussion, some of your minority students assert that as a person of privilege you have not experienced hardship.

\_\_\_\_\_a. You acknowledge that there are class issues, but do not discuss it further.

\_\_\_\_\_b. You use this opportunity to facilitate a discussion of issues of privilege in and out of the classroom.

\_\_\_\_\_c. You do not acknowledge the students' remarks as you do not want to waste valuable class time discussing these issues.

\_\_\_\_\_d. You apologize to the students and resolve to do a better job of recognizing your class values.

Comments (Optional):

### ***Multicultural Sensitivity***

Rank order for each answer on a scale of 1 to 4, with 1 being the least likely answer and 4 being the most likely answer.

6. In one of your courses, you are having a class discussion. Several students disagree with you, and some of those students are African-American and Hispanic.

\_\_\_\_\_a. You believe that the classroom is a place where only viewpoints of the majority are shared and valued.

\_\_\_\_\_b. You believe that the classroom is a place for discussion, yet you prefer students who share your viewpoints.

\_\_\_\_\_c. You believe that the classroom is a place to discuss different viewpoints and you accept that your students have different opinions from yourself.

\_\_\_\_\_d. You believe that the classroom is a place to discuss different viewpoints and you encourage your students to express their viewpoints.

Comments (Optional):

7. Your educational institution is revising the curriculum in its program and majors to make multicultural sensitivity a goal in all programs and majors.

\_\_\_\_\_a. You feel that your educational institution must include multicultural sensitivity in all its programs and majors.

\_\_\_\_\_b. You feel that your educational institution includes multicultural sensitivity through its campus programs, but those programs should include multicultural sensitivity in all classes.

\_\_\_\_\_c. You feel that your educational institution should not allow multicultural sensitivity in all programs and majors as it promotes anti-western ideas.

\_\_\_\_\_d. You feel that your educational institution should only allow multiculturalism in some of its programs.

Comments (Optional):

8. One of your students is a non-native English speaker with intermediate writing skills who is having difficulty completing a writing assignment for your class which requires above-average writing skills.

\_\_\_\_\_a. You request for the student to go to the campus writing center or your office for extra tutoring.

\_\_\_\_\_b. You ask the student to withdraw from your class as his writing skills are not up to college level.

\_\_\_\_\_c. You consult the Office of International Affairs and ask if the office can provide a tutor for these students.

\_\_\_\_\_d. You tell the student that he or she is not ready for college work and should drop out.

Comments (Optional):

9. The Office of Multicultural Affairs at your educational institution is hosting a conference on multiculturalism and all faculty are invited to attend. Your division or department chair encourages you to attend the conference.

\_\_\_\_\_a. You attend the conference which you feel reflects the norms and values of the educational institution and learn multicultural activities that you can use in your department.

\_\_\_\_\_b. You do not attend the conference as you feel that multiculturalism has no place in your department.

\_\_\_\_\_c. You attend the conference and learn new theories and ideas about multiculturalism that you will integrate into your curriculum.

\_\_\_\_\_d. You attend the conference but feel that you have not learned anything new.

Comments (Optional):

10. Your department chair has to hire a new faculty member and the department chair has made a request of the search committee to recommend a qualified minority candidate.

\_\_\_\_\_a. You refuse to consider a minority candidate.

\_\_\_\_\_b. You respond enthusiastically. Your department needs more diversity.

\_\_\_\_\_c. You respond unenthusiastically. A candidate's race or gender should not be part of the search process.

\_\_\_\_\_d. You respond enthusiastically. Your department needs more diversity, but the candidate needs to have the right qualifications.

Comments (Optional):

### ***Multicultural responsiveness***

Rank order each answer on a scale of 1 to 4 with 1 being the least likely answer and 4 being the most likely answer.

11. Your department is requiring all faculties to self-evaluate their understanding of multiculturalism and its implications in the classroom.

\_\_\_\_\_a. You complete the evaluation but feel it does not provide insight into your understanding of multiculturalism.

\_\_\_\_\_b. You believe that such self-evaluation is important because it provides insight into faculty's understanding of multiculturalism and cultural diversity and provide an opportunity for educators to transform their thinking.

\_\_\_\_\_c. You do not complete the evaluation because you feel that multiculturalism has no place in your classroom.

\_\_\_\_\_d. You believe that such self-evaluation will assist you in learning more about your understanding of multiculturalism.

Comments (Optional):

12. Your educational institution is located in a small, rural setting, and in the past, the institution did not have a large minority population. Recently, your institution has begun to actively recruit minority students. Several colleagues have expressed to you that they dislike working with minority students.

\_\_\_\_\_a. You ask your colleagues to discuss why they dislike minority students and refer them to the Office of Multicultural Affairs.

\_\_\_\_\_b. You ask your colleagues to discuss why they dislike working with minority students and discuss ways to bridge those class and cultural differences.

\_\_\_\_\_c. You agree with your colleagues that working with minority students make you uncomfortable.

\_\_\_\_\_d. You agree that minority students can be difficult to work with, but argue that they are entitled to equal treatment in the classroom.

Comments (Optional):

13. At the end of the semester, you invite one of your classes to join you for dinner.

Among the students to attend are students from a different race or ethnic group.

\_\_\_\_\_a. You don't interact with those students at all as you are not comfortable with anyone from a different race or ethnic group.

\_\_\_\_\_b. You use this opportunity to get to know these students outside of the classroom.

\_\_\_\_\_c. You only speak briefly to the students as you don't have much in common.

\_\_\_\_\_d. You use this opportunity to ask questions about the students' culture.

Comments (Optional):

14. You are walking on campus and witness a gay student getting bullied.

\_\_\_\_\_a. You respond by intervening and calling campus police.

\_\_\_\_\_b. You respond by calling campus police.

\_\_\_\_\_c. You respond by watching the scene but do not take action.

\_\_\_\_\_d. You respond by walking away and do not take action.

Comments (Optional):

15. In the 21<sup>st</sup> century, college students are required to learn skills, such as intercultural communication and multiculturalism, in order to succeed in a global workplace.

- \_\_\_\_\_a. You include a lesson as it is required by your department, but feel that students should maintain an allegiance to their culture.
- \_\_\_\_\_b. You tailor your curriculum to include a variety of cultural perspectives and empathy toward different cultures.
- \_\_\_\_\_c. You do not include any lessons or activities on intercultural communication and multiculturalism.
- \_\_\_\_\_d. You include activities in your curriculum on intercultural communication and multiculturalism.

Comments (Optional):

***Attitudes toward diverse groups***

Rank each answer from 1 to 4, with 1 being the least likely answer and 4 being likely answer.

16. In your introductory class, several minority students are struggling to complete assignments and pass exams.

- \_\_\_\_\_a. You encourage the students to remain in the course.
- \_\_\_\_\_b. You encourage the students to drop the course.
- \_\_\_\_\_c. You encourage the students to stay with the course and seek tutoring.
- \_\_\_\_\_d. You encourage the students to withdraw from the program.

Comments (Optional):

17. In one of your classes, several of your female students have complained that the work is too difficult and that your class is unfairly unbiased against women.

\_\_\_\_\_a. You accept their complaints and work with students to help them with their difficulties in the course.

\_\_\_\_\_b. You inform the students that your course does not have any gender bias and that if they cannot complete the work, then they should withdraw.

\_\_\_\_\_c. You take their complaints seriously and work with the students and the Women's Studies Office to make your course free of gender bias.

\_\_\_\_\_d. You listen to their complaints, but offer no assistance and do not make any changes to the course.

Comments (Optional):

18. In one of your classes, you have a student who is openly gay and often finds opportunities to discuss gay issues, even when they do not relate to the topic or issue at hand.

\_\_\_\_\_a. You accept gay students in your class, but do not want them to discuss any gay issues in your class.

\_\_\_\_\_b. You do not accept gay students in your class, and request that the student keep any opinions to themselves.

\_\_\_\_\_c. You welcome gay students to your class, but remind the student not to use your class as a platform for gay issues.

\_\_\_\_\_d. You tolerate gay students in your class, but only want them to attend class without bringing attention to themselves or gay issues.

Comments (Optional):



19. In one of your classes, you have several male students enrolled who are from the Middle East. These students make you uncomfortable.

\_\_\_\_\_a. You accept these students, but do not get overly friendly with them.

\_\_\_\_\_b. You welcome all students to your classroom.

\_\_\_\_\_c. You tolerate these students, but try to avoid any contact with them outside of class.

\_\_\_\_\_d. You do not want these students in your class and make your position clear to them that they should withdraw.

Comments (Optional):

20. One of your students is an Asian-American and is struggling with writing assignments in your class.

\_\_\_\_\_a. You encourage the student to withdraw from the course as he or she does not possess the college-level writing skills to pass.

\_\_\_\_\_b. You encourage the student to work on his or her writing skills.

\_\_\_\_\_c. You encourage the student to visit the campus writing center and express surprise that he or she is struggling.

\_\_\_\_\_d. You encourage the student to withdraw from the course and express surprise that he or she is unable to pass.

Comments (Optional):

## Appendix E: Continuum

### *Multiculturalism*

Exclusion	Tolerance	Acceptance	Inclusion
Belief that a democratic society should exclude persons based on race, ethnicity, culture, gender and/or sexual orientation	Belief that a democratic society should only allow certain racial, ethnic, cultural, gender, and sexual orientation groups to receive equal treatment	Belief that a democratic society should regard race, ethnicity, culture, gender, and/or sexual orientation as receiving equal treatment	Belief that a democratic society should embrace diversity that includes race, ethnicity, culture, gender and sexual orientation and allow these groups to receive equal treatment
Belief that students from diverse background do not contribute to your understanding of diversity	Belief that students from certain diverse groups contribute to your understanding of diversity	Belief that students from diverse groups should be given the opportunity to contribute to your understanding of diversity	Belief that all students from diverse backgrounds have increased your understanding of diversity
Belief that race issues have no place in the classroom and do not impact students' ability to complete the work	Belief that race issues are a component of the classroom but do not impacts students' ability to complete the work	Belief that race issues should be acknowledged in the classroom but feel that too much emphasis is placed on race and education	Belief that race issues have a profound impact on the classroom, and should be acknowledged for its impact on student performance
Belief that rural colleges should not hold forums on diversity as they are not necessary since the majority of the campus is white	Belief that rural colleges should not hold forums on diversity as they may cause racial tensions on campus	Belief that rural colleges should hold forums on diversity as they can help students and faculty gain knowledge of different cultures	Belief that rural colleges should hold forums on diversity that will allow relationships to grow between students in the majority class and the minority class
Belief that minority students do not experience hardship and use it as an excuse for their lack	Belief that minority students experience hardship and use it as an excuse for their lack of success	Belief that minority students hardships should be recognized in class	Belief that issues of class and privilege should be discussed, particularly for minority students

of success			
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### *Multicultural Sensitivity*

Exclusion	Tolerance	Acceptance	Inclusion
Belief that the only students who should be valued are students who share your values	Belief that the only students who should be valued are certain groups of students who share your values	Belief that the only students who should be valued are students of diverse background who have different values	Belief that all students should be valued, including students of different races, ethnicities, culture, gender and sexual orientation
Belief that colleges should not include multicultural sensitivity in their programs and majors	Belief that colleges should only revise their programs and majors that already include courses with multicultural or international components	Belief that colleges should revise their programs and majors to include a multicultural or international component	Belief that colleges should revise their programs and majors to encourage multicultural sensitivity in all courses
Belief that working with non-native students is difficult because there are cultural differences that prevent them from succeeding academically	Belief that working with non-native students is difficult because they do not possess the academic skills to succeed academically	Belief that working with non-native students can provide cross-cultural understanding between the teacher and student	Belief that working with non-native students can provide you with new teaching methods, link you to new campus resources and help you gain greater cross-cultural understanding
Belief that multicultural activities and training have no place in your classroom or at your institution	Belief that multicultural training and activities should only occupy a small place in your classroom and at your institution	Belief that multicultural training and activities are a new part of teaching and should be included in your classroom	Belief that multicultural training and activities reflect the norms and values of the college
Belief that minority faculty bring anti-Western viewpoints to the college	Belief that minority faculty bring unique viewpoints that can be valuable to the college	Belief that minority faculty bring unique viewpoints that can be valuable to the college, but those viewpoints should	Belief that minority faculty bring new viewpoints and ideas to the college and these viewpoints help

		coincide with the college's mission	facilitate the mission of the college
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***Multicultural responsiveness***

Exclusion	Tolerance	Acceptance	Inclusion
Belief that self-evaluation of multicultural understanding is a waste of resources	Belief that self-evaluation of multicultural understanding does not provide insight as most individuals are either prejudice or not	Belief that self-evaluation of multicultural understanding provides insight into multicultural understanding	Belief that self-evaluation of multicultural understanding allows faculty to revise their curriculum to be more multicultural
Belief that colleges should not admit students of diverse races, ethnicities, culture, gender, and sexual orientation as they are not capable of college-level work	Belief that colleges should include only some students of diverse races, ethnicities, culture, gender and sexual orientation who are capable of college-level work	Belief that colleges should admit all students of diverse races, ethnicities, culture, gender and sexual orientation	Belief that colleges should reflect diverse race, ethnicity, culture, gender and sexual orientation
Belief that promoting tolerance only creates problems in the classroom	Belief that it is not your responsibility to educate students to understand races, ethnicities, cultures, and beliefs different from their own	Belief that it is your responsibility to promote tolerance both inside and outside of the classroom	Belief that it is your personal duty to promote diversity through classroom activities, leadership training and on-campus activities
Belief that certain minority groups, gays, or African-Americans bring criticism or derision upon themselves	Belief that certain minority groups, gays, or African-Americans should be given the opportunity to come to school free from bullying	Belief that certain minority groups, gays, or African-Americans should be protected by the college so they can attend school free from bullying	Belief that all students regardless of age, race, ethnicity, gender, or sexual orientation should be protected by their college and be allowed to attend school free from bullying
Belief that promoting tolerance only creates problems in the classroom	Belief that it is not your responsibility to educate students to understand races, ethnicities, cultures,	Belief that it is your responsibility to promote tolerance both inside and outside of the	Belief that it is your personal duty to promote diversity through classroom activities, leadership

	and beliefs different from their own	classroom	training, and on-campus activities
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*Attitudes toward diverse groups*

Exclusion	Tolerance	Acceptance	Inclusion
Belief that students from minority groups do not possess the skills to complete coursework for your class	Belief that only students from minority groups possess the skills to complete the coursework for your class	Belief that only majority groups possess the skills to complete coursework for your class	Belief that all students possess the skills to complete coursework for your class
Belief that female students do not possess the skills to complete coursework for your class	Belief that only some female students from specific minority groups possess the skills to complete coursework for your class	Belief that female students from minority groups possess the skills to complete coursework for your class	Belief that all female students possess the skills to complete coursework for your class and contribute to your class
Belief that gay, lesbian, and transgender students do not belong in your class as their presence is distracting	Belief that gay, lesbian, and transgender students do belong in your classroom	Belief that gay, lesbian, and transgender students add diversity to your classroom	Belief that gay, lesbian, and transgender students bring diversity to your classroom by challenging other students' assumptions about gay, lesbian and transgender students
Belief that working with minority students is difficult because they do not share your class and culture	Belief that there are class and culture gaps between minority students and faculty, but that classroom is not a place to address these issues	Belief that class and culture gaps between minority students and faculty can be used as teachable moments	Belief that the classroom is a place where class and culture gaps can be addressed
Belief that English as a Second Language students are too difficult to work with as the language and	Belief that English as a Second Language students are hard-working students, but the language and	Belief that English as a Second Language students are hard-working students and that any language and	Belief that English as a Second Language students add diversity to your classroom and provide you with the

cultural barriers are too hard to overcome	cultural barriers create problems in the classroom	cultural barrier can be overcome with faculty involvement	opportunity to try new pedagogical practices
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