

**The Others Among Us:  
How Experience Informs Post-Secondary  
Faculty's Preparedness for Cultural Diversity in the  
French Linguistic Minority Classrooms of Manitoba**

by

Robin L. Rooke

A Thesis submitted to the Faculty of Graduate Studies of  
The University of Manitoba  
in partial fulfilment of the requirements of the degree of

**MASTER OF EDUCATION**

Department of Education, Foundations and Psychology  
University of Manitoba  
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## **Abstract**

Due to the ten-fold increase in international students matched with a stronger participation of French immersion graduates in the last eight years, the *Collège universitaire de Saint-Boniface* now includes a wider diversity of Francophones in its learning community. This thesis set out to identify the awareness of cultural diversity and to examine the education, training and preparation of post-secondary faculty members at Western Canada's oldest educational institution. The approach was inductive, qualitative and phenomenological, using an interview method. Tacit knowledge of the experiences of 13 interviewed faculty members was drawn out from stories as well as those shared by the teacher/researcher. Professors and instructors demonstrated awareness of the new cultural diversity through experiential learning experiences both formal and informal. Many stated that their comfort and ease of working with a heterogeneous group was because of their own identity as a cultural and linguistic minority within Manitoba.

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## Chapter 1. Introduction

This section presents the issue to be examined in this research project. Following an overview of the current environment with respect to the student population and faculty of the *Collège universitaire de Saint-Boniface (Collège)*, relevant details concerning Manitoba's French community and its history are examined. As a faculty member, my personal background relevant to the study is also shared. Finally, the thesis question is introduced along with its subsections.

### *General Statement of the Problem*

As people from far flung parts of the world are brought closer together, educators find the groups of learners they work with becoming more and more culturally diverse. Students may want to learn about other parts of the world first hand. Some may choose to pursue their post-secondary studies in a foreign country or in another region. Students travelling abroad to further their education may generally expect various degrees of culture shock during their period of adaptation (Berry, 1989, p.206). Do faculty members experience this same shock when confronted by a classroom of foreign students? If they are native to the region where the institution is situated, do these faculty members necessarily expect to encounter difference in their own place of work?

Missing from the discussion of global educational exchange is the perspective of faculty members at the post-secondary level in the host country. In part due to public policy encouraging multiculturalism after the last few decades, Canadian society, as well as the student body of *Collège universitaire*



*de Saint-Boniface*, has become more culturally diverse (Canadian Heritage, 2004). The result of this evolution of diversity is that now these professionals are often working with students from backgrounds far different from their own without the benefit of specific training in pedagogical strategies that meet diverse student learning needs. It is unsure how they prepare to manage such a situation. The reaction of faculty members when confronted with such a situation may vary depending on their experience. A new part of their role is to adapt to the different values, work habits and expectations of foreign students.

Recent (April 2005) effects of demographic change in the student population of *Collège universitaire de Saint-Boniface* on the faculty's class management habits and skills is the impetus for this research project. As in any other institutions, *Collège* has its own micro-culture. This study will examine the education, training and preparation of the *Collège's* teaching staff as they relate to cultural diversity.

### *Socio-Cultural Perspective*

Vygotsky outlined his "socio-cultural theory" with an emphasis on "the importance of context in relation to learning" (1987, p.7). He wrote, "context, also known as 'activity setting' provides the medium in which students discover meaning through social encounter" (McDrury and Alterio, 2003, p.28). For him, "the mechanism of individual developmental change is rooted in society and culture" (Vygotsky, 1978, p.7). One of his key points regarding the development of higher functions of human beings is that "an individual has the capacity to

externalize and share with other members of her social group her understanding of their shared experience” (Vygotsky, 1978, p.132). This is seen in the *Collège’s* new-found heterogeneous state, the latest metamorphosis of its development. Knowledge and appreciation of the “Others” by the staff, those different from them, is crucial to the understanding of this new reality.

Members of minority groups in Canada often label themselves as a function of their identity and can thus more easily be identified. Francophones in this country are one such example. Currently in Manitoba, the terms Francophone of Manitoba, Franco-Manitoban, French-Canadian, Francophile and French-speaking Manitoban are all used to describe groups with characteristics and affiliations that look similar from the outside. The terms describe those members of the population who are of French descent, including those who live and work in French in Manitoba. Therefore, it is interesting to note how the participants identify themselves when asked to explain their cultural origin. Some participants are from families that have been here since the 1600s. Other families have only been in Manitoba a short time. All have varying levels of French due to different exposure and experience with the language. Because of the socio-political implications, labels of self-identification vary among French speakers in this country.

### *Institution*

The *Collège universitaire de Saint-Boniface*, founded in 1818 by Oblate fathers, has traditionally been a French-language post-secondary institution with

the main objective of training Manitobans in a wide variety of fields. The *Collège* was incorporated in Manitoba in 1871, becoming “the first university-level educational institution in Western Canada” (Industry Canada, 1996).

Although the Jesuit Fathers took over running the institution in 1885, the Archdiocese created a new board of directors consisting “of laypeople representing francophone organisations in Manitoba” (Industry Canada, 1996). The institution offers training at both the college and university levels. Degrees offered in education, science, business administration and the humanities are conferred by the University of Manitoba. Diplomas are offered in areas such as information technology, early childhood education and tourism. In the last few years, *Collège*, as it is known in the community, has been actively recruiting students from around the world.

The institution has grown and adapted as the country has. During the period of policy changes at the federal level (Official Languages Act, multiculturalism policies and immersion school systems) in the early to mid 1970s, both the federal and provincial governments became active supports of the *Collège universitaire de Saint-Boniface* (Industry Canada, 1996).

The number of students attending *Collège* as sojourners increased from the 12 students registered for the 1996-1997 academic year to 100 in 2004-2005 (*Collège universitaire de Saint-Boniface*, 2005). Sojourners are defined here as temporary immigrants who reside for a specific purpose and time period and intend to return eventually to their country of origin (Berry, 1989, p.214). During the 2004-2005 academic year, 189 international students (both student visa

holders, sojourners, and immigrants) were among the student body. Immigrants refer to first generation arrivals into the population by way of migration from some other part of the world (Berry, 1989, p.214). These foreign nationals accounted for 15% of the student population (*Collège universitaire de Saint-Boniface*, 2005a). This represents more than a ten-fold increase in eight years. The college stream at the *Collège*, also known as *École technique et professionnelle*, has been particularly affected by the influx. In 2004-2005 enrolment, a total of 109 students (55 permanent residents and 54 sojourners) accounted for 43% of their student body (*Collège universitaire de Saint-Boniface*, 2005). Furthermore, at the *École technique et professionnelle* graduation ceremony held in June 2005, 60 of the 103 diploma recipients were international students (*Collège universitaire de Saint-Boniface*, 2005b).

This increase may be attributed partly to the fact that, since 1998, the French community of Manitoba has been the destination for a higher number of French-speaking immigrants than in decades past. The local advocate for the Francophone community, the *Société franco-manitobaine inc*, has been supporting a plan to increase the number of French-speaking people immigrating into Manitoba's communities called "Expanding our Francophone Milieu" (*Société franco-manitobaine*, 2001). Whether new students arrive in response to the *Société franco-manitobaine's* campaign or that of the *Collège*, many of these new Canadians are choosing to further their post-secondary training within Western Canada's only French university -- the *Collège universitaire de Saint-Boniface*.

## *Faculty Members*

With such a radical change in the make-up of the student body in such a short period of time, a question arises as to the preparedness of the faculty to address this new reality. This study identifies the effects of these changes by conversing with faculty members representative of both the university and college levels of this institution. Eight men and four women were interviewed for this study.

## *The Purpose of the Study*

In recent years, the *Collège universitaire de Saint-Boniface* has increased recruitment efforts abroad in other French-speaking countries. The positive results have impacted the institution and, of course, its teaching staff.

The student body is more diverse than ever before. Students come from not only a wider array of countries but also from different high school systems, both domestic and foreign. The once monocultural, homogenous, predominantly Roman Catholic postsecondary school is now more multicultural, non-denominational, even secular, and more heterogeneous than in any other time in its history. How has the teaching staff reacted to this change in the make-up of the student body? How do the personal experiences, perspectives and attitudes of the staff assist or hinder reactions? What further action does the institution need to take to meet the demands on the professoriate so that it, in turn, may meet its own mandate as educators? This study has focused on the experiences and attitudes of in-service post-secondary educators. Whereas the *Collège* was

founded and has operated from a Christian perspective, the beliefs held in this regard by the subjects of this study were not specifically examined.

### *Thesis Question*

#### *Research Problem and Sub-Questions*

How do intercultural and intracultural experiences of the professors and instructors as well as their professional experiences inform their ability to manage a multicultural post secondary classroom effectively?

- What are their experiences in culturally diverse classrooms?
- What training do they have in working with diverse groups?
- How does their own cultural identity inform their teaching?
- What strategies have they implemented in their teaching?
- Have they changed their strategies as the demographics in their workplace have changed?
- How do they feel about working with students from a different culture than themselves?
- Could they share how they have resolved some of the difficulties based on cultural diversity that they have encountered in their classroom?
- What is yet to be done for/with them to help them prepare for this new reality in their classrooms?
- Have they felt supported by the administration and colleagues in their adjustment to this new reality?

This research project and its ensuing questions began from my own perspective as a member of the teaching staff at *Collège*. I am particularly affected by these demographic changes in the student body as the need for English-as-an-Additional-Language classes is vital for success of the students in their foreign environment. My classrooms consist of almost exclusively immigrant and sojourning students. Their cultural backgrounds are vastly different from my own. I wondered how my colleagues were being affected by the changes. Cochrane-Smith and Lytle (2001) refer to the “knowledge-in-practice” (p.47) of teachers, practical knowledge “embedded in practice and in teachers’ reflections on practice” (p.47). Therefore, I have included my own experiences along with those of my colleagues in hopes of providing a greater picture of the “new” reality within the institution.

### *The Researcher*

Raised by third and fourth generation Canadians of British origin in Winnipeg, Manitoba, I was educated among French-Canadians in a French school and later, in the newly developed French Immersion program. Depending on the setting, I was part of either the French-Canadian minority or the English-Canadian majority. In effect, I always had a foot in both worlds of the “Two Solitudes” (MacLennan, 1945). These two perspectives of reality illustrated the benefits of each. I developed into someone who is bi-cultural with the role of a go-between. As an “Other”, I have always believed that if only all “Others” could understand the perspective of “Another”, the world would be a better place.

When I began my schooling in the mid-1970s, the effects of Canada's new policies in diversity were making their way into society. With the *Official Languages Act* adopted by Parliament in 1969, the official policy at the national level was to create a new, solid bilingual future for this country (Department of Justice, 2004). Two years later, in 1971, Canada became the first country to adopt an official policy pertaining to multiculturalism. It was called the *Multiculturalism Policy of Canada* (Canadian Heritage, 2004a). My parents prepared me for this unique future by enrolling me in an experimental new curriculum termed French Immersion. The Government provided funding and rhetoric to encourage families to educate their children in the country's other official language.

One of my biggest dreams in life was to better understand the "Other" that had always been a part of my school life. Consequently, *Université Laval* in Quebec City became my university of choice. The experience was so rewarding that I stayed for seven years, studying and working. While simultaneously working as an English-as-an-Additional-Language (EAL) instructor, I again sought to promote understanding between Canada's two solitudes (MacLennan, 1945).

I began my teaching career at the age of 19 in Quebec City, Quebec, while studying in the Faculty of Arts at *Université Laval* without any formal training in English-as-an-Additional-Language (EAL) or cultural pedagogy. I was hired to teach EAL to small groups of French-speaking professional adults. This career path continued both part and full time for the next 7 years and led me to



pursue studies in Adult Education and go on to earn a certificate in the program. I then taught EAL for a year in the Patagonian region of Argentina.

There in Argentina, I was confronted by another "Other". Again, the instruction of EAL became part of my life. Exchanging different ideas and realities with people culturally and linguistically different from one's own self was always mutually rewarding. I again sought to find common ground with people from a background distinct from my own. One year later, I returned to my starting block in Winnipeg. However, I immediately sought out people native to other countries.

I did not earn a teaching certificate to teach English-as-an-Additional-Language through formal study. The 6,000 hours of logged classroom experience with adults from different walks of life have allowed me to develop the experience I have today. More recently, in the spring of 2005, the Canadian chapter of TESL (Teaching of English-as-a-Second-Language) compared my professional experience to their credentials criteria. I was awarded the Professional Certificate-Level 3 according to TESL Canada National Professional Certification Standards, the second highest level. Nevertheless, I recognize that there are gaps in my skill set and therefore, part of the motivation to undertake a Master's degree in Adult Education was to acquire theoretical knowledge to complement my experience in the classroom. After completion of the Masters, I can apply for the highest level of certification.

What attracted me to this profession was the opportunity to bring people closer together by learning to function in another language and culture. I have learned a great deal about myself and the world over the years, more than I

believe I have ever shared with others. I have always sought out heterogeneous environments in which to work and play. My latest career move has put me in a unique position full of contradictions: a French-speaking Anglophone Manitoban hired to teach English-as-an-Additional-Language to French-speaking international students and Spanish to local students within a Francophone institution in a predominantly English-speaking province.

With searching for a culturally diverse environment (both personally and professionally), I accepted a position teaching EAL to foreign French-speaking students at *Collège universitaire de Saint-Boniface*. I am confronted with “Others” on a daily basis. Being an Anglophone partially raised in the French community, I knew what to expect as a member of the English-speaking majority within the French minority community. But there is a new demographic reality in French Manitoba these days; the Francophones studying in Manitoba are not only from Manitoba. It seems they are “Another Other”.

When I joined the staff at *Collège universitaire de Saint-Boniface*, the contradictions became more salient with the institutional mandate to increase the number of international students. How was I, the professors and other instructors on staff, being mostly French-Canadians in a minority situation, handling this new teaching reality? Classrooms at *Collège* have become quite multicultural in recent years. How are we educators dealing with this change? How have our personal or professional experiences assisted or hindered us in our daily duties?

## *Introduction to French Manitoba*

Manitoba, as a society of a million people, is very multicultural. Its make-up is diverse and it is reflected in many aspects of our daily lives (Statistics Canada, 2005). But the French people of Manitoba have special status due to their contribution to local history. It was the French Métis, Louis Riel who established a provisional government in 1869 when the land still belonged to the Hudson's Bay Company (Viaud, 1999, p.79). Riel was also responsible for writing the Act of Manitoba (Viaud, 1999, p.79) that allowed this province to join the Dominion of Canada in 1870 on its own terms.

Bishop and missionary, Monseigneur Alexandre-Antonin Taché had a vision of creating a sister province to Quebec, French-speaking and Catholic. But as the lands were transferred by the Hudson's Bay Company to the Government of Canada in 1869, Taché's plan was overshadowed by the Government's new policy of the colonisation of the country with non-French-speaking Europeans (Viaud, 1999, p.79). The extent of Taché's dream exists today in the form of the community of St. Boniface and other small rural francophone villages throughout the southern and western parts of Manitoba.

The French of Manitoba currently rely on their own institutions and associations to assist in the preservation and continued development of their francophone community (Aunger, 1999, p.300). These entities receive public funds to support their endeavours. Of relevance here are the graduates of the Franco-Manitoban school division, the *Division scolaire franco-manitobaine*. This school division was created in 1994 to allow children of French descent to study

in their heritage language within the public school system. This year's enrolment is 4,545 students (*Division scolaire franco-manitobaine*, 2005). To be eligible to attend one of these schools, found throughout the south, east and west of the province, a child must fulfill one of three criteria:

- be a resident of Manitoba whose first language learned and still understood is French;
- be a Canadian citizen residing in Manitoba and have received at least 4 years of instruction at the elementary school level in a French program in Canada;
- be a Canadian citizen residing in Manitoba and have a father or a mother who received instruction at the elementary or at the secondary school level in a French program in Canada or who received such instruction for a period of at least four years.

*(Division scolaire franco-manitobaine, 2005)*

### *Multiculturalism*

"Cultural pluralism is the very essence of Canadian identity" (Trudeau, 1971). Since the federal policy on multiculturalism was passed in 1971, it has been woven into the Canadian psyche and identity. From Volume IV of the Royal Commission on Bilingualism and Biculturalism, which looked at cultural and ethnic pluralism in Canada (Trudeau, 1971), the government passed the Canadian Multiculturalism Act in 1988. Canada was "the first country in the world to pass a national multiculturalism law clearly reaffirming multiculturalism as a fundamental value of Canadian society" (Canadian Heritage, 2006). Will Kymlicka

(1998) writes about Canada's unique use of federalism to deal with its aboriginal people and its diversity. He even suggests that Canada's success in diversity management is taken as a model by other nations (Henry, 2002).

As one of the two colonizing groups of Canada, the French community is one of many found in the cultural mosaic characteristic of the multicultural make-up of Canada. For the first time in a long while, there is significant growth to the French community of Manitoba, which serves to increase the diversity within this small, historic minority.

Since the mid 1990s, the local French-speaking community has found itself confronted with a new reality. Newcomers, both immigrants and sojourners, have arrived from various parts of the world. They speak French but they do not necessarily share the same culture as the existing French community in Manitoba. Many are from French-speaking Africa and bring with them a variety of other local dialects and languages along with different religious beliefs and practices. The French linguistic minority has always seen itself as one of the founding communities of the country. This community is now changing. Multiculturalism and bilingualism policies have helped shape and protect the community's identity over the years. This demographic shift can now affect their identity as a cultural community.

Canadian Heritage (the federal government department) describes multiculturalism in Canada as affirming "the value and dignity of all Canadian citizens regardless of their racial or ethnic origins, their language, or their religious affiliation" (Canadian Heritage, 2004a). Among the many definitions and

interpretations of multiculturalism are the terms, pluralistic multiculturalism and interculturalism. The former is used in the United States to promote “a broader interpretation of the common American culture and seeks due recognition for the ways that the nation's many racial, ethnic, and cultural groups have transformed the national culture” (Ravitch, 1990, p.2). The latter is used primarily in Quebec, and more recently in Ireland, to promote the sharing and meshing of many different cultures living together. The spirit of interculturalism, also espoused by Quebec, is best described below by the National Consultative Committee on Racism and Interculturalism (NCCRI) in Ireland:

Interculturalism is essentially about interaction, understanding and respect. It is about ensuring that cultural diversity is acknowledged and catered for. It is about inclusion for minority ethnic groups by design and planning, not as a default or add-on. It further acknowledges that people should have the freedom to keep alive, enhance and share their cultural heritage. (NCCRI, 2004)

### *Demographics of Manitoba*

The demographic picture of the French community of Manitoba is unique. According to the 2001 census, the number of Manitobans who claimed French as their mother tongue numbered 44,340 (4.2%). The census also states that 63,215 (5.7%) Manitobans indicated German to be their first language spoken and still understood, 26,540 (2.4%) stated that it was Ukrainian and 18,385 (1%), Tagalog (Pilipino). At the time of the census, the total population of the province

of Manitoba was 1,103,700 inhabitants (Statistics Canada, 2005). In 2001, the Aboriginal population in this province reached 13.6% of the total population (150,040 people). This number is incomplete as some reserves did not participate in the census (Statistics Canada, 2005). Within Winnipeg, the numbers are equally surprising. French was declared a mother tongue by 28,660 (2.6%) residents, German by 22,865 (2.1%), Tagalog by 18,235 (1.7%) and Ukrainian by 15,315 (1.4%) (Statistics Canada, 2005).

Table 1

Mother tongue spoken in general population – 2001 Census

Mother tongue	French	German	Ukrainian	Tagalog
Manitoba	44,340 (4.2%)	63,215 (5.7%)	26,540 (2.4%)	18,385 (1%)
Winnipeg	28,660 (2.6%)	22,865 (2.1%)	15,315 (1.4%)	18,234 (1.7%)

(Statistics Canada, 2005)

#### *Exogamy (Marrying Out)*

According to the *Société franco-manitobaine inc.* (2001), since 1971 fewer Manitobans of French heritage are speaking French at home and consequently, fewer are passing the language on to their children. The primary cause for this change is exogamous marriages. According to the 1996 census, 67.9% of children of French descent in this province are of mixed heritage. It is also noted that 85.8% of children with two French-speaking parents learn the language. If one parent is from a different background, this number plummets to 15.9% (*Société franco-manitobaine*, 2001). Therefore, there is an assimilation rate of 61.7% among children of French heritage due to exogamy.

### *Immigration (Moving In)*

Immigration statistics since 1998 conclude that the principal mother tongue of a vast majority of immigrants to this province has not been French. Nor is French among the top 10 languages spoken by immigrants. In 1998, 1999 and 2000 respectively, Tagalog (396, 502, and 673 persons respectfully) and German (235, 410 and 559 persons respectfully) were first and second on the list of languages spoken by new immigrants. In 1998, only 91 of the new immigrants to the province spoke French. This figure rose to 94 in 1999 and to 149 in 2000 (Manitoba Labour and Immigration, 2000). Since that time, the number of immigrants arriving with prior knowledge of French is over 100 persons. (Data shows that in 2001, it was 146; in 2002, 103, and in 2003, 159 persons) (Manitoba Labour and Immigration, 2004).

Table 2

Mother tongue spoken by immigrants to Manitoba – 1998-2004

Mother tongue of immigrants To Manitoba	Tagalog #1	German #2	French (unranked)
1998	396	235	91
1999	502	410	94
2000	673	559	149
2001	651	536	146
2002	751	542	103
2003	1182	932	159
2004	1462	997	234

(Manitoba Labour and Immigration, 2000, 2001, 2004)



### *French Immersion Schools*

Another of the cultural groups found among the student body at the *Collège* is the graduates of French Immersion programs from across the province. The clientele of the *Collège* cannot be demonstrated wholly unless the French Immersion graduates are included. This innovative language program began in Manitoba in the 1970s. Its main objectives were to provide quality bilingual education, in French and in English, to prepare children for a harmonious future in the Canadian bilingual workforce. This idea, and its program, was widely accepted in Manitoba. Today, there are more than 17,000 students studying in French in 24 school divisions throughout the province (Manitoba Education and Training, 2002).

A 2002 report by Manitoba Education, Training and Youth claims that “the ability to resist stereotyping, both intellectually and personally” is among the advantages of second language study (p.2). It goes on to say that “second language students are better able to develop strategies for assessing human behaviour and separating it from language and cultural stereotyping” (p.2).

One citation in particular reflects my personal experiences in the program. “It becomes a way of life and of working which provides students the opportunity to live the language and acquire the ability to negotiate and navigate between two or more languages and cultures” (p.2). I feel like the guide leading people to discover and learn from the “Other”. In the same report, the president of the University of Victoria is quoted as saying that

Learning French is an intellectual exercise for the brain which gives students the ability to discover new ideas, new thoughts and to look at things from another perspective. It gives students an ability to understand other people by learning how to put themselves in somebody else's shoes.  
(p.4)

Of course, post-secondary education is among the important steps in preparing people for the workforce. Many of these bilingual students are choosing to further their education in French. In the last four academic years, French Immersion school graduates have represented between 25% and 32% of the student population at the *Collège (Collège universitaire de Saint-Boniface, 2004)*.

### *Local Francophones*

The total population of Manitoba was 1,103,700 of which 102,840 can speak both English and French (Statistics Canada, 2005b). Another 1,250 people reported that they speak only French (Statistics Canada, 2005b). These two groups represented 10% of the population of the province. Supported by public money from both the federal and provincial levels, Francophones in Manitoba have access to a weekly community newspaper, a community radio station, two publishing houses, a cultural centre with a theatre, an art gallery, a social room and a restaurant/bar, many social and health services, accessible education from kindergarten to university and a variety of community activities in their language. Being a linguistic minority of an official language in Canada guarantees

government services at every level (Department of Justice, 2004). Therefore, bilingual staff is required to offer such services throughout the province. In the last four academic years, graduates of French-language high schools of Manitoba have represented between 37% and 43% of the student population at the *Collège* (*Collège universitaire de Saint-Boniface*, 2004).

#### *Level of Training of the Faculty at Collège universitaire de Saint-Boniface*

It is noteworthy to explain the history of the human resources department within the institution. It was created in March of 2004. Prior to this date, each faculty and department managed recruitment and hiring in their own fashion. Guidelines set by the Manitoba Government and General Employees Union were respected throughout the hiring process. Currently, policies are being streamlined throughout the departments and faculties to be in line with unions guidelines and faculty needs (Lorraine Roch, personal conversation, November 28, 2005).

The 1995-1996 staff consisted of 28 regular faculty members and 14 teacher's assistants in the Faculty of Arts and Sciences (*Collège universitaire de Saint-Boniface*, 1995). In the Faculty of Education, there were 11 regular faculty members and 11 teacher's assistants. The course calendar also listed 11 professors at the graduate level. In this study, the term "professor" is used to describe an educator teaching at the post-secondary level within a university system. The *École technique et professionnelle* listed 14 instructors in the college calendar (*Collège universitaire de Saint-Boniface*, 1995). The term

“instructor” here describes an educator teaching at the post-secondary level within a technical and professional college system.

By consulting the faculty members’ list provided in the course calendar from that year, faculty members’ background sheets showed the following information. Among the teaching staff in the Faculty of Arts and Sciences, 6 of the 28 professors held at least a certificate pertaining to pedagogy in addition to their training in their individual fields. Within the Faculty of Education, (as it may be expected) all but one professor held training in pedagogy within the Bachelor of Education program. Furthermore, all but one of the teacher’s assistants held undergraduate degrees in Education. All of the professors teaching in all faculties at the Master’s level held at least a Bachelor’s degree in Education, with many holding Master’s of Education degrees (*Collège universitaire de Saint-Boniface, 2005c*). Among the instructors of the *École technique et professionnelle*, 2 of the 14 had post-secondary training in pedagogy in addition to training in their own relevant field. In 2003-2004, the face of the staff had changed considerably. In addition to the Faculty of Arts and Sciences, the Faculty of Business Administration has been added to the department. Combined, they now have 34 regular faculty members teaching in the various programs offered. After consulting the course calendar published in 2005, it was determined that 25 of these did not hold a degree or certificate in pedagogy, in addition to training in their individual fields. There are now 22 teacher’s assistants. Among that group of professionals, three have training in pedagogy, in addition to their own discipline area training. Within the Faculty of Education, two of the 8 regular

professors had no training in pedagogy. Among the teacher's assistants, only one of the 17 professionals listed did not have training in pedagogy. Within the *École technique et professionnelle*, 25 instructors work in the various programs now offered. Forty percent of these have post-secondary training in pedagogy in addition to their content knowledge and training. Among the 22 teacher's assistants, one third hold post-secondary training of some kind in education.

With regards to training in cultural diversity, a committee was struck in 2002 by instructors in the *École technique et professionnelle*. This committee meets monthly to share concerns regarding cultural diversity in their department and in their classrooms. They have also organised three annual training seminars for the instructors of the *École technique et professionnelle*. Most of the instructors have participated in one or all of these training opportunities (Cultural Diversity Training Committee, 2005).

#### *Student demographics of Collège universitaire de Saint-Boniface*

The student population of the *École technique et professionnelle* (the college stream) rose by 17% this past year (2004-05). There are currently 253 students enrolled in their various programmes. The population within the university faculties rose 6.5%, for a total of 1020 students. Therefore, the total population at the *Collège* this past year is 1,273 students, compared to 1,175 in 2003-2004.

Currently, 8% of the student body is made up of students on student visas (temporary sojourners) and 7% is made up of landed immigrants. Some 39% of the entire student population finished their high school education within the

*Division scolaire franco-manitobaine* (the Francophone school division of Manitoba). The various French Immersion schools throughout the province contributed 28% of the *Collège* student body and 11% are registered at the *Collège* as distance education students (*Collège universitaire de Saint-Boniface*, 2005).

Table 3

Undergraduate student population for 2004-2005

<b>Origin</b>	<b>University Totals</b>	<b>%</b>	<b>ÉTP Totals</b>	<b>%</b>	<b>Grand Totals</b>	<b>%</b>
DSFM	385	40%	85	34%	470	39%
French Immersion	286	30%	51	20%	337	28%
Sojourners	45	5%	55	22%	100	8%
Permanent Residents (Immigrants)	35	4%	54	21%	89	7%
Out-of- Province/Country	123	13%	8	3%	131	11%
Other* (from U of W and U of M)	78	8%	n/a	n/a	78	7%
<b>Total</b>	<b>952</b>	<b>75%</b>	<b>253</b>	<b>25%</b>	<b>1273</b>	<b>100%</b>

(*Collège universitaire de Saint-Boniface, Recrutement-Rapports et Statistiques, avril 2005a, p.2-translation*)

## *Chapter Summary*

In this section, I have presented the issue to be examined in this thesis—the experiential learning of post-secondary faculty members who now lead culturally diverse classrooms. The cultural and educational background of these educators was also presented. The study examined the current situation at *Collège* in Winnipeg, Manitoba. Background information about myself (the researcher), the institution, the French community in Manitoba and the recent demographic change at *Collège* have been illustrated in detail. Next, the thesis question and accompanying sub-questions were proposed. Lastly, to give personal insight, my background, as it relates to the present study was also incorporated. In the next section, current literature pertaining to the research questions will be laid out.

## Chapter 2. Literature Review

In this chapter, relevant literature is reviewed to provide theoretical framework with which to explore the thesis question. John Berry's description of the psychology of acculturation is outlined here. This is pertinent to the situation under study because it helps to explain how staff members react to new student demographics. Also, the historic perspective of the "Other" from within French Manitoba is based on the writings of historian Gratien Allaire. Facets of experiential learning are then presented as they connect to a variety of authors relating to this as an effective way of training teachers in diversity.

### *Teacher Training For Diversity*

As the classroom make-up becomes more diverse, how can it be determined if professors are ready to work in this new environment? "Most teachers have not been prepared to teach for diversity" (Merryfield, 2000, p.440). Many Faculties of Education do not concentrate on training their students for this reality. Merry Merryfield found in her 2000 study that it is the lived experience of educators matched with "interrelationships across identity, power and experience that lead to a consciousness of other perspectives and a recognition of multiple realities" (Merryfield, 2000, p.440). A culturally diverse environment can enrich teaching and learning, but it can also have some serious negative effects if the classroom teacher is not adequately prepared to act as a cross-cultural mediator (Cohen, 1992, p.303; Erickson, 1997, p. 42; Hernandez, 2001, p. 159 & p. 185; Moses, 1997; p. 14; Ouellet, 1992, p.292; Persell, 1997, p.85).



While it is generally recognized that formal cross-cultural training for post secondary adult educators is necessary (Banks, 1999, p.109; Hansell, 2000; p.109; Mallea & Young, 1979, p. 402; Ouellet, 1992, p.292 & p. 297; Social Planning Council of Winnipeg, 1994, p. xiii), is this assumption valid in the context of the *Collège universitaire de Saint-Boniface*? How effective is it if the educators are operating based solely on their personal experience? Would these educators prefer to have more powerful conceptual tools and/or a clearer ethical stance of the institution to support their teaching? This line of reflection leads to thinking about the environment in which an educator works. When the environment becomes more diverse, it is important to ponder that difference.

### *The "Other"*

When we first meet a person different from ourselves, how do we react? Differences are easily noted: clothing, body shape, style, skin colour, accent, non-verbal cues, mannerisms and even smells. How do we then interact with these differences we have in front of us? The classification of 'me' and 'other' is very elementary. It delineates sameness and clarifies where 'me' ends.

*C'est ma responsabilité en face d'un visage me regardant comme absolument étranger...qui constitue le fait originel de la fraternité.*

*(It is my responsibility when face to face with someone who regards me as completely other that constitutes the essential nature of brotherhood.)*

*(Levinas, 1965, p.189)*

Levinas's phenomenology puts the Other in the ethical centre without objectifying him or her but by recognizing their humanity. This recognition reduces the tendency to objectify and dehumanize. (Ponzio, Petrilli, Ponzio, 2005, p.15)

This constant contact between one's self and an other has an effect on the development of both parties. This is referred to by Buber in his classic work entitled, "I and Thou":

Through the *Thou* a man becomes *I*...To be sure, it is still seen caught in the web of the relation with the *Thou*, as the increasingly distinguishable feature of that which reaches out to and yet is not the *Thou*. But it continually breaks through with more power, till a time comes when it bursts its bonds, and the *I* confronts itself for a moment, separated as though it were a *Thou*; as quickly to take possession of itself and from then on to enter into relations in consciousness of itself. (2000, pp. 39-40)

The "Other" for the Francophones living in western Canada has changed over the years. Gratien Allaire wrote an article on the subject in 1999. His observations are relevant to this study.

*Cette relation avec l'autre, cette redéfinition périodique de l'autre, constitue l'un des principaux ingrédients de la francophonie de l'Ouest, entraînant chez elle un ajustement continu.*

*(This relationship with the Other, this recurring redefinition of the Other, is one of the main ingredients of the Francophonie in the West, and one which demands constant readjustment.) (p.163)*

He presents the history of French-speakers in the region. As of 1751, and again after 1880, the French in Manitoba mixed with the native Cree women. These children became the Métis: French-speaking and Catholic. (It even led to the development of the M echif language, mixing Aboriginal languages with French.) To them, the “Other” was the usually Protestant Canadian-English-speaking population and the British (Allaire, 1999, p.166-171).

To the French on the Prairies, by the beginning of the 20th century, the “Other” was French-speakers from elsewhere (France, Switzerland, Belgium, New England, Quebec). These newcomers had a common language and religion but little else (Allaire, 1999, p.172).

After 1960, the “Other” changed again. At that time, it was considered to be American-style modernism, including the cinema, radio and television (Allaire, 1999, p.180). Also, the “Other” was other Westerners, the English-speaking ones. These could be divided into two general groups: those who encouraged the survival of the French population in the West because it helped to differentiate Canadians from a perceived invading American culture and those who directly opposed Francophone linguistic and educational rights (Allaire, 1999, p.180).

As the promotion of Quebec sovereignty gained momentum, Francophones in the west felt increasingly alienated. Quebec became the “Other”. Ironically, the former “Other”, the government (dominated by the English-speaking majority) became an ally of western Francophones (Allaire, 1999, p.184-185). In the last 30 years, Quebec has distanced itself more and more

from its western counterparts. However, the English-speaking majority has moved closer to the French-speaking minority in the West. Many more English-speakers have learned French as a result (Allaire, 1999, p.184). Now, the latest additions to the French Manitoban population come from Muslim North and West Africa, Christian Central French and Belgian colonial Africa, Belgium and France.

Allaire's concept of the "Other" is central to this thesis. Throughout the centuries, the view of the "Other" from the Francophone perspective has altered significantly such that today the influx of Francophones from Africa and Europe has become the "Other".

The next section will examine how experiential learning can be used to learn about those differences that surround us. One of the aims of this study is to learn how experiential learning is used by professors and instructors to help adapt to their situation.

### *Experiential Learning*

In their 1994 article on future research directions in the field, Jackson and Caffarella state that one of the "significant points of departure for the future study and practice of experiential learning in the education of adult learners [is] experiential learning and human diversity" (p.88). This thesis examines the situation of diversity at the *Collège universitaire de Saint-Boniface* and the reaction of its faculty to this change within its student body. Consequently, experiential learning will be used to examine the learning done by staff members as they adjust to the diversity of the *Collège*.

Experiential learning seems to be gaining more prominence within the structures of higher education as institutions strive to accommodate the demands imposed on them by the society they serve. Prior learning assessment, action learning, analysis and discussion on faculty's own experiences (and the meaning they take away from them) can be among the strategies now considered used by administration to ensure the continued learning and professional development of their staff and faculty members (Jackson and Cafferella, 1994, pp. 89-90). Writers and researchers of experiential learning often refer to the work of Kolb (2005) in this field. It was he who identified four types of learning: concrete experience, reflective observation, abstract conceptualisation, active experimentation (p.6). Lewis and Williams (1994) use these four types of learning to further explain this reality. They describe Kolb's concrete experience as "getting involved fully and openly in new experiences" (p.10). Reflective observation is explained as "reflecting on and interpreting these experiences from different perspectives" (p.10). Abstract conceptualisation is seen as "creating concepts and ideas to integrate their observations logically" (p.10), whereas active experimentation is described as "using their learning and newly derived theories to make decisions, solve problems, and meet new challenges" (p.10). McDrury and Alterio maintain that "for meaningful learning to take place the student must reflect on experience, generalise the experience to other situations, decide how to translate learning into action, then evaluate the outcome of the action" (2003, p.25). Which stage have faculty members at the

*Collège* reached in their experiences with diversity in their classrooms? One way of sharing this learning is through storytelling.

### *Storytelling*

Storytelling is a form of experiential learning. Everyday, people tell stories. But emphasizing the learning that arises from those stories is a relatively new approach when it comes to professional development. McDrury and Alterio (2003) wrote:

We are convinced that storytelling has enabled us to learn from experience throughout our lives and we have discovered that it can also be used in meaningful, enjoyable ways to facilitate learning in higher education. (p.12)

The work of Reason and Hawkins cited in McDrury and Alterio's work on storytelling offered further details to the learning process through experiential learning through storytelling. Explanation and expression are seen

as two ways to reflect on and process experience. They classify explanation (similar to empirical/analytical) as the mode of classifying, conceptualising and building theories from experience, and expression (similar to hermeneutic/phenomenological) is the mode of enabling meaning of experience to become apparent.

(McDrury and Alterio, 2003, p.21)

In this current study, storytelling is recognized as a tool which reveals common practices used by educators. Some of their most effective strategies are not verbalized. The educators know how to act and adapt but have not

necessarily consciously discussed it. Next, the theory behind this intuitive knowledge is described.

### *Tacit Knowledge*

In 1967, Polanyi presented the notion of tacit knowledge to “access what practitioners know and do intuitively but cannot easily share” (as cited in McDrury and Alterio, 2003). Argyris and Schön added the notions of “espoused theories” and “theories in use” to this knowledge in their 1974 work (as cited in McDrury and Alterio, 2003). There are things that we know, but cannot easily explain. There are things that we believe to be best in practice; yet in our own practice, we do not always perform them accordingly. As reflected by Atkins and Murphy’s 1993 study where they state that we must think before we act; we must think as we act (reflection-in-action and reflection-on-action) (as cited in McDrury and Alterio, 2003). These theorists propose that we learn from our experiences.

Later, Schön (1993) wrote that “reflecting on practice is recognised as one method which can be used to locate differences between espoused theories and theories in use and initiate and support new learning” (as cited in McDrury and Alterio, 2003). In their recent book on storytelling in higher education, McDrury and Alterio (2003) state that “this reflective practice according to Schön (1993) stresses the importance of experience and plays down the theoretical component”. (p.24) In the context of this study, pertaining to in-service post-secondary faculty members, the focus is on experience rather than their application of learned pedagogical theory in their classrooms which were

examined as the stronger testimony of their learning patterns as instructors performing daily.

In the same 2003 text, the authors go on to say that “Schön (1983) contends that practitioners often draw on practical experience in a highly intuitive way. Reflection according to Schön (1983) is triggered when a situation is somehow different and therefore warrants further thought”(McDrury and Alterio, 2003, p.24).

Once having lived an experience, an individual may learn from it. This reality applies to the realm of cultural adaptation. When faced with an “Other”, different from one’s self, in a professional setting, an individual may choose to adapt somewhat to ensure effective and efficient means of communication so that learning may be accurately and adequately transmitted to another. This change can be explained through the psychology of acculturation, as advanced by Dr. John Berry, is presented in the next section.

### *Acculturation*

John W. Berry (1989), a Canadian, provides a psychology of acculturation. He describes the first step of the process of acculturation as: “contact or interaction between cultures that is continuous and firsthand” (p.206). Secondly, he suggests that it involves “some change in the cultural or psychological phenomena among the people in contact” (p.206). And thirdly, he maintains that taking these first two aspects together, we can distinguish between a process and a state: there is activity during and after contact that is dynamic, and there is a result of the process that may be



relatively stable; this outcome may include not only changes to existing phenomena, but also some novel effects generated by the process of cultural interaction. (p.206)

He goes on to explain that generally there is a dominant group (A) and an acculturating group (B). It is the latter which typically incorporates the aspects of the former. Although the author warns that “the process of acculturation is an uneven one and does not affect all cultural and psychological characteristics in a uniform manner” (Berry, 1989, p. 210), this research project aims to examine the effects contact has had on certain members of the dominant group (A) - the teaching staff at this particular institution.

Berry’s four “varieties of acculturation” (1989, p.216) of interest to this present study are: integration, marginalisation, separation and assimilation. These are based on orientations to two basic issues: the consideration of the value of maintaining cultural identity and characteristics and the consideration of the value of maintaining relationships with other groups. The first variety, integration, does consider both the former and the latter issue. Integration occurs “when there is interest both in maintaining one’s original culture and in daily interactions with others” (p.216-217). The opposing variety presented by Berry is marginalisation. This is the result when neither of the issues is considered. Marginalisation occurs “when there is little possibility or interest in cultural maintenance (often for reasons of enforced cultural loss) and little interest in relations others (often for reasons of exclusion or discrimination)” (p.216-217). When consideration is given to maintaining cultural identity and characteristics,

Berry labels it separation. Under this heading, however, there is loss of the second issue referring to relationships. "When one values holding onto one's original culture and at the same time wishes to avoid interaction with others" (p.216-217), it is referred to as separation. Finally, when consideration is given to maintaining relationships, but not to maintaining cultural identity and characteristics is referred to as assimilation. "When an individual in Culture B does not wish to maintain his identity (etc.) and seeks daily interaction with Culture A"(p.216-217), it is seen as assimilation.

Normally, Berry's framework is used to examine the various stages reached by members of the acculturating, or dominated, group. In this current project, they will be used to identify the current state of members of the dominating group, the Francophones of Manitoba (Berry, 1989, p.216-217). The degree of change depends on the acculturation attitudes prior to contact with another culture (p.224). The information provided by the participants themselves is substance for analysis with this study.

### *Chapter Summary*

In this chapter, relevant literature relating to the research questions was outlined. Gratién Allaire's view of the "Other" from within the French community of Manitoba was presented to provide deeper historic insight into the population at the heart of this research project. Experiential learning was then introduced as it pertains to awareness and learning of educators in their new environment. Next, pertaining to the demographic shift, John Berry's psychology of acculturation was introduced and explained as a back drop to the objective of this

inquiry. And finally, the subject of teacher training in diversity was cited to demonstrate the gap that currently exists in educators' preparation and continuing education vis-à-vis the newly diverse professional community. This next section will detail the methodology of this research project.

### Chapter 3. Methodology

The methodology for this research project is phenomenological in approach. Denzin and Lincoln describe the core of qualitative interpretive inquiry as something that "lies in the humanistic commitment of the qualitative researcher to study the world always from the perspective of the gendered, historically situated, interacting individual" (2000b, p.1074). Seen as the father of phenomenology, Husserl writes about how he understands consciousness is a condition of experience. (Moran, 2000) Later, Merleau-Ponty reflects on being-in-the-world and the importance of the environment to the living subject. (Moran, 2000) Moreover, Levinas talks about ethical foundations in our relationship with the other. Levinas speaks of a respectful and humane relationship referred to as the "humanism of alterity" (Ponzio, Petrilli, Ponzio, 2005, p.41).

Furthermore, the current situation at the *Collège* is described from both the synchronic perspective (how things are) through interviews with teaching staff and diachronic perspective (how they came to be) (Ponzio, Petrilli, Ponzio, 2005, p.41) through a historic description of the French in Manitoba and their relationship with other cultural, linguistic and governmental groups. It is also well suited as it concludes with a set of recommendations to improve on the situation.

#### *Data Collection Methods*

As human subjects are at the heart of the data collection, in spring 2005, the research project was submitted to the Education/Nursing Research Ethics

Board (ENREB) of the University of Manitoba for formal approval. A copy of the ethics approval can be found in the appendices of this document. (Appendix A)

To collect data, the interview method was used in this study. Once administrative permission to perform the study within the institution was granted verbally by the relevant department heads (Deans of the *Faculté de l'Éducation*, the *Faculté d' Administration des affaires, des arts et sciences* and the Director of the *École technique et professionnelle [ÉTP]*), I proceeded to collect staff lists of all faculty members relevant to the study. I divided the names into two categories: university professors and *ÉTP* instructors. Next, I randomly selected names from each group and sent the chosen subjects an introductory e-mail. This e-mail simply stated that the study was to take place and that their name had been randomly chosen.

Once the staff member had agreed to participate, their names were assigned to one of four categories. The first category was for university professors who have worked at *Collège* for eight years or more. The second category was for their colleagues who have worked at the *Collège* for between three and seven years. The third category included college instructors who have worked at the *Collège* for at least eight years. The final category included instructors who have been with the *Collège* for between three and seven years. Three names were selected for each category and the faculty members were contacted by e-mail and then, by telephone. When a faculty member was not interested in being interviewed for this study or did not respond to either the e-

mail or the telephone call, their name was discarded and another name was selected from the appropriate category.

### *Participants*

I conducted thirteen interviews with different university and college-level faculty members at the *Collège*. An extra interview was conducted because the name of one participant appeared on a list that did not accurately reflect their teaching duties within the institution. The individual had to be placed into a different category within the parameters of this study. This imbalance was later avoided as another interview was inadmissible due to poor recording quality. Therefore, only twelve interviews were transcribed and analysed. My perceptions and experiences related to this study were also included and analysed. The participants voluntarily discussed the realities of their classroom in light of the study. No remuneration was awarded to study participants. The term, participant, refers to interviewed professors and instructors to help mask their identity, due to the small population at *Collège*. Informed consent was sought and confirmed from each of the participants (Appendix A)

### *Interviews*

Semi-structured interviews, conducted in French, were used to collect data from the subjects (Denzin & Lincoln, 2000a, p.15). After collecting pertinent background information (eg. cultural background of participants, their professional training relating to their field as well as to cultural diversity), interview questions were designed to elicit perceptions of change in clientele as

per the writing of Levinas about alterity (Ponzio, Petrilli, Ponzio, 2005, p.41). These include the evolution of classroom experiences since the demographic changes. Other questions came from Buber's work about when "I" encounters "Thou" (2000, pp. 39-40). Here observations of the Other in the educational context were sought. Furthermore, questions eliciting stories about experiences of cultural diversity in class as experienced by the professionals leading the groups arose from the writings of Merry Merryfield on teacher training (2000, p.440). Finally, educators' perceptions of support of changing diversity in teaching context based on the writing of James Banks were requested in the interviews (Banks, 1999, p.109). (Appendix B) Each interview lasted between 30 and 60 minutes. The interviews were tape recorded to facilitate the transcribing following the interview. The same questions were used with each participant to guide the conversation, allowing for the flexibility of the rephrasing of questions without any change in meaning. Every participant led the conversation in their own directions according to their own past experiences. Interviews were conducted in French so as to ensure the truest reflection of the thoughts and feelings of the participants on the subject. One interview was conducted in English, as it was the mother tongue of participant. The researcher worked with the data in its original language to extract the themes and commonalities and translated the supporting quotations into English to conform with the English format of the thesis. My personal experience has also been included in the study in the same format as the interviewees. My experience as an embedded post-

secondary educator/researcher provides a richer perspective than an external visitor to the environment would.

### *Identity of Participants in the Final Report*

Each of the participants of this study was assigned pseudonyms which respect the gender of each participant. First names are used to refer to each of them. They are as follows: Alexandre, Andréa, Christina, Didier, Jérôme, Lynne, Patricia, Paul, Pierre, Ronald, Samuel, Yves and Yvonne.

This section outlined the methodology and method used in this research project. Details pertaining to the qualitative inquiry method used, the interview structure, the selection and referencing of participants were presented. Using narrative analysis to draw out common themes from the interviews with professors and instructors, the following chapter presents the results relevant to the focus of this study.



## Chapter 4. Results

This section describes the data analysis in which participants are described and where their experience is discussed. The three categories are presented in order. First, participants are described in terms of their formal and informal training in the field of cultural diversity. This is followed by participant reports of one's sameness and difference as compared to others around us. Finally, the experience of experiential learning is reported in the newly diverse classrooms of the *Collège*. Through storytelling, the tacit knowledge or cultural diversity experienced by faculty members in their classrooms becomes available. This leads to the revelation of the current position of participants in the acculturation process.

### *Attributes, Gender and Cultural Background of Participants*

Eleven (11) of the participants in this current study have a French background. Some families have been in Canada for hundreds of years. Others have only lived in Canada for one or two generations. Those of French heritage are from Manitoba, Quebec, France and Belgium. One participant, in addition to myself, is of English origin. Whereas I graduated from French immersion high school, my English colleague learned French later in life.

### *Teaching Experience*

The participants were selected according to the number of years of experience they had teaching at the *Collège*. Although the criteria laid out initially required six of the participants have a minimum of eight years of teaching to be

placed in the more experienced category, the participants in this particular study hold more than 13 years experience. Some have even more than 20 years. However, one interview had to be excluded due to poor sound quality of the recording. Therefore, there are only five participants with under eight years' experience at the *Collège* in this study. They were divided into two streams (university and college) because of the different amount of international students in the two main sections of the institution. The college instructors state the need for training and support in cultural diversity. The university professors do not state such a need directly. Experiential learning was cited by all as the primary method of adaptation to the new demographic reality in their classrooms. This opinion does not vary according to the total number of years of teaching experience at the *Collège*.

### *Teaching Programs*

The participants teach in a wide range of programs within the institution. To respect their anonymity, their specific programs cannot be identified here. *Collège's* programs and faculties were part of the discussions and the data of this research project:

- a) Faculty of Arts and Business Administration;
- b) Faculty of Science;
- c) Faculty of Education;
- d) Technical/Professional Diplomas in: Early Childhood Education;  
Information Technology; Business Administration; Multimedia;  
Nursing; Tourism; Health Care Aide (Certificate).

### *Professional Training of Participants*

Of the 13 participants in this study, two hold doctoral degrees in their teachable areas, four hold a Master's degree, and five hold two Bachelor's degrees, one in their field and a second in Education. One participant does not hold a university degree. Once again, further details on their specific training must be withheld to protect the anonymity of participants.

Table 4

Participant Characteristics

	Gender	Origins	Years of Experience	Training
University	1 Female	Francophone from Quebec	13	1 Master's
	4 Male	French Canadian from Manitoba and Quebec, English Canadian	3 to 21	4 Doctorates
<i>École technique et professionnelle</i>	3 Female	French Canadian from Manitoba and France	4 to 16	2 Bachelor's 1 Prof. Dip.
	3 Male	French Manitoban	6 to 16	1 Master's; 3 X 2 Bachelor's

\*2 participants work in both university and college streams. They hold 1 Master's degree, 2 Bachelor's degrees and 2 professional certificates between them.

(Interview data)

### *Findings of Study*

Following an analysis of the interviews, several themes and commonalities emerged from the data. In keeping with the focus of the project, the pertinent answers are shared according to the three sections relating to teacher training for diversity, the “Other” and experiential learning. Within experiential learning, information was also placed in subsections dealing with storytelling and tacit knowledge relative to cultural diversity adaptation and finally, the process of acculturation.

First, the category of “Teacher Training for Diversity” is presented. Participants were asked about their own professional training in the field of cultural diversity and classroom adjustments to accommodate cultural diversity. Next, “The “Other” describes the experience of participants within the reality of cultural minorities and how this has influenced their work with students of varied cultural backgrounds at *Collège*. Third, participants articulated their use of “Experiential Learning”, “Storytelling” and “Tacit Knowledge”. In effect, participants reveal that they learn by doing. Following the storytelling of the participants, data was compared to Kolb’s (1985) and Lewis and Williams’ (1994) four types of learning as described in Chapter 2. Finally, Berry’s (1989) theory of “Acculturation” was used to categorize the orientation of participants in relation to their students. Gender-specific pseudonyms appear in this section when quoting the interview participants to respect their anonymity.

## *Teacher Training for Diversity*

Teachers are constantly training and retraining in their field. Here, training for diversity was approached to identify the experience of this particular group of professionals in the field. Their knowledge and lived experiences in the area of diversity were revealed.

Participants learned in their new environment by doing. All but two participants have no formal training in diversity. Although many authors support the idea of formal cross-cultural training for post-secondary educators, we will soon see that half of the participants in this study believe they are solely responsible for their own training. Among the responses during the interviews, six relevant points emerged.

### *Types of independent learners- training just in time or when needed.*

Six respondents indicated training for diversity was an issue for them. In referring to preparation for this reality, Jérôme offered the following, "I was interested in that for awhile. So, I decided to take as many courses as I could in that field- Cross-Cultural Education"(p.7). "It's training that can be applied elsewhere in other minority situations in Manitoba"(p.8).

The general feeling of the other participants is reflected in the comment made by Alexandre:

I don't have a lot of training with Africans, for example. And also, I've found myself coming up short (or lacking) because I have a better idea about the Europeans. But when it comes to the Africans, there's so much diversity between the countries, that it's difficult, eh? (p.7)

*Institutionally oriented learners.*

The professional training offered in the last few years has been well received by the *École technique et professionnelle* staff members. Six of the participants in the current study attended some or all of the *École technique et professionnelle* training sessions on cultural diversity. Many of these instructors expressed their appreciation for the administrative support and training offered to them regarding this issue.

One participant said that this training should continue and occur at intervals throughout the year (Patricia, p.29). Two others suggested a sort of forum to discuss experiences and learn from each other. "It's of utmost importance I think because it's such an integral part of, of who we are and who we will continue to be here at the *Collège*...It won't disappear...it's going to continue to grow" (Patricia, p.30).

Patricia was able to apply a lesson learned in training concerning cultural fatigue to a struggling student. Cultural fatigue is when an acculturating visitor is emotionally strained by the differences in the surrounding environment which is not his/her own (Kleinschmit, 2004, p.15).

Unfortunately, it's, instead of being two or three days long, it's one day...It's a pity that funds haven't been put aside, there's some value there. I hope the administration sees that there's some value (in it). I mean, just having this tool to manage the situation, we could have lost a student. (Patricia, p.29)

*Self oriented learners.*

Among the university professors, views on professional training surfaced as one of professional independence. They felt that they are responsible for their own training. Many believe that they do not need any help or training from the administration. They believe that the adjustment to their students is their professional responsibility.

I am constantly preparing my courses. I modify everything because I love teaching; I love the students. And with the international students, it's even more so, it's even more; it's like an extra challenge for me and so I'm very sensitive to the pedagogy and how to go about constantly teaching to them and it really interests me. So, I see it rather, as an interesting challenge. (Ronald, p.11)

I try to nip the problem in the bud as much as possible so as not to have to pass through formal channels and a problem can be settled amongst ourselves and we can adjust ..." (Pierre, p.23)

Other participants in the university stream said that training in cultural diversity is not a priority for them right now (Didier, p.4-5).

*Contextually oriented learning.*

A formal training event is not always the most effective response to a new situation (Cafferella, 1994, p.85). This is reflected in the following ideas from participants.



Some participants suggest that even a slight familiarisation with the school systems and predominant teaching methods of their various countries of origin would enable them to bridge the gaps between the background of the students and their knowledge conducive to successful studies at *Collège*. Currently, they have to simply observe and try to help the students adapt on the fly. In some subjects, the skills and knowledge gap is very large concerning the different countries of origin.

I would like to know how it works there to have a better idea...for example, in Africa, the university system...it would help me to, maybe, modify some things. (Ronald, p.22)

Many participants felt that it would be useful to learn about teaching methods used in other countries so as to better understand the systems these new students are coming from (Alexandre, p.6; Ronald, p.10, Lynne). Contrarily, others said that this information would not change a thing for them (Didier, p.11).

### *Contextualized learning.*

The strongest feedback concerning teacher training suggests that experiential learning on the job is the best and only training they need (Alexandre, p.18; Ronald, p.22; Samuel, p.29; Christina, p.21; Yvonne, p.15).

Many participants stated that cultural diversity is present in both formal and informal conversations with colleagues as well as in staff meetings. It has become part of the norm (Paul, p.50). A few participants said that their experiences with their own families have prepared them to work in a culturally diverse environment (Yvonne, p.4; Paul, p.4).

### *Cognitively oriented learning.*

Reading articles and following stories in the news media constitute their main source of information on the issues affecting the world was also cited as a practical strategy for preparation (Yvonne, p.15).

### *Summary*

Results about teacher training for diversity were presented. First, it was demonstrated that only two participants had prior formal training in cultural diversity. Second, instructors from the community college stream shared their appreciation for training that has been provided for them regarding cultural diversity over the last few years. Next, the university professors, who had not partaken in such training sessions, stated that it is their own professional responsibility to adjust to changes in their classrooms. They do not expect the administration to organise training opportunities for them. Despite these differences, many participants shared their desire to learn more about foreign school systems, teaching methods and backgrounds of the students. Experiential learning was deemed by the participants to be the best way to learn to be ready for their classroom realities. This is followed by reading articles and coverage in the news media to learn about other societies.

### *The "Other"- reality of cultural minority*

Eleven (11) issues arose from the interviews pertaining to the reality of cultural minority.

*Comfortable with minority role.*

11 of the 13 participants interviewed in this study are Francophones and speak from their French Manitoban, Quebecois or French cultural identities. Many feel at ease with the ever-changing international clientele at the *Collège* because of their own minority cultural identity. They feel that they can identify with how students feel, because they have at one point or another been the “Other” right here in Manitoba (Pierre, p.4; Didier, p.3; Yves, p.4; Christine, p.4; Jérôme, p.4).

*Formalisation of minority role.*

The *Collège* has always been the institution in the community where the French of Manitoba were not the “Other”. It has always provided an environment conducive to pursuing post-secondary education without compromising cultural identity. However, the last few years have witnessed the emergence of a definite “Other” at the *Collège*. There are now more English Canadian and African students within the student body than ever before (Andréa, p.9; CUSBc, 2005, p.2).

Many participants referred to graduates of the French Immersion program as a cultural unit. This is not necessarily true as Manitobans of any cultural origins can attend these schools. “You see, it’s that those who could be there, they aren’t necessarily of English culture. They could be Ukrainian or...” (Pierre, p. 15)

*Ease of accommodation to student needs.*

Participants were asked to rate their own comfort level when working in a class with people of a different cultural background of their own. All participants placed themselves at the 'at ease' or the 'very at ease' level, the highest levels of comfort on the scale, when talking about their comfort level at working with people with a background different from their own. The exception was Alexandre who put himself at level 3, the neutral position, stating that he feels that he has a lot to learn on the subject.

One participant offered that he feels prepared to work with diversity because he has learned many other languages, which opens the mind and helps him to see the world from different perspectives (Paul, p.49).

*Accommodation to diverse background in assignments.*

Some participants have adjusted assignments so that students can refer to their home countries and encourage students to write from their own perspectives. This is an attempt to make the "Other" feel at ease so that learning may happen. "Many of the students do choose, for their first oral presentation, do choose something that's close to home" (Paul, p.12).

I do give, you know, encourage them...to the topics I give where they can write about something close to home, that they know well...it gives me a window into their background, and maybe some of the customs that they have and...so I can be more aware of their things, both their taboos or things that they expect. (Paul, p.13)

If the subject is too much of a Canadian subject, there, they could come and see me and then I could adjust their subject so that they can talk about their own school system or political system. (Pierre, p. 25)

Professors adjust to each group anyway, no matter what their origin. (Samuel, p.6)

*Background of students as a resource.*

Some participants enthusiastically find out as much as possible about each student. Conversely, others have no interest in knowing the origins of their students. "I'm fascinated by cultures" (Paul, p.3). "I don't distinguish between the two (groups) I teach to. I do my work. I don't acknowledge the culture that is there" (Pierre, p.3).

*Shift from idiomatic to standard French.*

In an attempt to ease comprehension for students, some participants chose to change their use of the French language by using fewer local idiomatic expressions in their lectures (Samuel, p.6, p.14; Patricia, p.4-5; p.7).

*Focus on technicalities of institutional participation.*

Misunderstandings between professors and foreign-trained students were articulated as more related to the rules of the course rather than the personalities of the students or the intellectual work. At issue are:

- a) the respecting of time ;
- b) course deadlines ;

- c) the definition of plagiarism at the institution ;
- d) format and content of exams.

There are still some aspects, some things that are true about Manitoba students, like, that transfer over to the international students. They run the whole gamut....We have some very good students. And, we have some weaker students. (Jérôme, p.9)

If they had a better understanding of the rules of the game, they would be more successful. (Pierre, p.10)

Also at play is the culturally shaped status of professors which prohibit some students from developing the reciprocal relationship needed to forward and affirm their learning.

Students...have bad grades and...don't come asking for help. (Ronald, p.18)

...or they don't come to see the copy of their exam or they don't drop a course when they should, because there are some impossible situations.... (Ronald, p.18)

Some students seem slow to understand the structure of our post-secondary system.

... I find that some of the international students that come here aren't really ready. I'm not really talking about intellectually or cognitively, but the culture shock is so great that...they aren't quite ready right ready to undertake university studies. (Ronald, p.6)

Some international students have problems adapting to the different forms of evaluation, such as multiple choice questions and expressing a personal opinion. "...the procedures, the rules...also concerning forms. I've also had a lot of exam forms where the way the information is written..." has caused problems for certain international students (Ronald, p. 19).

I was in the habit of giving bonus questions on an exam. It was just a fun question or not at all related to the course...we would have fun with that...and there was this student who had reacted saying that it was a little unfair and yet it had nothing to do with the exam. It was just something I put in there to, like, get them talking...I've stopped doing that. (Samuel, p.17)

*"New" majority/minority role.*

Instructors, as francophones, are a minority in this country, and in Manitoba. Now, African and Muslim francophones are part of that group. Two of the instructors from the college stream stated that this diversity now seen at the *Collège* is a new norm for them (Paul, p.50). Many classes are made up of more than 50% African students in the Information Technology, Health Care Aide and the Business Administration sectors in the *École technique et professionnelle* (Samuel, p.5; Christine, p.5, p.10; Jérôme, p.9; Lynne).

*Avoidance of Canadian cultural and religious references as points of inclusion.*

One participant spoke about how his examples in class have changed with the population. He relies on fewer Franco-Manitoban expressions to connect when he relates information, makes fewer references to more Canadian sports like hockey and

...you have to be careful with religion too....When I started teaching here...all my students were Catholic. So, maybe we could allow ourselves to...to use religious references here and there but...I'm very sensitive to that and I've stopped doing it. (Samuel, p.14)

Many participants admit to steering clear of religious references or discussions so as not to annoy or upset anyone.

I avoid getting into any serious deep religious discussions, primarily because I don't have the time but also of course because you don't want to get into any serious religious disagreements or anything of that nature where people can get upset or offended. (Paul, p.41)

*Use of humour to disarm and reduce offense.*

A particularity noted by participants was that African students have quite distinct values from those held by the majority of the teaching staff. To bridge the gap of difference, some participants revealed that they often use humour to create a more relaxed learning atmosphere. However, sometimes, for fear of making jokes that could be perceived as offensive by some international students, participants hesitate to use humour. "Let's say that the little jokes that



you hear...like when I'm talking with friends, I don't repeat those here...I hold back" (Andréa, p.7).

...at times, having some fun, try and keep a certain sense of humour in the class. And you know if possible. But never, you know I always have to be careful that you're not, of course, making fun of anything that can be construed as disrespectful to their culture and to them. You know, it's a kind of a light, very light-hearted thing. (Paul, p.8)

This sort of self-conscious restraint they put into practice when the culture or the background of the "Other" is misunderstood or unknown.

Similarly, one participant chose not to present a certain text to class so as not to offend any students (Andréa, p.22). Others have said that as their classrooms become more diverse, they sometimes do not say what they are thinking for fear of offending some of the new arrivals. Some participants said that certain topics are handled gently or more carefully. (Didier, p.7).The participants could not discern whether or not certain approaches or topics would offend. They try to pre-empt hurt or offence by holding back.

#### *Institutional accommodations and learning.*

An open and flexible attitude was demonstrated at the administrative level, whereby educators are allowed to be flexible with class schedules during the holy month of Ramadan out of respect for the Muslim student body. Some students break their fast during class-time at dusk. They are allowed to leave to pray and

return after 15-20 minutes (Lynne). Furthermore, the chapel at the *Collège* has been adapted to allow for Muslim prayers as well.

Paul observed the good this diversity does for the local Manitoban and other majority students. "And the Franco-Manitoban students, it opens up their eyes to the world" (p.37).

Participants said that there was more of a cultural difference between rural and urban Franco-Manitobans than between Franco-Manitobans and Immersion program graduates. Here, the term, Franco-Manitoban, refers to a Manitoban of French descent. "There's a difference between my young students who come from the country and those who come from the city. That's huge. It's probably bigger than Francophone/Immersion" (Patricia, p.32).

### *Summary.*

The reality of a cultural minority was the focus of this section. Participants shared how their position in Manitoba as the cultural "Other" has helped them understand and adapt to these new international arrivals at the *Collège*. The balance of interaction for the participants has been changed by the "strangeness" of the "Other". Some consult students for input, while others rely on their own research to learn about their new situations. Likewise, adapted examples and other content in their lessons and assignments have been made. While we learned how the French used in the classroom by the professors and instructors has become more standardized so as to ensure understanding, humour is also used to disarm and defend against potential offence. Lastly, the institution itself has also assisted in the inclusion of this new population by providing yearly

training to the instructors most affected by the change and a space for Muslim religious observances.

### *Experiential Learning*

Some of the broad strokes found in the interviews are presented in this current section about methods participants use to accommodate their practice to the new diversity which they faced in their classrooms. Then, more specific examples will be outlined according to the three subsections on storytelling, tacit knowledge and acculturation.

First, some participants said that it is experiences of shared stories about their own families of origin that have helped to prepare them to work in a diverse class (Yvonne, p.4; Paul, p.4). Others said that travel experience in different cultural settings has helped them prepare and to be confident for work in a culturally diverse classroom (Paul, p.4; Pierre, p.22). Similarly, one participant said that he has learned about values toward education and success as well as international politics by reading and travelling (Pierre, p.10). Then, two participants now find it more important to keep up with the world news (Alexandre, p. 9; Pierre, p.16). Two others said that they have had to read up on their subject matter to learn how it is treated in the countries of origin of the students in the class (Alexandre, p.9; Ronald, p.11). This strategy is used in hopes of more well-rounded discussions on the variety of subjects touched on in class. One participant now tries to ensure that every student participates in classroom discussion so they may develop the useful skills of sharing their opinions in public. He delegates roles to different students to counter their past

inactivity in classroom discussions (Jérôme, p.29). Three participants felt that they have good contacts with students which shows that they are prepared to work within a diverse setting (Andréa, p.25; Patricia, p.28; Samuel, p.29). Many believe that they have become more open to students as a result of the increased diversity in student population.

Patricia said that faculty members learn a lot from the students themselves during the first week of classes (Patricia, p.12). Talking with students is another way many participants learn more about students' prior knowledge of subject matter, school system and home culture (Patricia, p.28, Jérôme, p.30). The interests of the students fuel the professors' teaching, one participant explained, much more than their cultural background (Andréa, p.19).

However, in the other interviews, it was revealed that teaching has been influenced by the culture of the students as the professors become more aware of their needs. Some adjust examples in their lectures or questions on tests or exams (Ronald, p.16, p.19; Jérôme, p.29; Samuel, p.14).

Also, class preparation methods may change according to the make-up of the class. Some participants said that they change for each group; cultural diversity is not the only criteria for modification (Lynne). These changes may include varying texts used in class, updating information and giving it a more global feel (Jérôme, p.33; Pierre, p.21; Didier, p.20). One participant said that he now gives more evaluations earlier in the term to better determine weak points on which to focus on during the semester (Samuel, p.22).

Ronald said that he hasn't changed his methods because he believes that those in use are still effective (p.21).

One participant says that she can relate well to international students because of her own immigrant experience (Christina, p.7). Christina has become very direct when explaining her expectations of her students to clarify her needs (p.15). She feels that this allows for improved communication between herself and her students.

Two other participants feel that their own fascination and curiosity for other cultures is sufficient to prepare them to work in a diverse class (Paul, p.3, p.49; Lynne).

Conversely, one participant said that the political past of French Manitoba and the precarious situation of the language itself inform his teaching (Pierre, p.3). This is a reference to a wide variety of governmental policies that were designed to put the French of Manitoba in the position of the "Other". Only a few decades ago, French Manitobans were not allowed to study in their own language. French did not occupy the favoured position it does today. Policies and mentalities have since changed, encouraging the use of French in Manitoba in both the private and public sectors (*Société franco-manitobaine*, 2005).

The interviews provided levels of awareness and active, on-going learning as described by Kolb. As related to Kolb's four types of learning (Table 2), here are some observations participants made showing their level of awareness and demonstrating learning about their students.

### *1. concrete experience*

- Quebecers are very vocal and present in class;
- some international students do not make eye contact with professor;
- general knowledge of the students is different, of course, depending on country of origin (sports, arts);
- many international students have a different concept of time which can cause them to arrive late to class, or to hand in assignments past the due date;
- some international students lack the computer knowledge necessary to complete their course assignments or to follow a computer course.

### *2. reflective observation*

- international students seem to be more motivated;
- international students generally seem to know more about French culture;
- African students have a different view of authority, it is very strict;
- international students seem to demonstrate more respect for their elders;
- clothing of the international students is often very different from what is worn here;

### *3. abstract conceptualisation*

There were no examples provided by their anecdotes.

### *4. active experimentation*

Subjects are viewed from different perspectives depending on the country of origin of the student. This makes for broader discussions in class. The professor has to be ready for this possibility.

#### *Summary.*

In this section, participants reflected on how and what they have learned directly through experiential learning that has been transferred into their now culturally diverse classrooms.

Members of the Dominant group (Berry, 1989), the Franco-Manitobans, Manitobans of French descent, revealed what they have learned from the Acculturating group, the Francophone immigrants and sojourners (Berry, 1989). Positive, pro-active communication between these two groups has proved to provide valuable opportunities for betterment of all involved. This coupled with curiosity about difference and other cultures by the staff has required this team of educators to be in a constant state of preparedness for change as well as a shared space for worship for students of different faiths.

#### *Experiential Learning – Storytelling*

All 13 participants used storytelling in their responses, as described by McDrury and Alterio in their 2003 book on the subject. Thanks to these stories, participants can experience more meaningful learning (McDrury and Alterio,

2003). Whether it be formal or informal, this form of experiential learning is showing itself to be rich and insightful.

*Educator previously held prejudice.*

One participant reflected on some of the prejudices he held before knowing his international students. His views have since changed.

Concerning the Africans, I think that I had apprehensions; I had, sort of, prejudices....I think they were...prejudices that I thought were normal for little White Franco-Manitobans who had never experienced other situations. (Jérôme, p. 23)

He went on to refer to a study published in 1969 by Jensen, an American researcher, about the intelligence gap he claimed existed between whites, blacks and Asians in a variety of tests he had conducted (p.86-87). As an academic, he was aware that this may be valid. As Jérôme's classroom population has changed, this experience challenged that view. He says he speaks to students and colleagues regularly and has since learned that the gap Jensen suggested doesn't truly exist (Jérôme, p.24).

*Faculty members learn from their colleagues.*

As another tool of constant, continuous learning, teachers share stories from their classroom experiences to learn from each other (Paul, p.52; Lynne; Pierre, p.22; Patricia, p.28-29; Jérôme, p.36).



### *Motivation of students.*

Some participants observed that some international students are not here with studies as their first priority. They note that this negatively affects their motivation to study, their participation in class and their outcomes. "I've also discovered that sometimes the people that come here, it's not really to study, it's for other reasons" (Pierre, p.24).

I think that there are some who come simply to travel. There are some who come to go somewhere else, spend one, two years, maybe, far from their parents, you know, the adventure of 18-year-olds. (J rome, p. 10)

### *Managing difficult subjects in diverse classroom.*

Participants articulated how they managed difficult subjects when they were brought up in class. They were able to structure discussions to allow for the sharing of opinions and information from all sides of an issue, be it about foreign politics or female circumcision (Paul, p.41; Pierre, p.4, p.12).

### *Racist episodes during work placement.*

One participant gave the example of overt racist name-calling during the work placement. She handles these situations by discussing them with the employees at the work placement and by warning the students of this reality before they are placed. Because the abuse comes from members of the public, it is difficult to counter with disciplinary actions (Christina, p.15-17). Teacher response is to provide students with strategic knowledge about workplace racism.

### *Summary.*

This section has demonstrated how educators learn from their colleagues and students and how some have managed difficult discussion topics in the classroom. Although most participants said they had experienced conflict in their classrooms, some outcomes of conflicts in other classrooms were revealed. Furthermore, some racist episodes were presented as reality in the work placement of one program. The participant in question tries to counter the negative experience with direct communication strategies to prepare the students.

### *Experiential Learning – Tacit Knowledge*

It was a basic assumption at the outset of this project that participants would have tacit knowledge (elements that they know, but have never spoken about or discussed) on the subject. The open-ended interview questions permitted the freedom of expression needed to bring this knowledge to the surface. The reflection on difference that Schön referred to as cited by McDrury and Alterio (2003) was revealed in the data collected. It "is recognized as one method which can be used to locate differences between espoused theories and theories in use" (McDrury and Alterio, 2003).

*Independence of professorate.*

Many university professors believe that they do not need any help or training from the administration. They believe that the adjustment to their students is their responsibility (Pierre; Ronald).

*Eurocentricity makes Africa seem very foreign.*

Participants stated that they are more knowledgeable about France than they are about Africa simply because of their family background and their life experiences. African cultures are very foreign to them. (Christina; Yves)

*Formality of relations between educators and students.*

Some participants observed a different approach to the relationship between professors and students. Ronald referred to his own observations of behaviour of students. "You see it in the way they go about their business and I get the impression that they're brought up to minimize contact with the professors" (Ronald, p.7).

International students expect a more formal relationship with their professors. At the *Collège*, relations between staff and students are quite informal, partly due to the small size of the institution.

*Professorial openness toward needs of students.*

Participants stated that the attitude that is important to demonstrate to the students is that they are open to learning from them and willing to helping them reach their academic goals (Pierre, p.12; Jérôme, p.34-35).

### *Incorporating and adopting new strategies.*

One participant has studied "inclusion" and incorporates its sense of drawing students in her classroom. Students learn the desired manner of treating others in a group so that they act accordingly in the workforce (Yvonne, p.15).

### *Summary.*

Tacit knowledge held by participants of this study was brought to the surface during the interview process. Educators shared their knowledge and knowledge gaps about their students. They talked about relations between the teaching staff and their students. These educators are open to learning about the needs of their students as well as to incorporating new solutions where needed.

### *Acculturation*

The present study examined the staff at the *Collège* (as dominant group A) to see if during the process of acculturation, there had been any change of perception among the teaching staff to accommodate for the integration of international students (acculturating group B). According to Berry's 1989 article, most commonly it is group B, (here, the international students) who change to integrate into group A. Berry wrote about the acculturation process after two cultures have made contact (1989, p.206). Following some time, there is a change as a result of this process. "This outcome may include not only changes to existing phenomena, but also some novel effects generated by the process of cultural interaction" (Berry, 1989, p.206).

*Mutual socialization of roles.*

Eleven participants said that both the students and the professors have to adjust to this new demographic situation in the classrooms they share. One other participant said it is solely the professional responsibility of the professor while another participant said that it is only the students who have to adjust because they are the ones in a new country.

*Apparent visible minority.*

The participants have noticed the demographic difference in the hallways, even if they have not in their classrooms. French Immersion graduates speak more English, and the international students speak a different French than the Manitoban dialect (Andréa, p.9).

*Meeting needs of diversity part of professional role.*

On the whole, cultural diversity is seen as something positive within the institution for everyone involved and affected by it. As the professional goals of the professors and the instructors include comfort of students and their acceptance in the classroom environment, participants feel that they are proficient in meeting needs of the students and revising course content on the fly (Pierre p.7; Yvonne p.8). They have reported that students seem to be reacting positively to their efforts (Andréa, p.25; Samuel, p.29).

*Teaching as a dynamic profession.*

Teaching has changed as the population has changed (Samuel, p.5). This change is now the norm (Yves, p.5; Christina, p.5). They feel that they have the

ability to use new examples in lessons so as to clarify a point (Ronald, p.7; Jérôme, p. 29). One participant reformulated exam questions to suit students' abilities (Christina, p.9).

*Two kinds of responses on course preparation.*

While most professors stated that they have not made any change in their preparation methods in the last few years, others have considered the culture of students when preparing their class content to ensure that they will feel respected in class (Ronald, p.21; Pierre, p.21; Paul, p.45).

*Formal roles as viewed by students.*

Participants have noticed a different professor/student relationship with the international students. It is much more formal. The *Collège* encourages students to study closely with the teaching staff for support. Many international students do not seem to recognise this practise or seem able to participate in such a relationship (Ronald, p.7; Didier, p.5).

*International student orientation facilitated.*

Some participants sense that some international students are not ready to be here. They are still suffering from culture shock and need an adaptation period (Ronald, p.6). A few participants suggest that international students need to learn about our university system as quickly as possible; it would help them in the classroom (Pierre, p.10, p.25; Ronald, p.19).

*Faculty members need to be forewarned.*

One participant said that it would be helpful to find out the number of international students in her class as early as possible to help prepare (Andréa, p.15). Participants have suggested that the administration could provide noteworthy background information on the country of origin of each student.

*Instructors do not recognize cultural difference.*

Two participants said that student origin does not influence success, so no adjustments have been made in the class. They said that culture just does not matter (Andréa, p.13; Yvonne, p.6).

Didier said that no adjustments have been made to his teaching methods; he uses the same andragogical techniques in teaching that he has always used (p.7).

*Faculty ambivalent by lack of student achievement.*

One participant said that he has had to come to terms with the varied objectives and motivations of the international students. It was difficult to give low marks to students because he encourages all students to succeed with high marks for their efforts, when he sees capability. Some students are not interested in working hard to achieve all course objectives. Some students may be in school for reasons other than high academic success (Jérôme, p.10).

*Intercultural ability fosters complexity in faculty.*

Being able to speak other languages opens the mind and changes perspectives, which in turn, helps in the classroom. One participant, Paul, shared that the constant learning of different languages and dialects has helped him view the world with a variety of lenses (p. 49).

*Technology barrier to embracing diversity.*

On-line courses do not allow for cultural diversity to come through.

I've had students from different countries all over the place but it's all online so it's not the same kind of one to one contact that you can have in class. (Paul, p.35)

We also have international students through distance courses. They aren't counted, maybe, and that's also, those are the things we see in the class...and it requires a certain adaptation on the part of the educator.

(Andréa, p.11)

One participant said that he tries to take his cultural origins out of his teaching so the subject matter may speak for itself. He is conscious of his bias. He feels that he should transmit course material in its "purest form" (Ronald, p.4-5).



*Instructor adjustments to encourage inclusion.*

Some adjustments made by participants in the classroom are:

- making examples more international;
- realising the importance of being aware of sensitivities;
- making explanations more technical and explicit;
- learning to pronounce the names of students correctly;
- encouraging all students to think of new ways to approaching subjects or solving a problem;
- adjusting discussion structure to include quieter African females and Immersion graduates;
- doing fewer spontaneous skits and presentations as many international students do not have experience doing this as Canadian students do.

One participant who has noticed that African girls are generally quieter in class than their male counterparts has adjusted his discussion rules to draw them into the discussions (J rome, p. 13).

Some ideological discussions have surfaced in some classes where students confronted one another with opposing views (Christina, p.18). These discussions were rescheduled when they could be facilitated by the mediating and moderating force so as to give a voice to all sides of the issue (Christina, p.19).

*Conflict with students.*

Conflicts are inevitable in any group of people working together but they can occur more often or with more intensity in a culturally diverse setting. Here

are some of the issues that have surfaced in class. Again, they are classified using Kolb's types of learning (2005).

*1. concrete experience*

- insults between students;
- asking instructor out socially/flirting with staff;
- some African women and Immersion students do not speak up in class very often;

*2. reflective observation*

- international students often express their anger and their dissatisfaction more readily and openly than Canadian students do.

*3. abstract conceptualisation*

None were evident in the stories.

*4. active experimentation*

- unjustified absences/tardiness;
- students who look to go over the professor's head and approach the administration when they do not like a professor's decision;
- student tried to ensure himself a passing grade with a nudge and a wink;
- International students do not seem to understand the institution's concept of plagiarism.

(J rome, p. 13; Lynne; Yves, p.13; Pierre, p.7-8)

Once, some dissatisfied students complained to administration about poor quality of a new program. They eventually left the institution and return to their home country (Yves, p.13).

Seven participants have never had any conflicts that they were aware of involving culture while working at the *Collège* (Andréa, Paul, Alexandre, Pierre, Didier, Yvonne, Yves).

*Positive outcomes.*

Professors and instructors were asked to identify influences that the cultures of the students have had them, personally and professionally. They draw and learn from a continual flow of qualities displayed by the students. They shared with the researcher numerous learning qualities and opportunities:

Table 5

Qualities and opportunities now presented to participants

more tolerance;	new ways of doing things;
better comprehension;	new music;
more admiration;	new knowledge- African;
more about African cultures;	new food;
awareness of other cultures and different realities;	spiritual opening;
less prejudice;	more of a comfort zone;
more preparedness to teach and lead a class;	fewer professional limitations;
new perspective;	other ways of living;
more curiosity;	strengthening self

The cultures of the students (acculturating group) have influenced the teaching of the participants (dominant group) in the following manners:

- Some now integrate a wider range of topics into lessons;
- Some have felt intimidated by good quality of French of international students and consequently have chosen to improve their own language skills;
- Many participants feel that their own attitude is now more open to change and difference;
- Certain topics are handled softly or more carefully so as to ensure that each student feels respected and safe in their learning environment.

### *Summary.*

The results in this section have revealed that psychological acculturation (Berry, 1989) of the Dominant group of educators at the *Collège* has, in fact, taken place. Changing needs of a more culturally diverse student body have caught the attention of the Faculty members. Suggestions for accommodation were made by them. Influences and discoveries that have taken place since the demographic change in the student body of the *Collège* were shared here. Lastly, changes in course preparation as well as class interactions were detailed.

### *Chapter Summary*

In this chapter, the results found in the interviews of study participants have been imparted. The findings were laid out according to the three sections of this study: Teacher Training for Diversity, the “Other”, and Experiential Learning. The major findings included the high level of internal training in diversity in the *École technique et professionnelle* stream at *Collège*, countered by the independent view of university professors on their own training. The second section revealed how the faculty’s own identification as a member of a cultural minority allows them to feel more sensitive to the needs of newcomers. Experiential learning was shown to be the preferred strategy in improving professional knowledge, both pertaining to details related to their own fields of specialty in other societies and facts about the societies these new students are hailing from. Faculty members use numerous resources to move forward: colleagues, students and a variety of media. Through storytelling, experiences were shared on a wide variety of realities in classrooms in the *Collège*. The

expression of tacit knowledge allowed for the presentation of the acculturation process currently occurring at *Collège*. Professors and instructors have been affected by the drastic change in student demographics. This has influenced some of their preparation, their assignments and their in-class explanations. In the next chapter, the findings from this one will be discussed.

## Chapter 5: Discussion

In this section, the major points shared in the results section will be discussed using relevant literature. This will be followed by recommendations for further action.

Identification of awareness of cultural diversity in the classrooms of professors and instructors at the *Collège* through experiential learning, their preparedness to address this changing situation and the possible need for additional relevant training were the principal goals of this study.

Results of the interviews indicated awareness by most instructors of the changing ethnic face of the classroom, yet the majority had received no formal training to address this situation. The interviews conducted in this study support Merryfield's findings in the year 2000 which determined that: "Most teachers have not been prepared to teach for diversity" (p.440). In fact, only two of the participants in the *Collège* study admitted to formal preparation in teaching for diversity before teaching there.

### *The Place of Francophones in Manitoban Society*

Findings from this study show that because most participants viewed themselves as part of the French linguistic minority in Manitoba, they were able to better understand the issues that sojourning and immigrant students are facing within the institution. Perhaps the Francophones of Manitoba are more inclusive of these newcomers because it will help them in their own survival as a linguistic minority.

### *Teacher Training for Diversity*

In turn, the federal and provincial governments will continue to treat them as a special group receiving particular attention. Manitoba's Francophone community benefits from including these newcomers into its fold. As such, educators must be offered opportunities to examine their own privilege and sense what it feels like to live as the "Other" (Merryfield, 2000, p.441). "As Sleeter (1995) has noted, those who benefit directly from the political economy of local and global inequities usually do not challenge their privileged positions" (Merryfield, 2000, p.441).

#### *Effects of Languages*

Diversity of language alone can also be an issue. At the *Collège*, students speak a variety of languages, such as Bambara, Wolof and Arabic, not only French and English. This creates a multitude of linguistic cliques within the student population. "The teachers of such classrooms face many technical difficulties for which teacher training leaves them unprepared" (Cohen, 1992, p.303). Ouellet perceives that the dynamics of identity construction for an educator "should be an important component of teacher training in a pluralistic society" (1992, p.293).

#### *Cultural Diversity Training*

There was a consensus among all the instructors of the *École technique et professionnelle*, the group most affected by the influx of international students,



that cultural diversity training should continue. They feel that the points raised and shared during these sessions have helped them in their work.

Not all university professors feel the same way, however, choosing to adjust to the situation independently. Most professors in this study found that their own independent research on the subject met their training needs. The Faculty of Education has started including the issue of cultural diversity in meetings with the teaching staff, but the material presented may be insufficient and inappropriate. The material utilized is for training of teachers preparing for the public school system, and is not so much concerned with the cultural diversity specifically within the *Collège*.

Due to the high proportion of international students in the college stream, there is now training for diversity offered on an annual basis by the *École technique et professionnelle* to its teaching staff. The university faculties at the *Collège* offer no such training to their professors. This is most likely due to the considerably lower number of immigrant and sojourning students taking part in their programs. However, University Teaching Services at the University of Manitoba Fort Garry Campus does offer training that discusses cultural diversity. The university faculty from *Collège* could attend these sessions but none of the participants of the current study indicated that they had done so.

### *The Other*

The concept of the “Other” is an important one in the context of cultural diversity. The “Other” is a person who we feel is different from ourselves. This “Other” could look different from the people with whom we normally associate; this “Other” could speak differently from us. This “Other” could lead lives and use time in ways we have never seen before. This strangeness leaves us feeling a little off-balance. Merryfield found that the experience of an educator as an “Other” had a positive impact on their teaching with diversity in the classroom (2000, p.437). In her 2000 article, Merryfield wrote that living in another culture is “a critical step towards their understanding of what being ‘different’ from the majority of people in the country entails in one’s daily life” (p. 437).

The Francophones in Manitoba live with this reality every day and have since they first came to the region over 150 years ago (Allaire, 1999). Dubois referred to the development of “double consciousness” as a means for those living on the margins to also perceive multiple realities from the point of view of the mainstream (Merryfield, 2000, p.441). These statements proved to be true among the participants of this study. As referred to earlier in Allaire’s (1999) writings, this reality has always been a part of life in French Manitoba. Now, it is being felt within the walls of the *Collège*, an institution developed, in part, to reduce feelings of “otherness” for Canadian and Manitoban francophones. There is a new “Other” among us, the international and sojourning students as well as the graduates of French immersion programs.

Many participants shared that they felt comfortable with students from a wide variety of backgrounds. The data explained that participants are “at ease” or “very at ease” when it comes to working with students coming from a different cultural background. If these self-perceptions were generalized as representative of the teaching staff as a whole, it is most encouraging. “In turn these teacher educators are able to use their experiences and insights to educate teachers about the dynamics of power and culture” (Merryfield, 2000, p.441).

It is hoped that as teachers learn from their interactions with others, most specifically with their students and their colleagues, they will be able to better bridge the gap between the students and themselves to help in the transition into the post-secondary structure. The use of experiential learning is a critical aspect in accomplishing this.

### *Experiential Learning*

One of the objectives of the present study was to identify experiential learning experiences of post-secondary professors and instructors at the *Collège* as they related to cultural diversity in their classrooms. Faculty members indicated that they have learned from their experiences. A plethora of valuable learning episodes and occurrences were brought to light. All thirteen (13) participants shared stories to express their learning in their work environment. By looking through the lens of Kolb’s (1985) and Lewis and Williams’ (1994) types of learning, these stories by participants have revealed what Polanyi called tacit knowledge (as cited in McDrury and Alterio, 2003). This information can

then be reflected on by participants and others to support new learning as referred to in Schön's work (as cited in McDrury and Alterio, 2003). This evolution of these lines of thought are then compared with the four varieties of acculturation (marginalisation, separation, assimilation, integration) identifying the current position of the staff (Berry, 1989).

### *Personal Experience as Learning Tool*

According to the participants, the use of their personal experience is quite effective. In the current context of the *Collège*, educators seem to be functioning well by relying almost exclusively on their personal experiences and applying that knowledge into their classroom experience. The learning that comes from talking with the students directly is spontaneous and motivated by the interest of the professors and instructors.

The storytelling of the participants revealed the tacit knowledge of the subjects with respect to cultural diversity in the classroom. From these stories, it is possible to identify the varieties of acculturation found among the attitudes and actions of these post-secondary educators.

### *Experiential Learning – Storytelling*

Analysis of the stories provided by participants shows that faculty members at the *Collège* have passed through each of the four levels of experiential learning (Kolb, 1985) numerous times. Almost all of the cultural diversity learning has been through experiential learning.

### *Experiential Learning – Tacit Knowledge*

The main point that was revealed through the interview process was how the personal experiences of participants in Manitoba and abroad have prepared them to relate to and understand students with a different cultural background from their own. The respondents answered with such comfort and ease, exposing this previously non-verbalized knowledge (tacit knowledge), when asked to relate their interactions with students. They seem to have developed the “consciousness” referred to by Merryfield.

Living in another country may provide insights into the power of one’s own privilege in shaping unexamined realities and a recognition that multiple realities exist not only within and across cultures, but educators need to understand the perspectives of the communities and students with which they interact. There is a profound difference between developing a double consciousness to survive a racist state and developing a consciousness of others’ perspectives when the other holds no power over one’s life.

(Merryfield, 2000, p.439)

In the context of this study, pertaining to in-service post-secondary faculty members, the focus on experience rather than their application of learned pedagogical theory in their classrooms has been confirmed as the stronger testimony to their learning patterns as instructors in daily performance.

## *Acculturation*

The interaction between participants of this study and the students at the *Collège* is, in fact, continuous and first-hand as described by Berry in his 1989 article on acculturation (p.202). He states that when two different cultures meet there is a change that occurs. Normally, there is a more dominant group. This group does not usually adapt to the same extent as the other, acculturating group (p.202).

This is not to say that changes in the dominant culture are uninteresting or unimportant: acculturation often brings about population expansion, greater cultural diversification, attitudinal reaction (prejudice and discrimination) and policy development (for example, in the areas of immigration, cultural pluralism, bilingualism, and schooling). But these changes, however significant, have generally fallen outside the competence of cross-cultural psychology. (Berry, 1989, p.206)

This research aimed to identify the effects contact has had on members of the dominating Group A – the teaching staff at this particular institution. Contact with dominant Group A (teaching staff) by acculturating Group B (students from a wide variety of cultural backgrounds) seems to have had a profoundly stronger effect on *École technique et professionnelle* instructors than on university professors.

Contrary to Berry's writings describing typical Group A reactions, educators at the *Collège* are adapting to Group B. This is significant and very positive for the future of the institution as the diversity of the population, be it

international, sojourning or French immersion, increases. These professionals are showing qualities that will encourage and facilitate the cultural and academic integration of the students.

By referring to Berry's four varieties of acculturation (marginalisation, separation, assimilation, integration), I conclude that integration is the form of acculturation that exists currently at *Collège*. Integration is defined as "interest both in maintaining one's original culture and in daily interactions with others" (1989, p.217).

## *Chapter Summary*

In this chapter, major points derived from the study results were presented and aligned with current literature for discussion. We learned how the place of Francophones in Manitoban society may inform their reaction to the arrival of the latest linguistically and culturally diverse “Others” into their community. Different forms of on-going training was suggested and encouraged for all faculty members, even the ones less affected by the population change. There is definitely a new “Other” at *Collège*. The ease of staff members with this change is encouraging for all those involved. We also discussed how the stories of faculty members through the four levels of Kolb’s experiential learning led to the revelation of tacit knowledge allowing for conscious learning. This form of learning seems to be the most accessible for them, and the most effective. Next, the varieties of acculturation were compared to the experience of participants. Despite being part of the dominant group within the institution, they show attitudes comparable to those of encouraging integration between groups. The next section presents conclusions, recommendations and limitations.



## Chapter 6: Conclusions

This study suggests that experiential learning is perceived to be the most effective method of self-learning or training by post-secondary faculty members working in this culturally diverse environment.

The instructors most affected by the influx of international (sojourning and immigrant) students approve of and encourage training support offered by the current administration. Those less affected, the professors, at the university level, seem not to be as interested by such official support. They want to be free to manage their own professional development and feel that they are handling the situation quite well now. Their preferred strategies are direct communication with teachers and students from diverse cultures as well as strategic reading. They believe that knowledge is a great preparation for many classroom realities. Nevertheless, the acculturation process is occurring among the faculty. Since most of the subjects of this study belong to a linguistic and cultural minority themselves, they seem to have been able to open their minds to discover innovative ways of communicating and interacting with the latest "Other".

Staff of the *École technique et professionnelle* has reacted well to the change in the student population. The subject of cultural diversity is present at regular meetings; the staff shares their concerns and is heard. Furthermore, annual training has been offered for the last few years for instructors by the cultural diversity committee. The university stream seems to rely on the student counselors to deal with any issues that the students may face. Both professors

and instructors feel that it is their professional responsibility to adapt to their students and tend to their needs.

The teaching staff is handling this new situation very professionally and effectively. The present study has shown that personal and professional experiences of educators assisted them in their daily duties. Contrary to my initial assumption, the data showed that the years of experience of the educators at the *Collège* had no effect on their attitudes toward teaching in a culturally diverse setting.

### *Recommendations*

Five recommendations are forthcoming as a result of this research study. First, the institution could learn more about the school systems in the students' countries of origin. All faculty members should be informed of the origins of the students and characteristics of the school systems in various countries to help guard against misunderstandings or conflicts. (ie. methods of evaluation, professor-student relationships, knowledge of technology, plagiarism, text preparation)

Next, it would also be helpful to determine the prior knowledge of the subjects the international students are to study at *Collège*, especially computer skills. There is currently a knowledge gap among students from different school systems that needs to be addressed.

As the method of this current project has allowed me to learn from the life experiences of participants, I believe that other colleagues could and should

learn from these experiences as well. I recommend that the administration of the *Collège*, both in the *École technique et professionnelle* stream and the university faculties, hold regular meetings, training sessions, forums or seminars where professors and instructors could share their experiences and learn from each other. The teaching staff would be consulted to determine specific needs that could be met through training. By conducting such interactive programs, the professional teaching staff as a whole could provide a better service to the students. This view is supported by a number of participants in the *École technique et professionnelle* who have benefited from such events in the past. Themes such as acculturation, identity construction or culture shock could be of use to current faculty members in their classrooms to enhance their relationships with their students. Furthermore, it was suggested by one participant that the counselors participate in these training events as well as they have many experiences to share and learn from in their roles at the *Collège*.

In addition, as many of the sojourning and international students are practicing Muslims, it is important for staff members to gain a general understanding of this faith. During the year, there are different holidays and religious observations which can have an influence on class activities. Ramadan has an effect on attendance and participation of students in some courses, because of the fasting and the prayer schedule. Other times, students are absent because of holidays. The administration has been very open and accommodating in this respect. Memos are sent out regularly, reminding staff members of up-

coming religious celebrations and explaining potential absences and tardiness by students (Lynne; Paul, p.41; Patricia, p.15).

Finally, there should be a resource network established to help prevent misunderstanding and conflicts between staff and students or any individuals within the institution. Also, there should be a conflict resolution division or committee for settling conflicts in a safe, understanding and impartial environment.

### *Limitations*

Limitations of this study lie in its qualitative approach. As a result, its findings are highly specific, due to the small community studied, and not generalizable. Despite its smaller sample size, this study can be considered credible, transferable, dependable and confirmable (Trochim, W. M. K., 2002). This study did not set out to create theory on the subject of cultural diversity, nor was it intended to elaborate a plan to improve the current situation. Also, it must be noted that my position as a colleague as well as a researcher may have influenced the depth of the answer provided by the participants. Not all of their private thoughts may have been revealed in their public talk. Finally, my own biases have their own effect on the study. These were identified at the onset to ensure transparency.

### *Concluding Statement*

As a teacher/researcher, I have held a unique position throughout this research project. As my students are almost all exclusively from cultures different from my own, I face "Others" in my classroom every day. I felt that the experience gained through interaction with my students has led to a richer understanding of these cultures foreign to me. It has helped me create a more comfortable and supportive atmosphere that encourages learning in my classroom.

While completing this project, I have been consistently impressed by the skills and competencies of the adult educators who work at the *Collège*. I am an English "Other" on campus and I was fascinated to learn about the perspectives my colleagues have on the changes in their French Manitoban community at the *Collège*.

I believe that the institution, its staff and administration, has been sensitive to the changes in its clientele. I have learned how staff members adapt to ensure the advancement of their students in learning again and again throughout this project. Asking numerous questions of different resource people has proven to be a favourite strategy to stay informed. I see that the small community within the *Collège* encourages such sharing.

Despite the limitations of the study, an analysis of the learning qualities and opportunities identified in this study seems to indicate overwhelming positive opportunities for professional development and strengthening of self, a reduction of prejudice and a better understanding of the limits of professional roles. Further

research into the phenomenology of post-secondary teachers in the context of growing diversity in the classroom in Canada is indicated.

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## Appendix A

### Consent Form

**Research Project Title: The "Others" Among Us: How Experience and Training Informs Post-Secondary Faculty Members' Preparedness for Cultural Diversity in Their Classrooms within the Linguistic Minority of French Manitoba**

**Researcher: Robin Rooke, Master's student, University of Manitoba**

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

#### I. Description of Purpose of Study

The purpose of this study is to identify how experience and training informs post-secondary faculty members' preparedness for cultural diversity in their classrooms. The study will be examined from the point of view of the adult educators leading such groups.

This research is being conducted as the basis for my thesis.

#### II. Description of Procedures

If you agree to be part of this study, you will be interviewed once individually. The interview will last up to 45 minutes. The individual interview will focus on your experiences with cultural diversity in your classroom at CUSB.

Questions will be broad and open-ended and you will be encouraged to provide developed and extensive answers.

#### III. Risk

This study is classified as a minimal risk. Therefore, there are no more risks involved in your participation in this study, than you would encounter on an average day. Your identity will not be revealed prior to, during, or after the study in any published reports. You are free to share as much or as little as you wish during the interview process. (See Confidentiality below)

#### IV. Recording Devices

To assist me with my work, the interviews will be recorded. A transcript of our conversation will be made from these recordings. There will be one other person listening to these recordings for transcription purposes only. Once the transcriptions are completed, the recordings will be stored securely and the remaining content in written form will be altered to disguise all participants' identities. (see Confidentiality below)

If you prefer not to be recorded, you will, unfortunately, not be included in the study. Transcripts are vital to data analysis for the study.

#### V. Confidentiality

Although complete anonymity will not be possible, a high degree of confidentiality will be maintained. As previously stated, there will only be two people listening to the recordings. Furthermore, aliases will be created for all interview participants in the final research paper. All publications and research presentations about this research will use these aliases out of respect for you, the subject.

In order to maintain confidentiality, provisions will be made to ensure secure storage of all data. Transcripts and files will be kept in a locked filing cabinet for duration of the study. After the final defense of the study, all data will be destroyed. Identities will be encoded and names will be changed.

Furthermore, the transcriber has signed a confidentiality pledge.

#### VI. Subjects' Rights

As a participant in this study, your right to not participate without penalty is ensured. Furthermore, your participation in this study will have no negative effects on your employment. (see Confidentiality above)

You may choose not to answer any questions during the interview. You also have the right to withdraw from the study at any time. Your withdrawal can be submitted in writing to the researcher by email at the following address: [rrooke@ustboniface.mb.ca](mailto:rrooke@ustboniface.mb.ca). Should you withdraw your data, upon your notification, I will shred and delete any of your files.

## VII. Feedback of Findings

Once completed, I will provide you with a written copy of the final research project report as well as a copy of your interview recording and its transcription. This will be a summary of the general themes and trends discovered through the investigation; individual participants will not be named. Any individual comments or distinguishing references will be disguised, changed or masked through the use of an alias. Please include your mailing address on the attached sheet to ensure that you will receive your copy of the project. This sheet will be filed separately and will only be consulted at the end of the project.

## VIII. Remuneration

Your participation in this study will be completely voluntary and provided free-of-charge.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and / or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation. For these purposes, you may contact:

Researcher: Robin Rooke 237-1818 ext. 227  
Professor: Dr. Marlene Atleo 474-6039

This research has been approved by the Education Course Research Review Committee. If you have any concerns or complaints about this project you may contact any of the above-named persons or the Human Ethics Secretariat at 474-7122. A copy of this consent form has been given to you to keep for your records and reference.

\_\_\_\_\_  
Participant's Signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Researcher's Signature

\_\_\_\_\_  
Date

## Formulaire de consentement libre et éclairé

Titre du projet de recherche : Les Autres parmi nous : Comment l'expérience et la formation influencent la préparation des membres d'un corps professoral post-secondaire pour la diversité multiculturelle trouvée dans leurs classes, au sein de la minorité linguistique du Manitoba français.

Chercheure : Robin Rooke, étudiante à la maîtrise, Université du Manitoba

Commanditaire : comité de développement de la recherche, fonds [enseignement et recherche]; (tiré du fonds de développement du CUSB)

Ce formulaire de consentement, dont une copie vous sera remise à titre d'information, ne constitue qu'une partie du processus de consentement libre et éclairé. Vous trouverez l'objectif principal de la recherche et la nature de votre participation à ce projet. N'hésitez pas à demander de plus amples renseignements concernant ce formulaire. Veuillez le lire attentivement, ainsi que tout autre matériel qui l'accompagne, afin de bien en saisir la signification.

### I. La description de l'objectif de l'étude

Cette recherche servira de base pour ma thèse. Le but de cette étude est d'identifier comment l'éducation et la formation agissent en tant que agent de préparation pour les éducateurs post-secondaires afin qu'ils puissent gérer la diversité culturelle dans leurs classes. L'étude sera examinée du point de vue des éducateurs d'adultes à la tête de ces groupes.

### II. La description des procédures

Si vous participez à cette étude, vous serez interviewé individuellement une seule fois. Cette entrevue sera d'une durée de 45 minutes. L'entrevue se concentrera sur vos expériences avec la diversité culturelle dans vos salles de classe au Collège universitaire de Saint-Boniface. Les questions seront de nature générale et ouverte et vous serez encouragé de fournir des réponses développées et exhaustives.

### III. La description du niveau de risque

Cette étude est classifiée comme ayant un risque minimal. Donc, en participant à cette étude vous ne courez pas plus de risques que lors d'une journée habituelle. Votre identité ne sera pas dévoilée avant, durant ou après l'étude ni dans aucun rapport publié. Vous êtes libre de partager autant, ou aussi peu que vous voulez lors du procès d'entrevue. (Voir Confidentialité)



#### IV. La description du dispositif enregistreur

Afin d'appuyer mon travail, les entrevues seront enregistrées. Une transcription de notre conversation sera créée à partir de ces enregistrements. Il y aura seulement une autre personne qui entendra ces enregistrements pour les fins de transcription seulement. Une fois complétés, les transcriptions et les enregistrements seront gardés de façon sécuritaire et le contenu en forme écrite sera changé afin de déguiser l'identité de chaque participant. (Voir Confidentialité)

Si vous préférez ne pas vous faire enregistrer, vous ne pourriez malheureusement pas participer à cette étude. Les transcriptions sont essentielles à l'analyse des données pour l'étude.

#### V. La confidentialité

Bien que l'anonymat complet ne soit pas possible, un haut degré de confidentialité sera maintenu. Tel qu'expliqué plus haut, seulement deux personnes entendront les enregistrements. De plus, des pseudonymes seront créés pour tous les participants aux entrevues dans le rapport final. Toute publication et présentation de recherche portant sur l'étude utilisera ces pseudonymes par respect pour les participants.

#### VI. Les droits des participants

En tant que participant à cette étude, votre droit de participer sans préjudice est assuré. Par ailleurs, votre participation à cette étude n'aura pas d'effet néfaste sur votre emploi. (Voir Confidentialité)

Vous avez le droit de vous retirer de l'étude à tout moment. Votre message peut être soumis par courriel à l'adresse suivant : [rrooke@ustboniface.mb.ca](mailto:rrooke@ustboniface.mb.ca).

A la réception d'un message de retrait, je procéderai à l'étiquetage et à la destruction de vos fichiers et dossiers.

#### VII. La rétroaction sur les résultats

Une fois complété, je vous offrirai une copie écrite du rapport final du projet de recherche ainsi qu'une copie de votre entrevue et sa transcription. Ce sera un sommaire des thèmes et des tendances générales trouvés lors de l'investigation; les participants individuels ne seront pas identifiés. Tout commentaire individuel ou référence reconnaissable sera déguisé, changé ou masqué en utilisant des pseudonymes. Veuillez inclure votre adresse postale sur la feuille attachée afin d'assurer de recevoir votre copie du projet achevé. Cette feuille sera rangée séparément et sera consultée seulement à la fin du projet.

## VIII. Les modalités de rémunération

Votre participation à cette étude est entièrement volontaire et est offerte gratuitement.

En signant ce formulaire, vous indiquez que vous avez bien compris l'information concernant votre participation au projet de recherche et que vous acceptez d'y participer. Ce faisant, vous ne renoncez aucunement à vos droits reconnus par la loi et les chercheurs, les commanditaires et les établissements concernés ne sont pas dégagés de leurs responsabilités professionnelles et légales. Vous pouvez, sans préjudices ni conséquences, vous retirer de cette étude en tout temps ou refuser de répondre à certaines questions. Votre participation soutenue devrait être aussi éclairée que l'était votre consentement initial. N'hésitez pas à demander des précisions ou des renseignements supplémentaires au cours de votre participation.

Robin Rooke  
Étudiante à la maîtrise et chercheure  
237-1818, poste 227  
[rrooke@ustboniface.mb.ca](mailto:rrooke@ustboniface.mb.ca)

Marlene Atleo, Ph.D. (en anglais)  
Professeure  
474-6039

Cette recherche a reçu l'approbation déontologique du Comité d'éthique *Education/Nursing Research Ethics Board (ENREB)*. Si vous voulez nous faire part de vos préoccupations ou de plaintes concernant ce projet, veuillez communiquer avec les personnes ci-dessus mentionnées. Une copie de ce formulaire de consentement vous est remise à titre d'information.

\_\_\_\_\_  
Signature du participant ou de la participante

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature de la chercheure

\_\_\_\_\_  
Date

**APPROVAL CERTIFICATE**

01 April 2005

**TO: Robin Rooke** (Advisor M. Atleo)  
Principal Investigator

**FROM: Stan Straw, Chair**  
Education/Nursing Research Ethics Board (ENREB)

**Re: Protocol #E2005:018**  
**“The “Others” Among Us: How Experience and Training Informs**  
**Post-Secondary Faculty Members’ Preparedness for Cultural**  
**Diversity in their Classrooms within the Linguistic Minority of**  
**French Manitoba”**

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Please be advised that your above-referenced protocol has received human ethics approval by the **Education/Nursing Research Ethics Board**, which is organized and operates according to the Tri-Council Policy Statement. This approval is valid for one year only.

Any significant changes of the protocol and/or informed consent form should be reported to the Human Ethics Secretariat in advance of implementation of such changes.

**Please note that, if you have received multi-year funding for this research, responsibility lies with you to apply for and obtain Renewal Approval at the expiry of the initial one-year approval; otherwise the account will be locked.**

## Appendix B

### Interview Protocol and Procedures

(Following introductions, the purpose of the study will be reviewed with the participant. Time will be allotted for his/her questions, prior to the signing of their consent form confirming their participation. Next, the procedures of the interview will be explained. The participant will be invited to provide, as much or as little information as they feel is necessary and appropriate for each question. They will be reminded that they can ask to stop recording or to withdraw from the study at any time.)

#### Questions

(the exact wording could vary from one interview to the next without altering the meaning)

#### Background

1. What is your cultural background?
2. How long have you worked here?
3. What do you teach?
4. What is your professional training? (content + pedagogical)
5. What is your background in teaching adults?
6. What are your experiences in culturally diverse classrooms?
7. How does your own cultural identity inform their teaching?
8. Do you have any training in working with culturally diverse groups?
  1. If so, what? From where?
  2. If not, what makes you feel prepared to work with such a clientele?

#### Changing Clientele

9. In the last few years, the clientele has changed at the *Collège*. Tell me about that.
10. How has this change in clientele made you make adjustments in your classroom?
11. Among the different groups represented within the student body, in your opinion, who has to adjust to the new situation, the students or faculty members?

## The Others

12. What are some of the cultural origins of the students in your classrooms this year?
13. What do you think you should know about your students' home cultures to help you prepare your classes?
14. What is your comfort level with students of a culture different from your own (Likert scale 1-5)? 1 being not quite at ease, 5 very comfortable, at ease
15. What influence have students' cultures had on you?

## Cultural Diversity

16. In your opinion, what is cultural diversity?
17. Does it exist in your classroom?
18. Is there a dominant culture in your classroom? How would you describe it?
19. In what ways has your teaching been influenced by this diverse classroom make-up?
20. Can you think of any particular situations when you felt cultural differences in a classroom situation?
21. Can you talk about any difficulties you have encountered with students that were caused by cultural differences? What did you do to solve the issue?
22. How have your class preparation methods changed since this change in clientele? If at all...

## Support

23. Have they felt supported by the administration and colleagues in their adjustment to this new reality?
24. What is yet to be done for/with you to help you prepare for this new reality in your classroom?

## Guide des Questions

(La formule exacte des questions peut varier d'une entrevue à une autre sans changement de sens)

### La description globale du participant

1. Quelles sont vos origines culturelles? Comment est-ce que vous vous identifiez culturellement?
2. Depuis quand travaillez-vous au CUSB?
3. Qu'enseignez-vous?
4. Quelle est votre formation professionnelle? (contenu + pédagogique)
5. Quelle est votre expérience en éducation des adultes?
6. Quelle est votre expérience dans les salles de classe multiethniques?
7. Comment est-ce que votre propre identité culturelle influence votre enseignement?
8. Avez-vous suivi de la formation entourant le travail avec des groupes divers?
  1. Si oui, quoi? D'où?
  2. Si non, qu'est-ce qui fait en sorte que vous vous sentez préparé à travailler avec un groupe multiethnique?

### La population étudiante changeante

9. Depuis quelques années, la population a changé au *Collège*. Commentez à ce sujet.
10. Comment est-ce que ce changement dans votre classe vous a forcé à faire des ajustements dans votre classe?
11. Parmi les différents groupes représentés au sein de la population étudiante, selon vous, qui doit s'ajuster à cette nouvelle situations, les étudiants ou les membres du corps professoral?

### Les autres

12. Quelles sont quelques-unes des origines ethnoculturelles des étudiants dans vos salles de classe cette année?
13. Que pensez-vous que vous devriez savoir au sujet de la culture d'origine de vos étudiants afin de vous faciliter la préparation de vos cours?
14. Quel est votre niveau de confort auprès des étudiants d'une culture différente que la vôtre?

Echelle Likert 1-5:

1: pas du tout à l'aise

4-un peu plus à l'aise

2- peu à l'aise

5- très à l'aise

3- à l'aise

15. Quelle influence est-ce que les cultures des étudiants ont eu sur vous?

#### La diversité culturelle

16. Selon vous, qu'est ce que c'est que la diversité culturelle?
17. Existe-t-elle dans votre salle de classe?
18. Y-a-t-il une culture ethnique dominante dans votre classe?  
Comment la décrivez-vous?
19. Comment est-ce que votre enseignement a été influence par la composition diverse de votre population étudiante?
20. Pouvez-vous penser à une situation particulière quand vous avez ressenti des différences culturelles dans une situation en classe?
21. Pouvez-vous partager comment vous avez résolu quelques-unes des difficultés concernant la diversité culturelle que vous avez vécu en classe?
22. Comment est-ce que votre méthode de préparation a changé depuis les changements à la population étudiante?

#### L'appui

23. Avez-vous senti un support de la part de l'administration et de vos collègues vis-à-vis votre ajustement à cette nouvelle réalité?
24. Qu'est-ce que l'administration pourrait faire afin de vous aider à mieux gérer cette nouvelle réalité dans votre classe?