“SURROUNDED BY ALL THESE CONTRADICTIONS”: EVERY DAY CULTURE SHOCK IN CULTURALLY DIVERSE POST-SECONDARY CLASSROOMS

by

Helen Lepp Friesen

A Thesis submitted to the Faculty of Graduate Studies of

The University of Manitoba

In partial fulfillment of the requirements of the degree of

DOCTOR OF PHILOSOPHY

Faculty of Education

University of Manitoba

Winnipeg

Abstract

Using a phenomenological approach, this study examined the lived experiences of students and instructors in relation to culturally diverse classrooms in an urban Canadian post-secondary institution, and what meanings they ascribed to those experiences. Data were collected through individual interviews with nine students and seven instructors, who had experienced the phenomenon.

Findings revealed that first, all participants, students and instructors, were keenly aware of differences in how they personally differed and how they observed differences in those around them. Second, participants' social location impacted how they experienced differences. Third, in their fears and hopes, participants expressed a range of emotional responses to differences. Both students and instructors seemed to have similar hopes and fears. Emotional responses were dependent upon the nature of the critical events pertaining to difference which, in turn, prompted participants to adopt strategies to deal with these events. Fourth, the discussion about cultural diversity exposed a paradox and irony between what participants said and what they actually experienced. Although participants enthusiastically attested to the richness of diversity, when looking beneath the façade, a dystopian utopia emerged where participants were "surrounded by all these contradictions." Participants experienced a form of every day culture shock every time they entered a university classroom, and they uniformly talked about valuing difference, but practice often demonstrated the opposite. This became evident when participants talked about the pressure to fit and about wanting to belong. Fifth, most participants evidenced varying levels of ambiguity about their personal and public identity, demonstrated in seemingly self-deprecating language. Sixth, although the traditional

academic system illustrated evidence of nontraditional methods, at times the impression of openness seemed paradoxical.

The distinctive nature of this study revealed that when using Freire's critical pedagogy and Mezirow's transformative learning as theoretical frameworks, results showed a continuum on the spectrum of power sharing with some instructors still seeing themselves as vessel fillers, to instructors on the other side of the spectrum, willing to reevaluate traditional models. Especially in the intentionally culturally diverse EFS program, there was evidence of a movement away from the traditional lecture format of instruction, to a more effective conversational style. Such a study is important because cross-cultural competency and sensitivity, as Street (1984) says, are essential components in today's culturally diverse work, academic, and social environment.

Keywords: anti-racism, critical pedagogy, cultural diversity, human rights, multicultural education, post-secondary, transformative learning

Acknowledgments

Many thanks to: Daniel, my husband, who walked, ran, and skated with me all the way, always encouraged, and sometimes pushed. Many thanks to my four and now five beautiful children: Timothy, David, Emily, Alex, and Andrew. Many thanks to my father, who has gone on before me to eternity, and showed the way in how to take risks and live life as an adventure. This Ph.D. is for you because you invited Grota Fraunz (I am sorry I do not know his Indigenous name) to sit at our kitchen table, when others of your status and time did not. Many thanks to my mother, who is the supreme example of a life long learner and still reads encyclopedias just for fun.

Many thanks to: My advisory committee for your unwavering support, aptitude for Bakhtinian polyvocality, penchant for humour, exceptional creative talent, academic expertise, professional acumen, kind recommendations, and generous measure of time. I award my advisor Dr. Deborah Schnitzer with the "Nigeria Falls award." Nigeria Falls is that place where artists spin and craft eloquent word sculptures like intricate ice castle novels and decorated classrooms and office, tulle and all. You may not find Nigeria Falls on any regular map, but it exists metaphorically where artists recognize each other by the tone of their soul. Thank you Debbie. You are the most amazing spontaneous genius of a wordsmith, with the capability and talent to speak the most articulate rhetoric for every occasion.

I award my past advisor Dr. Karen Smith with the "safe environment award." Interactions were professional, insightful, pertinent to the task, and always kind. Thank you for the tea, the healthy snacks, and the safe environment for me to have a voice.

Thank you for your generosity, your creativity, your eloquence, and your outstanding admirable stamina.

I award Dr. Jessica Senehi with the “clean slate award.” Thank you for inspiring me to start with a fresh clean slate, and going from there filling it with fresh insight like a patch of clean, untouched snow ready to be fashioned into a penguin sculpture or an elephant, depending on participant input. Thank you for the many long conversations, which always came back to how do we improve our teaching. Your lifelong learning attitude is admirable.

I award Dr. Kathleen Matheos with the “sage advice while globetrotting award.” Thank you for emailing from Denmark, South Africa or Ramallah in the West Bank wherever you happened to be traveling always as available as the Internet connection at the time and place.

I award Dr. John Wiens with the “exceptional educator of the year award.” Your kindness and compassion were so appreciated. I am honoured to know you and it has been my privilege to have walked these years with you.

I award Dr. Charlotte Enns with the “final lap award.” Thank you for joining us for the final round of this project. I appreciate your useful and kind feedback to fashion the dissertation into a more user-friendly document that reads data against the grain. Drinking tea at the Frenchway café on Lilac and riding our bikes home was all part of the kneading and shaping an unwieldy bowl of rising data into a presentable form.

Many thanks to the participants who volunteered to participate in my study and generously donated their time and imparted me with their invaluable wisdom. I am deeply indebted to you for your generosity in time and effort. Thank you for giving me

insight into your experience. Thank you for your honest reflections. Thank you for your openness. I admire all of you. Kinanâskomitinawaw (Cree). Meegwetch (Ojibway). Dhanyawaad (Hindi). Komapsumnida (Korean). Ngiyabonga ka khulu (Zulu). Arigato (Japanese). Mèsi (Creole). Merci beaucoup (French). Danke schön (German). Thank you (English).

The old adage goes I couldn’t have done it without any of you and it is true. Your courage is commendable. About courage I concur with G. Armour Van Horn, who says:

> There is the clear heroism on the field of battle, in fire fighters rescuing those trapped in a burning building, those acts that make the news. But more important is the constant courage of every man and woman facing life. In the face of opposition and ridicule, they decide that good enough is not good enough for them, for their children, for their community, for their own futures. The way it was done yesterday isn't the best way it can be done today, nor the way it should be done tomorrow, and it is for this constant stream of courageous acts, making the world a better place, for which I give thanks today. (Quotes of the Day)

Table of Contents

Tables

Chapter 1:

Introduction

Since I have lived and worked in culturally diverse environments for much of my life, I have always been interested in cross-cultural interactions. Communicating in cross-cultural situations always seems like an adventure in exploring new territory, like a juggling of caution and experimentation, like a clash of familiar with unfamiliar and of known meeting unknown. Being an academic writing instructor in culturally diverse North American universities often prompts me to analyze my own acculturation process and response to different cultures and to ask questions: I wonder how different individuals experience a culturally diverse university class? Is it friendly and welcoming or is it alienating? Does everyone feel free to speak their mind? As a teacher, is my pedagogy accessible and/or acceptable to a general population, including to cultures that may express themselves differently than dominant society? On the surface it may seem as if everyone is getting along. Is that really the case? How does it all work?

In this section I talk about how I came to be interested in studying the phenomenon of teaching and learning in culturally diverse environments. The personal rationale is part of the decentering process that Munhall (2007) says is critical to being free from preconceptions in phenomenology. Since identity emerged as a theme in my study, I include my thoughts on my personal identity in this epoche.

Personal Identity and Rationale as Epoche

What constitutes my identity is where I am from and how where I am from, impacts my beliefs, values, and consequently my pedagogy. Were I to identify myself on

Statistic Canada's 2002 Ethnic Diversity Survey, I would probably check the first box White, but that identification feels restrictive, which may be part of the "White privilege" conundrum. Using George Ella Lyon's poem "Where I am from" as a template, I would, according to Maori tradition of Whakapapa, or genealogy, tell you my version of my ancestry.

I am from Peter Henry Lepp born in Georgstal, Ukraine who immigrated to Canada when he was eight years old.

I am from Helen Dick, my namesake, born in Young Saskatchewan. Her father was an armour bearer for the White Army in Russia and eventually traversed all the way to China where he buried his weapons at the border, took Chinese citizenship, and finally caught passage on a ship to Canada. That makes me one quarter Chinese.

I am from parents who knew poverty and hard work,

from if you didn't work, you didn't eat.

I am from thirteen siblings on a grain farm near Rivers, Manitoba,

from eat what is on your plate, from picking peas and corn from the expansive garden and don't complain,

from one family vacation to Ontario to visit relatives when I was five years old.

I am from speaking German

from learning English in school and stumbling over words and ideas in a strange tongue.

I am from Paraguay, my new home as a teenager,

from realizing that my German was a tired dialect worn out like a well-used dish rag as a result of being passed on for many generations and not legible to "sophisticated

High German."

I am from learning Spanish like a musical waterfall,

from memorization and learning the codes and systems of a new culture.

I am from Borscht, empanadas, Rosa Schmandt Kuchen, curry and rice, and bread my mother kneaded in a big porcelain bowl.

I am from the Lord is my Shepherd,

from being squished into the back of a sky blue station wagon for our weekly Sunday ventures to church and Grandma's house for lunch because faith and family were important.

I am from traveling to Argentina, Uruguay, Brazil, India, Bangladesh, Singapore, Uganda, Morocco, Gibraltar, Spain, France, England, and Belgium and always coming home.

I am from a faithful husband of 28 years, four beautiful children, and a son-in-law,

from writers groups, snow sculpting, really bad dives, New Balance running shoes, and being almost last in a marathon.

I am from living and learning in cultural diversity in between being a graduate student and an instructor in post-secondary institutions.

My first cross-cultural teaching experience was at the beginning of my career, when I spent one year in the Paraguayan Chaco teaching adult literacy. The Paraguayan Chaco was not new to me, since it had been my home for almost ten years, and I had spent a few summers and spring breaks volunteering in Native women literacy programs. My mandate for my new job was to teach the women who possessed some level of literacy skills to teach those who had less. The scope of the work was a geographical region in the

Chaco that was home to *Nivacle* and *Lengua* people groups. My knowledge of the languages was limited to peripheral greetings and expressions, and therefore the organization that hired me, also hired a Native *Nivacle* assistant, who served as my translator.

The local radio station announced our weeklong classes. We arrived in a new Native community every Monday morning, equipped with literacy materials, an *olla* (pot), oil, and some meat for cooking lunch. Big crowds of women flocked to our *cursillos* (classes), with children tagging along, chickens squawking behind, and dogs scuttling underfoot. The women brought sweet potatoes, rice, noodles, and any other produce that was in season at the time. Sometimes there was a spare building with a chalkboard to hold our classes and when there wasn't, we met under a *Palo Santo* tree or a shady bougainvillea. We sang songs; had reading, writing, and curriculum classes; cooked a big *guiso* (stew) for lunch; played games; and laughed so hard sometimes we cried. On Fridays we packed up, hugged goodbyes, and the women asked when we would be back for more lightning literacy classes. We all had such a good time.

Communication was always limited, because the medium of instruction was in Spanish, their somewhat less familiar second language, and my third language. In the *Nivacle* communities, my colleague translated lessons and instructions from Spanish into *Nivacle*, but in the *Lengua* communities we stumbled along with smiles and gestures. Written materials in all the communities were scarce. Therefore, even if the women did improve their literacy skills, there was not much to read in their community, no place to keep books or writing materials in their thatched roof huts, and for that matter, no need to write anything in the form of words on paper. Libraries were far away. Writing letters was

not part of their paradigm, because they didn't know anyone that lived far away, and if they did, the recipient probably didn't know how to read. Grocery stores, when they made it to them, were so sparsely stocked a grocery list was not necessary.

Not many women expanded their literacy skills that year by UNESCO's (2004) definition of the word, and for a long time after that experience I considered my work a complete failure. Had we conducted pre-tests and post-tests on the literacy achievements of our participants in that one year, the results would probably have been deplorable. Yet, in some small way, we touched the intangible, the difficult-to-measure part of literacy and learning. It was the part about all the good times we had, all the laughter at my poorly pronounced *Lengua* and *Nivacle* words. It was the part where a beautiful woman, weathered with wrinkles on her face and hands, who had seen and knew much more about life than I did, beamed with joy when I guided her gnarled hand to form the letter "a" on a piece of paper. It was the first time she had ever written anything on paper. How does one measure that accomplishment? A small word is the first step to writing a longer word, a name, a story, and a history, not to say that oral history is not just as important.

What I didn't realize was that we were working on the part of UNESCO's definition that is missing, the cultural competency part. Had I known about critical pedagogy at the time, or been aware of the power differential between those who can read and write and those who cannot, I would have attempted to initiate a change to the structure. I was not familiar with what Paulo Freire was doing right next door in Brazil, and I did not realize that I was teaching literacy, unintentionally, with a colonizer mindset.

That initial adult literacy experience, with its failures in the conventional sense piqued my interest. My familiarity and comfort level of living and working with cultures

different than my own, led me to examine and analyze my pedagogy in post-secondary multicultural classrooms. Years later, like many other graduates with a master’s degree in English whose goal was to be a writer, I started teaching freshman composition and academic writing in North American universities. As I continued to write and teach part time, I learned to enjoy working in the multicultural writing classroom, but I was unaware of the many invisible dynamics at stake when students with different expectations and experiences congregate in our university classrooms.

An experience that demonstrated the invisible dynamics was an interaction I had with a student one semester when I was teaching freshman composition. For one assignment she timidly handed in her essay which, when I read it, did not sound like her writing at all. Before accusing her of plagiarism, I asked her to tell me about her essay and whether it was her own writing product. She confessed she had copied it from a brochure because she did not think her own writing could possibly be good enough. The assignment was a narrative essay, and I encouraged her to write about something she had experienced, something she knew about. I encouraged her to write from her heart.

The piece she handed in later, spoke volumes both on the lines and in between. It was one of her “growing up on the wrong side of the tracks” stories that told about her discomfort about being “other” and for all her life trying to fit into dominant society. Her words and writing in this simple assignment suddenly acquired wings and soul and they were alive and poignant with colour and pain. I told her that. Even though I may not think of myself as an intimidating instructor, for someone who is not familiar with the system, I suddenly, by nature of the position, represented a threatening post and it was apparent that the problem was bigger than the classroom. Backstage there was another whole world

going on that neither the student nor I could articulate.

Experiences like teaching in an adult literacy program and later working with underprepared students, which is a judgment call in itself, made me wonder what a culturally sensitive praxis looks like that recognizes and celebrates the preparedness with which students come. How does it embody a human rights perspective that empowers students to take ownership of their education instead of seeing it as something done to them? Does it promote lifelong transformative learning? Am I really even teaching something? How do I prepare to teach effectively within these circumstances? My interest in these questions led me to choose to study the topic of teaching and learning in culturally diverse university classrooms because that is where I teach and learn and I wanted to know, first of all, whether students and instructors think about the topic of cultural diversity in the classroom, and second, if they do, what is the experience like for students and instructors? As I embarked on this study I was cognizant of what Egbo (2009) says:

> We all see the world through the prism of our own backgrounds, which can make it challenging to embrace multiple perspectives or paradigm shifts. Furthermore, because most Canadian educators come from the dominant Anglo-European culture, they have different value orientations from many of their culturally diverse students. (p. 117)

I realized that I have much to learn. Every year more than 130,000 international students come to Canadian universities to study (Canadian Citizenship and Immigration Resource Center Inc., 2011; Citizenship and Immigration Canada [CIC], 2011). Currently the percentage of post-secondary racialized students on North American university campuses ranges from 25 to 30 percent (Antonio, 2002; Snyder & Hoffman, 2000;

Student Demographics, 2010). The multicultural milieu on Canadian university campuses consists of international students that are new to the country, immigrants from all around the world, and students from all different backgrounds who were born and raised in Canada. According to the Association of Universities and Colleges of Canada (AUCC) (2010), Canada's Aboriginal population is experiencing a growth rate that is three times that of the rest of the population, but their university graduation rate is only one third of the national average. Studies show that Aboriginal people that do graduate from university share comparable social and economic prospects as non-Aboriginal people (Association of Universities and Colleges of Canada, 2010). Whether there is a high percentage of racialized students or not, attention to cultural sensitivity is always important.

As I see students from different backgrounds in my classrooms, I have often wondered what the process and reality of everyone's experience is, and how the environment either contributes or hinders learning and communicating in written or oral form. What is the experience of international students, immigrants, students whose parents were immigrants, and Aboriginal students? Not only are students culturally diverse, but instructors are as well. How does the diverse composition of our classes affect how we teach and learn?

This culturally diverse milieu brings unique perspectives to Canadian university classrooms. As universities actively recruit students from around the world, cultural diversity has become an expected model on North American university campuses (Canadian University Survey Consortium, 2009; Reus, 2006). Yet when people of different backgrounds and expectations congregate in one place, this interaction comes with as many challenges as opportunities (D'Souza, 1995; Eisenkraft, 2010; Farr, 2007;

Henry & Tator, 2009; Tator & Henry, 2010). When I read about the challenges and benefits of cultural diversity in the classroom, I wonder how they are evidenced. Educational institutions are about enabling literacy in certain shapes and forms and challenges arise because the notion of literacy is socially constructed. The values attached to certain forms of literacy over others are determined by a few. To resolve cross-cultural challenges it would seem that an exploration and expansion of a limited definition of literacy would be necessary. It seems that educators, researchers, administrators, policy makers, and politicians would all have a vested interest in redefining literacy because resolving cross-cultural relationship challenges, could lead to harmonious interactions and common understandings in educational institutions, and consequently in society. Everyone would benefit.

Therefore the multi-faceted issues in cross-cultural interactions call for research in the area of critical literacy and its implications in culturally diverse post-secondary classrooms. Shor (1999) defines critical literacy as "language use that questions the social construction of the self" (p. 1). He suggests that there may be another definition of literacy that we are not appropriately addressing in education and, hence, critical literacy "challenges the status quo in an effort to discover alternative paths for self and social development" (Shor, 1999, p. 1).

Using a phenomenological approach, this study focused on the experience of students and instructors in culturally diverse university classrooms. Since in phenomenology the researcher seeks to understand a phenomenon, I sought to provide a forum for students and instructors to record their voices and experiences of the phenomenon of teaching and learning in culturally diverse university classrooms. My

phenomenology was designed to discover how students and instructors understand their experience. Born out of the contradictions I noticed in my own teaching experiences and confirmed in the research, I realized that it is incumbent on us to explore how to support diverse populations in their educational achievements.

Purpose of the Study

The main purpose of this exploratory study was to seek to understand students' and instructors' experiences and the meanings they ascribed to their experience in culturally diverse Canadian post-secondary programs. Using a phenomenological approach, this study sought to identify opportunities, challenges, and benefits. The intent was to gain an understanding of the phenomenon of teaching and learning in culturally diverse post-secondary classes. It explored ways in which students in culturally diverse classrooms could learn without surrendering their cultural identity, in order to be valued in the dominant language and culture. Ball (2006) suggests that feeling valued is highly dependent upon the teaching model implemented in the classroom. Research suggests that the teacher's approach and pedagogical tools in a culturally diverse classroom can have a lifelong effect on a students' writing development which, in turn, affects their sense of accomplishment or failure (Ball, 2006, p. 301). My intent was to gather information from student and instructor interviews about how they experienced the models they talked about.

Background and Context of the Study

In this section, I explore how literacy as a social construct affects how we think, talk, and experience literacy. Research on learning and writing in culturally diverse classrooms focuses on new ways to improve pedagogy, classroom environments,

educational practice, classroom life, and writing instruction (Ball, 2006). The research challenges teachers to acknowledge and celebrate cultural diversity in the classroom and be creative in thinking of new ways to prevent and reduce academic failure (Shor, 1987). Since culture is expressed in written and oral language, it reflects worldviews, beliefs, values, and conscious and unconscious expectations (Ball, 2006). It is important for teachers to be cognizant of differences in worldviews and to look for avenues to promote diversity, especially since culture and previous practice directly influence student speech and written communication (Ball, 2006; Shor, 1987). Sensitivity to cultural diversity demonstrated in course content and pedagogy helps all students expand their worldviews, challenges entrenched stereotypes, and prepares students to be critical thinkers who can challenge the dominant societal culture (Appleman, 2003).

Cultural sensitivity does not rule out good reading, writing, and thinking skills, which the traditional definition of literacy encompasses. Good writing skills are, in fact, necessary for students to be able to meet the 21st century communication demands of a global society. Nevertheless, many questions remain about how to best teach and learn in a culturally diverse classroom (Ball, 2006). Unfortunately "depressant English classes have convinced many students that they can't write, read, speak or think correctly" (Shor, 1980, p. 129). Depressant English classes would be ones where students are led to think they do not write, read, speak or think in a certain way. This makes me realize that it is important to be aware of the implications, connotations, and definitions of literacy, illustrated here.

Literacy as a skill.

UNESCO (2004) recognizes that individuals' historical, cultural, language,

religious, and socio-economic backgrounds determine how and why they acquire literacy. This plurality makes it very difficult to determine a universally accepted definition and practice of literacy. The nine essential literacy skills that Human Resources and Skills Development Canada (2003) ascertain are essential to function in the 21st century are: reading, writing, numeracy, document use, oral communication, working with others, lifelong learning, thinking skills, and computer use. These are all pragmatic skills and transferable to many different situations, but cross-cultural communication skills are painfully absent from this list.

Like other intangible and complex literacy skills, effective cross-cultural communication is very difficult to operationalize and prescribe in a classroom. Since the traditional concept of literacy often implies basic reading and writing skills, I clarify here that this study does not focus on those basic skills. I assume that students possess post-secondary reading and writing competency, and in this study I address the other essential literacy skills necessary to function effectively in post-secondary classrooms and, subsequently, places of employment and society. In addition to the nine essential skills that Human Resources and Skills Development Canada (2003) outline, the Canadian Literacy and Learning Network (n.d.) adds problem solving, decision-making based on deductive reasoning, critical thinking, accessing information, and lifelong learning. Most importantly, this study focuses on the skill that I think is missing from these lists, namely that of cultural sensitivity, which I argue is the basis for the development of all the other skills. The focus on cross-cultural sensitivity is not meant to undermine at all the importance of the reading and writing, for I do recognize that good reading and writing skills do not simply exist in a vacuum. Reading and writing skills are acquired in a

context, in a language, and in an environment, all of which are connected to certain worldviews. Therefore, I propose to add to the list of literacy skills, a multidimensional approach of cross-cultural awareness and sensitivity.

Literacy as a multidimensional approach.

Education is about literacy with its multifaceted definitions, which comes with a stated and unstated Curriculum, capitalized here to indicate Curriculum in the broad sense of the term that considers education as a whole, with its many facets, and in relation to both written and unwritten philosophy and pedagogy. The unique composition of instructors' and learners' worldviews in university classrooms dictates how essential skills are taught and acquired. As much as many educators maintain that the terms literate and illiterate are neutral words, they are undeniably value judgments (Aronowitz, 2000; Nitri, 2009; Shor, 1996; Street, 1984, 1995, 2003). Definitions of literate and illiterate lead to a categorization of people, which may seem fine for those whom the Curriculum favours, but difficult when a standard Curriculum excludes, ignores, or simply does not favour a form, content, or language (Shor, 1986, 1987, 2000; Zajda, Biraimah, & Gaudelli, 2008). Incongruence in Curriculum and diverse definitions of knowledge address an issue of vital importance in culturally diverse education where literacy comes with multifaceted assumptions, connotations, and life expectations (Gee, 1990, 1991, 2004; Nitri, 2009; Shor & Freire, 1987; Street, 1995; Walsh, 1991). Egbo (2009) notes: "there are many who hold the view that teaching is a neutral activity" (p. 124). Yet, the act of teaching, which includes the making of executive decisions about curriculum, course design, delivery, and assessments is not neutral, but comes with values and beliefs that are dear to the educator. What, how, and why an educator does what he/she does in the classroom is pivotal to the

learning environment, assumptions, and expectations about literacy, which inform decision making processes. These cannot go unexamined, which is what I do next.

Changing literacy expectations.

In recognition of more nuanced and inclusive literacy expectations, Alan Liu initially introduces the concept of transliteracy which Thomas, Joseph, Lacetti, Mason, Mills, Perril & Pullinger (2007) define as: "the ability to read, write and interact across a range of platforms, tools, and media from signing and orality through handwriting, print, TV, radio and film, to digital social networks" (p.1). Transliteracy is inherently important to multicultural education because it recognizes the diversity in representation of multiple literacies in a curriculum that extends beyond the traditional borders (Libraries and Transliteracy, n.d.).

Applebee (1996) also recognizes that curriculum is not a static entity and suggests that curriculum is a conversation spoken into a particular context always in conjunction with an action. Curriculum "becomes the development of culturally significant domains for conversation" (p. 3) and instruction becomes the process of "helping students learn to participate in conversations within those domains" (Applebee, 1996, p. 3). Education, as a conversation, takes place everywhere and is not confined to a particular classroom in a specific rectangular building, all in proper rows of cookie cutter desks with rules that perhaps at times fail to notice the integral purposes of education. Applebee (1996) says that learning happens in homes and families where "traditions of language use, of roles and relationships, of individuality and community … differ from family to family and community to community" (Applebee, 1996, p. 6). Often definitions of literacy and illiteracy have had difficulty reflecting those differences in history and understanding.

However, even with a more multidimensional and comprehensive approach to literacy, such as transliteracy, levels still classify people into have and have-not categories. Those in power are the ones who come up with, first, the need for definitions, rates, and measurements and then what and how to measure. Wagner (2000) observes that those who define themselves as literate are the ones who claim authority over the definition of literacy, make changes to that definition, determine the methods of collecting data on literacy statistics, and assess its economic and social value. Those who do not own literacy, are excluded from defining, measuring, or dispersing the information about it (Wagner, 2000). Literacy is complicated and more than a list of boxes to be checked.

Literacy as more than a list.

In keeping with my understanding of transliteracy as reading, writing, and interacting across disciplines and cultures using a variety of methods, I realize that literacy is not as easily categorized, summarized, and evaluated into neatly packaged indicators, lists, and percentages. The New Literacy Studies (NLS) (Gee, 1991; Street, 1995) coin literacy in terms of a "social practice," not just a laundry list of practical skills (Gee, 1991, 2004; Nitri, 2009, p. 98; Street, 1995). Brandt (2001) describes the struggle associated with literacy as:

> valuable – and volatile – property. And like other commodities with private and public value, it is a grounds for potential exploitation, injustice, and struggle as well as potential hope, satisfaction, and reward. Wherever literacy is learned and practiced, these competing interests will always be present. (p. 2, 3)

Literacy is associated with power because those who are literate are the ones that make the rules. Those who do not have the class five literacy license, as determined by Human Resources and Skills Development (2003) where one is the lowest level of literacy and five the highest, are usually relegated to certain positions in society, a situation that can cause frustration. Someone who is consigned to level one may possess valuable skills but, because a society's dominant culture uses a certain literacy indicator to define a well-functioning person, a person with level one competency is recognized only in relation to those privileged measurable skills. There is nothing neutral about a value judgment like that, which is one reason why a multidimensional approach to literacy is so important.

Research Question

This exploratory study examined the following question: What are the lived experiences of students and instructors in culturally diverse post-secondary classrooms in a Canadian university and what meanings do they ascribe to these experiences? Using in-depth interviews, this study aimed to describe student and instructor experiences.

Significance of the Study

Journalist Rabson (2011) says, "More than one in five Canadians were born somewhere else and more than one in six are visible minorities. Since 1985, the number of immigrants to Canada has skyrocketed almost 200 %" (p. A6). It may seem that Rabson equates immigrants with visible minorities, which is not always the case. Canadian universities are representative of this culturally diverse milieu and attract students from many different cultural and ethnic backgrounds. In 2007, about 20 percent of post-secondary students in Canadian universities self-identified as visible minorities (Dobie, 2010). In 2012 Henry, Choi, and Kobayashi conducted a study with the goal of collecting

quantitative data on the "representation of racialized faculty in Canadian universities" (p. 2). It was a challenging project because not much is known or published on the topic. From the sample they studied, they found 12.3 percent racialized faculty. "The overall percentage of racialized faculty in Canadian universities is 15.9 percent. Chinese, South Asian, Arab and Black were the main ethnicities (Henry, Choi & Kobayashi, 2012, p. 1). They also found that "a diverse faculty is more successful in recruiting and retaining students from varied backgrounds" (p. 3), and for this reason Canadian universities should be actively seeking to recruit racialized faculty members and actively working towards creating a welcoming environment for all students.

There are other universities that are actively seeking to find solutions to the disparity in hiring procedures and racial tensions on campuses. An exemplary project that could be emulated in Canada is the Indigenous Cultural Competence Project conducted in 2009 by Universities Australia along with the Indigenous Higher Education Advisory Council (IHEC). The goals of the project were to educate Australian Higher Education about the theory and practice of implementing cultural competence at every level of their institutions in terms of both providing a welcoming environment for Indigenous students and faculty as well as teaching cultural competency skills to non-Indigenous members of the institution (Universities Australia). A project such as this could be implemented in Canada, which could be expanded to include cultural competency towards all cultural groups, as well as equal opportunity hiring policies and strategies.

Another project that seeks to increase underrepresented students in teacher education programs is the Transformative Educational Achievement Model (TEAM) at Indiana University (Bennett, 2001). Since 1996 Project TEAM has conducted longitudinal

research and four themes have emerged from their learning: 1) create a community for racialized students to feel comfortable in an environment that may feel alienating, 2) work on ethnic identity and skills to cope with racism, 3) promote multicultural education to work for social justice and, 4) promote professional development (Bennett, 2001).

Proactive policies, strategies, and research with cultural competency in mind are very important. Gay (2000) concurs that ethno-sensitivity is conducive to student success in a culturally diverse classroom (Gay, 2000). Giroday (2012) says that in Canada, the province of Manitoba has the second highest number of reported hate crimes in 2010 and most of the reported incidents were race related. That number alone speaks to the need for research that seeks cross-disciplinary strategies and effective pedagogical approaches that promote critical and creative thinking in culturally diverse classrooms with the goal of eradicating racism and race related crimes.

Although respectful work and learning environment policies have been put into place in many universities, there is still much work to be done to ensure that programs and policies such as these are actually implemented so that students can benefit from them to their fullest potential. Blaming weak academic performance on a student's ethnic background without proactively searching and working towards solutions will not improve achievements (Carter & Wilson, 1997; Peterson & Tamor, 2003).

It is important that students in culturally diverse classrooms are comfortable in those environments, without feeling like they need to forsake their own cultural values and strengths at the door to be accepted. A multicultural class requires a delicate sensitivity to other cultures that act, think, and construct language in written and oral form, which may be different from the traditional class.

This new and innovative study contributes to a limited number of studies conducted about the challenging educational issues facing culturally diverse post-secondary teaching and learning in Canadian universities. This study not only sheds a unique light on a more limited research base in Canadian post-secondary institutions, but also contributes to widening an understanding of strategies and approaches in culturally diverse classes that can benefit all content areas. It has important implications for empowering students, enlightening educators, and informing administrators.

Scope of the Study

The scope of this research focuses on an urban Canadian university, called Global University (pseudonym), a medium size university of about 13,000 students, which is representative of the national figures that suggests that 20 percent of the student population self identify as a visible minority (Dobie, 2010). In this study instead of visible minority, I will use the term racialized, except when participants identify and use the term visible minority or when it is used in the literature.

The term visible minority dates back to the 1980s when the federal government created The Employment Equity Act (Quan, 2014). This Act defines visible minorities as "persons, other than Aboriginal peoples, who are non-Caucasian in race or non-white in colour. The visible minority population consists mainly of the following groups: Chinese, South Asian, Black, Arab, West Asian, Filipino, Southeast Asian, Latin American, Japanese and Korean" (Statistics Canada: Visible minority of person, 2012, p. 1).

Demographics have changed in the last 50 years says Quan (2014) "when the visible minority population was just 2%, and the majority of the immigrants were from Europe." He continues that according to Statistics Canada "in 2011, the percentage of visible

minorities was 19.1%" and "by 2031, that number is expected to grow to 30.6%, with South Asian and Chinese immigrants driving much that growth." Therefore he sees the need to eradicate the term visible minority. Since the initial reason for the Employment Equity Act was to "remove barriers in the labour market for four "disadvantaged" groups: women, Aboriginals, people with disabilities and visible minorities" (Quan, 2014) and the gaps in the labour market have changed, perhaps it is time to retire the visible minority concept. Even "A United Nations committee in 2007 criticized the Canadian government for using the term, saying that it was racist to use "whiteness" as the standard which determines who belongs to a visible minority" (Quan, 2014). Terminology is important.

In reading about cultural diversity, contrasting words such as dominant and subordinate, colonizer and colonized, oppressor and oppressed, white and black surface (Razack, 1998). Although white and black are technically neutral words, their connotation is not neutral. These contrasts speak of dominance and oppression and, therefore, I have to tread very carefully when differentiating people groups by their ethnic association and skin colour.

The study was conducted in departments where practical, analytical, communicative, and critical thinking skills were encouraged in response to texts and discussions, and where the student population was culturally diverse. The goal was to explore what the experience was like for students and instructors in culturally diverse classrooms. The limited number of participants in the study limited the generalizability of the study, but phenomenology does not attempt to be generalizable. Even a small number of subjects can provide useful information to contribute to the growing number of studies

on this important topic and can potentially be useful in relation to the development of pedagogy across content areas.

Research Approach

Creswell (2007) invites researchers to use the qualitative research approaches that he developed as the impetus for further investigation rather than a list of rigid guidelines. Like Bogdan and Biklen (1992), he acknowledges individual differences and perspectives, and steers far from imposing his viewpoint. The field is there for new discoveries and every researcher is welcome to participate with a unique contribution. In this study I used a phenomenological approach, whereby I interviewed students and instructors about their experiences in culturally diverse university classrooms. Giorgi (1985) says: "since we are researching the phenomenon of learning, we are interested in obtaining descriptions of learning" (p. 8). To reach that goal, I implemented the processes that Moustakas (1994) suggests for transcendental phenomenology: epoche, phenomenological reduction, imaginative variation, and synthesis, which I explain in further detail in Chapter 3.

Summary and Conclusion

Trupel (2007) claims "education for diversity is a lifelong pursuit, which must inform all spheres of society" (p. 3). Education is the strongest predictor of people's attitudes towards a culturally diverse society, with more exposure to schooling relating to a more favorable impression of a multicultural society and less discrimination (European Commission, 2007). Instead of viewing cultural diversity as an impediment or hindrance to achieving educational and societal goals, diversity presents an opportunity for building bridges, establishing new paradigms, and repairing gaps in academic achievement and social disparity. The intent of this research was to explore how bridges could be built by

examining the lived experiences of students and instructors in culturally diverse classrooms at an urban Canadian university and to identify the benefits, needs, and challenges that students and instructors encountered. In this chapter I included the epoche aspect of the phenomenology, where I bracketed my personal identity and rationale, previous experience, and presumptions related to the phenomenon.

The subsequent chapters in this thesis cover the following components: Chapter 2 provides a review of the literature on the history and facets of effective cross-cultural education. It also includes the theoretical framework of transformative learning and critical pedagogy, as well as the gaps and limitations of not only the theoretical framework, but the nature of this study. Chapter 3 describes the methodology of phenomenology used in this study. Chapters 4, 5 6, and 7 present the findings of the study and Chapter 8, the final chapter, provides an overview of the study, along with a discussion and summary about insights gained.

Definition of Terms

***Aboriginal*:** Although Statistics Canada (Statistics Canada, How Statistics Canada identifies Aboriginal Peoples, n.d) has requested ethnic origin information since 1871 and has tracked census ethnic origin through the years, in the late 1980s Statistics Canada began identifying specific Aboriginal identity. In 1986 an Aboriginal identity question was first asked.

> Statistics Canada collects information about Aboriginal identity in keeping with the terminology of Aboriginal peoples as employed in the Constitution Act, 1982 (S.35(2) in this Act, "Aboriginal peoples of Canada" includes the Indian, Inuit and Métis peoples of Canada).

(Statistics Canada, How Statistics Canada identifies Aboriginal peoples, n.d.)

Nearly 4 percent of Canada's population, nearly 16 percent of Manitoba's population, and 10 percent of Winnipeg's population is Aboriginal (Statistics Canada, How Statistics Canada identifies Aboriginal peoples, n.d).

***Anti-racism education*:** Anti-racism education refers to instruction that aims to eradicate both direct and indirect racial discrimination. Anti-racism education incorporates strategies that pervade all levels of education including curriculum, administration, policy, pedagogy, school and classroom with an inclusive culture. Anti-racism education is neither a content area topic that can be taught in the usual sense, nor a teaching method, but an attitude to be modeled (Rawnsley, 2003).

***Critical consciousness*:** Critical consciousness or *conscientizacao* is a social concept developed by Brazilian educator Paulo Freire that focuses on achieving an understanding of one's life and surroundings in a personal, social, and political context. By illuminating social and political contradictions, individuals come to a new understanding of themselves and their place in society. This new realization prompts a change of behaviour and action. It is the process whereby "the oppressed, who have been shaped by the death-affirming climate of oppression, must find through their struggle the way to life-affirming humanization" (Freire, 1972, p. 55).

***Critical literacy*:** Shor (1999) defines critical literacy as "language use that questions the social construction of the self." It "challenges the status quo in an effort to discover alternative paths for self and social development" (Shor, 1999, p. 1).

***Critical pedagogy*:** Critical pedagogy, coined and developed by Freire (1972) recognizes disparity in society founded on issues of race, gender, and socioeconomic class. Critical pedagogy examines the role that organized education and its structures play in maintaining the status quo of inequality or dismantling it to create social change. It acknowledges that education supports certain styles, subjects, and knowledge forms while it rejects others. Freedom of voice and expression of that voice is key to critical pedagogy (Freire, 1972).

***Communicative knowledge*:** Communicative knowledge is understanding oneself and others and how that understanding intersects with the social customs of society. It is developed through language, consensus, and understanding among people in a community (Cranton, 2002).

***Emancipatory knowledge*:** Emancipatory knowledge is the critical transformative piece of education that encourages the student to critically self reflect, evaluate new knowledge in light of prior experience, and become aware of his/her place and influence in the wider picture (Cranton, 2002).

***Ethnicity*:** Ethnicity refers to belonging to a group that shares the same heritage, language, religion, cultural values, or political ideals (Moodley, 1985).

***Ethno-sensitivity*:** Ethno-sensitivity is the ability to be perceptive and understanding of people that espouse different worldviews and to view values and practices from the unique perspective of persons who come from cultural groups different from dominant society (Ball, 2006; Gay, 2000).

***Equality*:** According to the Universal Declaration of Human Rights (UDHR) equality is that "all humans beings are born equal in dignity and rights." That means there should be

no "distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status" (UDHR).

***Excellence*:** Excellence refers to students creatively using their minds and talents to the best of their abilities when faced with challenging subject matter (Au, 2000).

***Field notes*:** Field notes are the detailed written descriptions of what was observed during a qualitative interview, which includes researchers' observations, interpretations, and description of people, conversations, objects, places, events, and activities. It refers to a detailed written account of all the data the researcher collected during the course of the study (Bogdan & Biklen, 1992).

***First Nations*:** First Nations represents the Canadian Aboriginal ethnic groups that are not Inuit or Métis (Statistics Canada Census, 2006).

***Globalization*:** Gladson-Billings (2004) says that globalization is the new trend in multicultural education. She says that with "increasing blurring of national geopolitical boundaries, notions of otherness take on a new meaning" (p. 61). With communication satellites around the world, internet is accessible to almost everyone, which has changed how we view progress, living (Gladson-Billings, 2004) and consequently education.

***Human rights education* (HRE):** Human rights education refers to the instructional philosophy that promotes "the development, understanding, respect for and enjoyment of human rights" (Canadian Heritage, 2010, p. 1).

***Immigrant*:** An immigrant is a person who has moved to a country that is not his/her country of birth.

***Instrumental knowledge*:** Instrumental knowledge refers to the objective material to be covered in a classroom to acquire a specific skill or achieve a particular pre-determined program (Cranton, 2002).

***Literacy*:** Literacy comes with many definitions and in this paper the definition of literacy varies according to the specific definer. I will attempt to clarify who stipulates the definition. According to UNESCO (Paris, 2004) "Literacy is the ability to identify, understand, interpret, create, communicate and compute, using printed and written materials associated with varying contexts. Literacy involves a continuum of learning to enable an individual to achieve his or her goals, to develop his or her knowledge and potential, and to participate fully in the wider society" (UNESCO, Paris, 2004). The Canadian Literacy and Learning Network recognizes other essential skills that are necessary to productively function in society. These skills include: "reading text, document Use, numeracy, writing, oral communication, working with others, computer use, continuous learning, thinking skills including problem solving, decision making, critical thinking, job task planning and organizing, significant use of memory and finding information" (The Canadian Literacy and Learning Network, n. d.).

***Mainstream*:** Mainstream usually refers to conformity with dominant culture. Gay (2004) asserts that mainstream academic knowledge is "the presumed objective truth – the disciplinary canons – generated by Western-centric research and scholarship. It constitutes the dominant fund of knowledge in the various disciplines, from which the content taught in school is extracted" (p. 40).

***Marginalization*:** Marginalization, according to Egbo (2009) is when some people in society are excluded from "access to social rewards" (p. 18).

***Multicultural education*:** In this paper I recognize that the concept and understanding of multicultural education has experienced changes with the changing of times and with research conducted in that area (Banks, 2006). Multicultural education refers to the:

> field of study and an emerging discipline whose major aim is to create equal educational opportunities for students from diverse racial, ethnic, social-class, and cultural groups. One of its important goals is to help all students to acquire the knowledge, attitudes, and skills needed to function effectively in a pluralistic democratic society and to interact, negotiate, and communicate with peoples from diverse groups in order to create a civic and moral community that works for the common good. (Banks & Banks, 2004, p. xi)

***New Literacy Studies* (NLS):** New Literacy Studies refers to the notion that language and literacy are more than just technical skills like reading and writing acquired in a formal educational setting, but can be seen as a social practice. The research and practice of the New Literacy Studies suggests that the concept of literacy does not have a uniform meaning, but may mean different things to different cultural groups. This understanding is important for teachers, curricularists, and administrators to understand, because it should challenge them to incorporate students' knowledge and culture into the formal curriculum (Street, 1997).

***Nonmainstream*:** Nonmainstream values represent identification with perceptions other than dominant society (Faulkenberry, 2007).

***Phenomenology*:** Creswell (2007) defines a phenomenological study as one that describes not only the meaning of a single life experience, but also the meaning for

numerous individuals that share the lived experience of a phenomenon, which is anything that individuals are conscious of and are able to describe (p. 58). It describes "what all the participants have in common as they experience this phenomenon" (Creswell, 2007, p. 57).

***Racial prejudice*:** The term race is seen here as a socially constructed term, meaning that distinguishing people by race or ethnicity is learned through social interaction. Racial prejudice is usually used to identify differences and unconfirmed suspicions based on skin colour and/or ethnicity. Racial prejudice refers to judgments, suspicions, or hatred about a race without facts that confirm the opinion (Egbo, 2009; Kailin, 2002).

***Transformative learning*:** The theory and practice of transformative learning, initially developed by Jack Mezirow, is a learning experience that challenges underlying assumptions, causes a shift in assumptions and leads to a change in behaviour (Mezirow, 1978, 1990, 1991, 1997, 1998, 2003).

***Transliteracy*:** Libraries and Transliteracy groups (n .d.) define transliteracy as "the ability to read, write and interact across a range of platforms, tools and media from signing and orality through handwriting, print, TV, radio and film, to digital social networks" (p. 1).

***Visible minority*:** Statistics Canada (2009) defers to the Employment Equity Act to define visible minority affiliation. The Employment Equity Act defines visible minorities as "persons, other than Aboriginal peoples, who are non-Caucasian in race or non-white in colour. The visible minority population consists mainly of the following groups: Chinese, South Asian, Black, Arab, West Asian, Filipino, Southeast Asian, Latin American, Japanese and Korean" (p. 1).

Chapter 2:

Review of the Literature

This chapter provides a review of the literature on post-secondary teaching and learning in culturally diverse classrooms. The literature review is organized into five sections: (1) the historical background of education in culturally diverse environments; (2) the theoretical framework of transformative learning and critical pedagogy that supports this study; (3) culturally sensitive pedagogy that promotes a human rights culture; (4) culture and identity politics; and (5) gaps and limitations of the research. To the best of my ability I have tried to be accurate in the representation of the authors and voices cited in this document.

Historical Background of Multicultural and Anti-Racism Education in Post-Secondary Institutions

In this section, I explore the view on difference in education, and then how multicultural and anti-racism education in post-secondary institutions emerged in response to the differences in societal composition. I address theories that have influenced attitudes towards multicultural and anti-racism education, as well as the contradictions inherent in the theories. Then I look at the concept of culture shock, which Pedersen says (1995) happens when people encounter unforeseen and unfamiliar events and situations.

Education and difference.

To understand existing current developments and discourse in cultural diversity in education, it is important to look at the historical perspective. Historically, there have been

two approaches or models that have described cross-cultural interactions: the deficit or disabling theory and the empowerment or relativistic theory (Cummins, 1986; Moodley, 1995).

Deficit theory. The deficit theory sees cultural groups that do not fit in to mainstream society as lacking cultural capital and needing to change to fit in, evidenced in textbooks, curriculum, and pedagogy. Traditional history textbooks say that "colonial Canada was the product of two European fragment societies, French and British" (Jaenen, 1981, p. 81), which is problematic insofar as there is no mention of the Aboriginal peoples that made their home in this country long before settlers arrived. Jaenen (1981) recognizes that the social composition of settler groups of different national origins and different religions made Canada a multicultural society from its inception. Aboriginal groups were part of the social composition, even though there has been limited recognition for their contribution and position.

As early as the turn of the 20th century, historian Cubberley (1909) responded to North America's increasing cultural diversity by saying that immigrants were "illiterate, docile, and not possessing Anglo-Teutonic conceptions of law, order, and government" and "served to dilute tremendously our national stock, and to corrupt our civil life" (p. 15). The goal of education then was to integrate diverse people groups, both immigrants and Indigenous, by replacing their home culture with Anglo-Saxon values and an understanding of "righteousness, law and order, and popular government" (Cubberley, 1909, p. 15).

The Canadian education system at the time was similar to Cubberley's (1909) description of wider North America's assimilation of diverse groups into the mainstream.

In keeping with Cubberley's (1909) assertion, the history of cultural diversity in Canadian schools includes the forceful removal of Indigenous children from their homes to be placed in educational settings, where the goal was to scrub them of their home cultures and replace them with dominant mainstream culture, language, and customs (Barnhardt & Kawagley, 2008; LaRoque, 2010; Paulsen, 2003). Aboriginal people were denied the right to maintain their identity, to be different from mainstream thought and behaviour and hence, were stripped of their rights to be equal participants in the new union (Ignatieff, 2000).

Although the same degree of force was not used in the "assimilationist enterprise" (Schnitzer, 2011) of Aboriginal people, other ethnic groups were defined by their educational deficiencies and "the source of the problem was said to emanate from their home experiences, which failed to transmit the appropriate cultural patterns necessary for the types of learning required by schools and society" (Moodley, 1995, p. 806). Moodley (1995) says that the deficit approach blames people of non-European background for their inability to assimilate into mainstream society and education.

Research confirms that in environments where learners are required to master mainstream English content and style with no acknowledgment or inclusion of their own culture, learning is inhibited (Ball, 1995; Hutchison, Quach & Wiggan, 2009; Muchiri, 2002; Nagata, 2005; Nazzari, McAdams, & Roy, 2005; Perez & Wiggan, 2009; Shay, Moore & Cloete, 2002). Unfortunately, teachers may not be conscious of a deficit-based attitude and may not possess the skills necessary to demonstrate ethno-sensitivity. In such cases, students are expected to give up who they are and repress expressions valued in their culture (Au, 1993, 2000; Ball, 2006).

Historically, schools have been responsible for implementing the deficit/disabling theory by legitimizing an exclusive interpretation of knowledge at the expense of and exclusion of different understandings (Banks, 2001; Henry & Tator, 2009). Underpinning forced assimilation is the understanding that there is only one interpretation of knowledge; Cubberley (1909) claims democracy requires a common culture and a common understanding of knowledge, but forced assimilation has not been successful and the means have not justified the end (Ignatieff, 2000; Silver, 1980; Wilson, 1981). Failure of the deficit approach with its accompanying social problems, has led to new ways of thinking and doing and one new way is the relativistic model (Moodley, 1995) or empowerment theory (Cummins, 1986).

Empowerment theory. Theorists have described the empowerment theory (Cummins, 1986) with various labels such as the relativistic model (Moodley, 1995) or the abundance model (Cross, 2009). The empowerment theory, in contrast to the deficit theory, promotes a more egalitarian view, highlights the value of other cultures, and calls for mutual respect (Moodley, 1995). The federal government's policy on multiculturalism states that all Canadian citizens are valued and equal. It recognizes and promotes "the understanding that multiculturalism reflects the cultural and racial diversity of Canadian society and acknowledges the freedom of all members of Canadian society to preserve, enhance and share their cultural heritage" (Government of Canada, 1985).

Educators that ascribe to the empowerment model "become advocates for minority students rather than legitimiz(e) the location of the 'problem' in the students" (Cummins, 1986, p. 21; Erickson, 1987). Similarly Cross (2009) talks about the abundance model that exhibits an alternative attitude about learning, whereby the emphasis is not focused on the

transmission of material. The learner is expected to take responsibility for setting goals both individually and in collaboration with others (Cross, 2009). Cross (2009) does not recommend the elimination of the teacher role in the learning process, but suggests a change to the traditional role. The teacher's new responsibility is to engage others in a critical dialogue and to create an environment that empowers students to "reflect critically" (p. 159) in one situation and transfer that learning to subsequent contexts (Cross, 2009).

When learners take ownership of the process, become aware of their place, and are given the opportunity to name issues, then authentic learning can take place (Freire, 1972). Peterson (1991) who espouses Freirian principles in his pedagogy, attributes damaged student attitudes to teacher-centred and textbook-driven curriculum. Denying students access to decision-making processes leads to disempowerment and disillusionment. He says that "school life prevents them [students] from developing the responsibility and self-discipline necessary to be independent thinkers and actors in our society" (Peterson, 1991, p. 164). Students are subjugated to be the objects Freire (1972) talks about in the banking concept.

Moodley (1995) further describes the empowerment theory with these two notions: (1) Culture is moved from private spaces of home to the public sphere of school, and (2) Culture is constantly changing and transforming all of society, not just those that are described as ethnically diverse. Culture, Moodley (1995) notes, rarely is used to depict mainstream values. If culture is indeed a "dynamic process" (Moodley, 1995, p. 810) then multicultural education should be inclusive, as described in the empowerment model,

instead of used to integrate the "other" into mainstream society, as described in the deficit model.

The theory and practice of multicultural education has been varied and has evolved and changed with new interpretations and experience. Where there is cultural diversity, minority and majority groups will invariably clash over how language and culture are handled in educational curriculum, and therefore race relations are key in multicultural education (Kymlicka, 1995). Kymlicka (1995) says that minority rights in Canada usually suggest that immigrants' have the right to express their ethnic identity without fear of discrimination, which represents the thinking behind the empowerment and relativistic theory.

Multicultural education.

Historically, multicultural education emerged in African American research in the late 19th and 20th century and gained strength in the 1960s during the civil rights movement (Banks & Banks, 2004). Banks and Banks (2004) state that African Americans, frustrated with the status quo demanded changes in educational institutions. This resulted in the emergence of courses and programs like Black Studies and other Ethnic Studies. The goal of multicultural education as a genre of study was to "create equal educational opportunities from diverse racial, ethnic, social-class, and cultural groups" (Banks & Banks, 2004, p.xi). In addition, students were to learn the skills, knowledge, and attitudes to interact "effectively in a pluralistic democratic society and to interact, negotiate, and communicate with people from diverse groups to create a civic and moral community that works for the common good" (Banks & Banks, 2004, p. xi).

There are many benefits of racial and cultural diversity on university campuses. Regarding racial diversity on university campuses Milem and Hakuta (2000) discuss the following misconceptions: 1) racial and ethnic minorities do not experience inequalities in access and opportunities, 2) standardized tests define student merit, 3) "color-blind" or "race neutral" policy leads to fairness and equity (p. 41), and 4) only students of colour, not White students, benefit from policies and practices intended to promote racial and ethnic diversity on campuses (Milem & Hakuta, 2000).

Bennett (2004) argues that racial and ethnic minorities do indeed experience inequalities in access and opportunities and one of those reasons is standardized testing. Because standardized tests often favour knowledge in a certain content and form that is familiar to White students, racialized students that are not familiar with the form and content cannot compete on the same level. Bennett (2004) lists the benefits of racial and ethnic diversity. She says that besides the presence of diversity, cultural awareness workshops and opportunities to interact lead to increased "higher-level thinking" (p. 856), less ethnocentrism, and the ability to live in a "pluralistic democratic society" for all students, not just racialized students (Bennett, 2004, p. 856). If students do not have the opportunity to interact in a positive way, then students of color are less likely to be satisfied with their university experience (Bennett, 2004).

Affirmative action has demonstrated an attempt at leveling the playing field for minority students but the programs have alienated both White and minority students: White students because they perceive it as reverse discrimination and minority students because they feel it stigmatizes them once again (Bennett, 2004). The perceived reverse

discrimination may be responsible for the increase in race related incidents on university campuses since the 1980s (Bennett, 2004).

Jones (2001) proposes that multicultural programs should adhere to three main goals that are also in tune with the empowerment model: (1) They should foster a sense of identity where all people should feel that they belong. (2) Citizens should actively participate to shape the future. (3) All people should be able to expect fair and equal treatment. Although Jones (2001) speaks of multicultural programs displaying those characteristics, such qualities should be evident in all education, and are not simply exclusive to multicultural programs. In terms of the challenges that a multicultural society faces, Jaenen (1981) says that Canada prides itself in its mosaic framework, where all cultures contribute to the country's patchwork. He says some see the mosaic as international cultures contributing to Canada's cosmopolitan flavour, while others see the mosaic as a transitory phenomenon as "the forces of assimilation inevitably do their work" (p. 79). Some see the mosaic as a permanent characteristic of Canadian culture (Jaenen, 1981). Understandably then, diverse interpretations and expectations generate diverse and seemingly contradictory ideas about what multicultural education is and should be.

Pedersen (2000) suggests "multiculturalism presents us with a paradox because it requires us to look at how we are the same and how we are different at the very same time" (p. 24). He looks at what he says are mistaken views of culture: (1) The "melting pot" (p. 24) metaphor highlights similarities, which is good, but it ignores differences. Differences are not bad. (2) When differences are overemphasized it has resulted in "special interest" (p. 24) groups that miss the common ground everyone shares. (3) When people feel pressured to choose one of the two before mentioned perspectives, it results in

confusion. Ideally multiculturalism should be an equal balance of shared commonalities and understanding of differences that enrich (Pedersen, 2000). Banks (2003) concurs: "A delicate balance of diversity and unity should be an essential goal of democratic nation-states and of teaching and learning in a democratic society" (para. 1).

Joshee, Peck, Thompson, Chareka, and Sears (2010) acknowledge the power differential in a democratic country like Canada:

> From the outset, cultural diversity has been an important part of Canadian policy. Initially the concern was how to bring together the so-called "two founding nations" (the British and French colonizers), assimilate other immigrants, and administer the relationship between the State and the original peoples of the land. (p. 1)

Power dynamics and priorities among different groups spill over into the education system, where decisions pertaining to cultural diversity are made regarding curriculum, interpretation, and practice all with diverse understandings (Joshee, 2004; Joshee et al., 2010).

Since Canada became a country in 1867, multiculturalism has been part of Canada's identity (Canadian Heritage, 2011; Chan, 2007; Joshee et al., 2010; Ross & Chan, 2008). In October 1971, to formally address the culturally diverse mosaic of Canadian society, Prime Minister Pierre Trudeau declared multiculturalism an official federal policy with the Canadian Multiculturalism Act (Jaenen, 1981):

> 3. (1) It is hereby declared to be the policy of the Government of Canada to (a) recognize and promote the understanding that multiculturalism reflects the cultural and racial diversity of Canadian society and acknowledges the

> freedom of all members of Canadian society to preserve, enhance and share their cultural heritage. (Government of Canada: Canadian Multiculturalism Act, October, 1971, p. 1)

The policy officially recognized that Canadian society was culturally diverse and that everyone had the freedom to maintain and impart his or her culture with others. Several decades before Trudeau declared multiculturalism an official federal policy, provincial governments had already promoted the mosaic and pluralistic society concept (Jaenen, 1981).

Unfortunately, while the Canadian government promoted multiculturalism, some have argued it "enforced a restrictive immigration policy with unabashed racial and ethnic priorities" (Bissoondath, 1994, p. 31). Immigration policy selected or denied racial and ethnic groups based on a match with national vision (Bissoondath, 1994). Bissoondath (1994) sees Trudeau's Canadian Multiculturalism Act as a politically expedient initiative instead of concern for a changing society. He suggests that the act assumes the following: that immigrants wish to remain what they were; that worldviews are static; and that Canadian culture is not as exotic as that of immigrants' culture (Bissoondath, 1994, p. 39).

Although the Canadian federal government prided itself on its multicultural composition, multiculturalism came with many challenges. With limited jurisdiction over education, the government realized the influx of immigrants was changing traditional education. An influx of immigrants in the schools could be seen as a threat to social unity and the government acknowledged the necessity for involvement (Bissoondath, 1994). To promote multiculturalism, the government initially offered financial assistance for the purchase of materials for multicultural education. Federal assistance for materials was a

good incentive but ill equipped teachers, crucial to the success of such a program, eventually moved the required courses to electives for a few (Jaenen, 1981; MacKay, 1998).

In the 1970s, federal financial assistance focused on prejudice and stereotype eradication in curriculum and textbooks and review procedures were established to screen books (Jaenen, 1981; Pratt & McDiarmid, 1971). Identifying prejudice and stereotyping in school materials and studying discrimination in theory was a good initiative, but schools were remiss if they didn't raise local problems and issues (Jaenen, 1981). Schools were encouraged to change from the Anglo-conformist model, but this challenge left much confusion as to what the role of multicultural education should be. It was clear what it was not to be: a romanticized account and an idealization of something exotic. Its goal should be to promote cultural sensitivity, discrimination reduction, understanding of diverse national heritage, and attention to social justice (Jaenen, 1981). Confusion about multiculturalism, and what multicultural education should be and look like, led to its critique.

Contradictions in multicultural education.

Moodley (1995) critiques multicultural education for its lack of addressing issues of inequality, power, and racism, knowing that multicultural education "is used as a means to create a congenial environment" (p. 809). Furthermore, Moodley (1995) argues that multicultural education has "been extolled as a practicable alternative to current educational practices or dismissed as palliative for the cultural and social inequalities in Canadian society" (p. 808). Hence controversies, contradictions, and core differences are

evaluated on the basis of whether they are compatible or incompatible with the values of the majority culture (Moodley, 1995).

Sleeter (1996) suggests that schools have garnered criticism for their interpretation of multicultural education when they have focused exclusively on ethnic food, clothing, and dance. In Mahtani's (2002) study where she interviews women of mixed race heritage she concludes that her participants see "through the superficialities of celebrating cultural diversity" (p. 75) pertaining to food, dance, and clothing. Mahtani's (2002) participant Chantal argues "that multicultural policy can serve to camouflage and veil underlying racial animosities" (p. 75). Mahtani (2002) concludes that the policy of multiculturalism may serve to reinforce stereotypes rather than decrease racism in Canada. Davies (2008) concurs: "Thus, a global citizenship education for peace would be a highly political education, not simply a bland multiculturalism, unquestioning 'tolerance' or 'being nice to each other'" (p. 4).

Gay (2003) is also quick to point out that the gap between research and theory still exists. Although much has changed since Cubberley's (1909) assertion of forced assimilation and the deficit/disabling theory and practice, Gay (2003) argues that not enough has changed. On the surface it may seem that diverse ethnic groups in educational settings intermingle harmoniously, but "close physical proximity" (p. 30) does not necessarily mean that students and instructors create authentic communities where there is genuine cross-cultural interest and understanding (Gay, 2003).

Furthermore, attitudes towards multicultural education have been distorted insofar as educators have not realized the importance of incorporating ethno-sensitive content and perspective in everyday practice. For example, multicultural instruction has often been

relegated to content area classes and aimed towards students of ethnic minorities, without realizing that cross-cultural literacy is important for everyone: from students to instructors, to administrators, and policy makers. Gay (2003) says that "A fallacy underlies these conceptions and the instructional behaviors that they generate: the perception of multicultural education as separate content that educators must append to existing curriculums as separate lessons, units, or courses" (p. 31).

Gay (2003) maintains that multicultural education goes beyond content and is integral to all education. Instead of isolating multicultural education as a class or unit, she suggests that it needs to be systematically woven into the core of every curriculum, every policy, every classroom climate, and every method of assessment. The theory and concept of multicultural education should infuse all educational endeavors because it is interdisciplinary and difficult to package in one discipline (Gay, 2003, p. 32).

Researchers indicate that evidence of racism still exists. Clashes in culturally diverse classrooms still exist. After decades of multicultural education, schools may act like racism does not exist, but it does (Agyepong, 2010; Bannerji, 2000; Bennett, C. I., 2004, Henry & Tator, 2009). Researchers call for a process to deal with racism in schools and to provide equitable educational opportunities and environments for all students (Agyepong, 2010; Moreno, 2010; Schick, 2010). If culture is in fact a "dynamic process" (Moodley, 1995, p. 810), then every contribution is valuable. Shaping a process that might lead toward a more equitable educational paradigm that benefits everyone, not just the few is essential.

Bissoondath (1994) ascertains that a free society gives space for many voices and visions, even conflicting ones. Preventing freedom of thought challenges our fundamental

human rights and liberty. The education system can learn from problems that exist in society, but to learn from social problems, Erickson (1987) calls schools to gain trust from community groups that are culturally alienated. He notes that although culturally responsive pedagogy is not the complete solution to minority student success, educators can reduce miscommunication by analyzing their practice to make sure it addresses the needs of students. Pedagogy needs to be informed by a philosophy that is based on the empowerment theory (Erickson, 1987).

Within the past decades multicultural education scholars and researchers have come to a consensus, albeit still a rather contentious one, on the goals and nature of the field (Banks, 2004; Cumming-McCann, 2003). Sleeter (1996) advises that instead of arguing about what multicultural education should and should not be, schools should instead together assist in developing a more rounded approach.

Anti-racism education.

Winant (2000) defines race as a "concept that signifies and symbolizes sociopolitical conflicts and interests in reference to different types of human bodies" (p. 172). He says there is no biological reason for making distinctions based on race, but that the process of assigning significance and differential treatment of people with certain facial features and skin colour are social and historical. The concept of race "emerged over time as a kind of world-historical *bricolage*, an accretive process that was in part theoretical, but much more centrally practical" (Winant, 2000, p. 172). He says it was a European invention to further economies.

UNESCO Statement on Race and Racial Prejudice (1967) states:

> Racism falsely claims that there is a scientific basis for arranging groups hierarchically in terms of psychological and cultural characteristics that are immutable and innate. In this way it seeks to make existing differences appear inviolable as a means of permanently maintaining current relations between groups.

Differential treatment of people based on race was the reason for anti-racism education and although multicultural and anti-racism education should be joining efforts to improve cross-cultural academic experiences, goals and practice have not always been harmonious. Putting an anti-racism policy into practice has and is a challenge. Kailin (2002) proposes that, often "well-intentioned people may practice everyday racism without being aware of it" (p. 3) and, in part says that we have all been miseducated. Kailin (2002) stresses that, on the one hand, it is very important to identify qualities that define successful teachers, but on the other hand, it is problematic to expect teachers to naturally have the skills, knowledge, and experience necessary to implement culturally sensitive pedagogy, without training. Kailin (2002) maintains that although nearly 90 percent of post-secondary instructors are "white," courses in multicultural education or anti-racism are rarely required.

Anti-racism education in Canada is often tied to multicultural education and almost every academic institution has an anti-racism/multicultural program, but the situational practice of the program varies from institution to institution (Moodley, 1995). Anti-racism education claims to address the more complex issues and seeks to raise individual awareness by developing critical thinking to understand power and inequality, whereas multicultural education encourages a celebration of cultures (Kailin, 2002;

Moodley, 1992, 1995; Moreno, 2010). The goal of anti-racism education is "transformation and a restructuring of the relations of dominance" (Moodley, 1995, p. 812). Anti-racism doesn't focus on multicultural differences but explores how those "differences are used to entrench inequality" (Moodley, 1995, p. 812).

Dei (1993) states that "in deeply stratified societies or hierarchical cultures such as Canada's, difference means differing relations of-and to-power" (p. 36). Anti-racism education then addresses systemic discrimination in curriculum, pedagogy, policy, and administration, and seeks to find ways for people to transform their attitudes in the face of injustice (Dei, 1993, 2008; Moodley, 1995; Moreno, 2010). Educational institutions in Ontario and British Columbia have been on the forefront of moving from policy to practice of anti-racist curricula, with projects such as the Freire Project housed at University of Toronto's Ontario Institute for Studies in Education (OISE). The Freire Project has been exemplary in its research and establishment of institutional anti-racism policy, that suggest a fundamental rearranging of power structures, beginning with the education system (Thomas, 1984, 1987a, 1987b). Dei (1993) calls for a radical transformation of existing academic structures to properly address the "marginalization of all non-white people within the school system" (p. 36). Anti-racist education then addresses issues of academic freedom and fundamental human rights.

Although celebration of differences and postmodern liberalism are supposed to be the trademark of academia, Dei (1993) suggests that that is not the experience of many students and he asks: "Should academic freedom be used to preserve the rights of some individuals at the price of disempowering others?" (p. 36). He notes that anti-racism education should equip students with tools to critically analyze their own assumptions

about race, and anti-racism educators should be equipped with tools and knowledge to help students be able to recognize social hierarchies, privileges, oppression, and misinformation (Dei, 1993). Dei (1993) and Paraschak (1991) call into question the suitability of traditional research methods, acquisition of knowledge, and paucity of literature on appropriate roles as educators and researchers. Dei (1993) encourages researchers and educators to re-examine styles that may alienate nonmainstream students:

> Many aspects of Canadian educational policies maintain an existing hegemony that continually excludes most people of colour and women from positions of power. We must pursue a political agenda to remove those systemic barriers to educational equity and also give 'voice' and 'space' to the silenced and the marginalized. But, more importantly, we must challenge power. (36)

He maintains that systemic barriers need to be removed to give voice to those who usually do not have space. Studies show that social location impacts how individuals experience diversity where "racially and ethnically diverse administrators, students, and faculty tend to view the campus climate differently" (Hurtado, Milem, Clayton-Pedersen & Allen, 1998, p. 289). White students are usually less likely to notice discrimination, whereas racialized students may be more likely to perceive inequality (Hurtado et al., 1998). How and whether students interact with difference influences their views toward others (Hurtado, Inkelas, Briggs & Rhee, 1997; Hurtado et al., 1998).

Contradictions in anti-racism education.

Although anti-racism education has its merit, like multicultural education, the territory comes with living contradictions. Moodley (1995) outlines the contradictions by saying

anti-racism education is too constrictive in its focus. Critics claim that education programs focus too much on colour and assert that ethnic discrimination and supremacist behaviour also qualify as racism. Critics encourage education to an inclusive model because focusing on race "consciousness may exacerbate the very stigmatization that anti-racism aims to destigmatize" (Moodley, 1995, p. 813). Moodley (1995) suggests that institutional racism needs to be addressed, but not to the exclusion of other pedagogical and curricular issues that contribute to challenges that racialized groups may face. He addresses the issue of categorization and labeling, which is exactly what anti-racism tries to prevent (Moodley, 1992, 1995).

Pedersen, Crethar, and Carlson (2008) suggest that race is socially constructed and that racial differences have been used to segregate. While on the one hand anti-racism education seeks to diminish segregation, by addressing the issue, it has been seen as doing exactly the opposite. Although bringing issues to the forefront may sound confusing, it is important to discuss issues pertaining to racism as Pedersen et al. (2008) note: "discussing racism is commonly an unsettling experience for many people, it […] is key to developing inclusive cultural empathy" (p. 121). Besides developing inclusive cultural empathy, discussing race and racism also contributes to racial identity development. Developing cultural empathy requires cross-cultural interactions that often lead to a series of responses that anthropologist Kalervo Oberg in the 1950s coins as culture shock (Davidson, 2009).

Culture shock.

Pedersen (1995) defines cultural shock "as an internalized construct or perspective developed in reaction or response to the new or unfamiliar situation" (vii). He suggests that culture shock can happen anywhere where different cultures interact. New

experiences always require a process of adaptation, which resembles culture shock. "Culture shock is an intrapersonal phenomenon," (Pedersen. 1995, p. 12) because while experiencing an unfamiliar culture, an individual confronts him/herself and reassesses preconceived notions. That reassessment of values leads to dissonance and a response to dissonance. Pedersen (1995) maintains that there are strategies that can alleviate the pain and discomfort of culture shock but that "culture shock is multidimensional, rather than a simple process" (p. 12). Therefore it may seem contradictory when multiple variables and levels occur in one critical incident but that can happen. Pedersen (1995) suggests that culture shock is elegantly complex and the experiences are all subjective. Culture shock, like learning shock, can happen in the university classroom like Davidson (2009) states: "a phenomenon related to culture shock is learning shock which acknowledges the transition most learners undertake on entering new learning environments, especially in the university context" (p. 1).

Pedersen (1995) describes the stages of cultural shock that Adler talks about, from the honeymoon stage, to disintegration, to reintegration, to autonomy where new perspectives are gained and identity is changed and, finally, to the interdependence stage where the person moves to acceptance and comfort in both old and new culture. By the fifth stage the individual has internalized the new culture and is able to accept responsibilities and privileges of the new culture. "Ideally, that fifth-stage person will be referred to as a bicultural or multicultural person" (Pedersen, 1995, p. 245). In the theoretical rationale, I present the theories of critical pedagogy and transformative learning as the framework for becoming multicultural persons.

Theoretical Rationale

Critical pedagogy and transformative learning are used as the theoretical rationale for this study because these theories recognize the importance of becoming multicultural persons that see the need for social justice and human rights in education. There are limitations to the tenets of critical pedagogy and transformative learning, like many theoretical underpinnings, which will be addressed in this chapter. Nevertheless there are facets of the theoretical rationale that are apropos specifically to the culturally diverse class because they provide the groundwork for culturally sensitive interactions in the multicultural classroom.

Critical pedagogy.

Critical pedagogy engages students to be active participants in the education process and to put their new knowledge into practice (hooks, 1994). In the 1960s, Freire's work as a literacy educator with economically challenged illiterate peasants in rural Brazil led to this unique stance on education and pedagogy. Freire (1972) argues that those in power, including those in educational systems, maintain and propagate oppressive structures, which the disempowered learn to accept and own as their fate, reminiscent of the literacy definitions in Chapter 1. Giroux and McLaren (1992) also argue that schools as social institutions give credence to certain systems of social beliefs, discredit others by not including them, and intentionally package knowledge with prescribed labels that keep those that have power in power and to keep reproducing the status quo. Because the disempowered do not have the tools or the conscious awareness, they are not able to challenge the status quo. If they do acquire the skills, the only model they know to

emulate is the one they came from and the system is perpetuated (Freire, 1972, 2002; Kaufmann, 2000).

Freire (1972) proposes liberation from the oppressive system through the process of "conscientization." Conscientization is possible through dialogue that prompts change to a personal conviction, which then leads to action. Conscientization is not something that can be forced or implanted in the student by the teacher, but is the result of students awakening to an awareness of how knowledge is defined and dispersed (Freire, 1972; Kaufmann, 2000). Freire (1972) observes that in the traditional "banking concept" of education, teachers fill passive students, like blank slates, with regurgitated knowledge. The concept of "problem posing" education demonstrates the essence of conscientization where students dialogue and participate in educational decisions. hooks (1994) suggests this "means that teachers must be actively committed to a process of self-actualization that promotes their own well-being if they are to teach in a manner that empowers students" (p. 15). When students recognize oppressive systems and are provided a safe environment to dialogue about them, they can deconstruct their worldview and conscientization can happen. As Freire (1972) observes: "The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students" (p. 67). Education becomes a give and take between teacher and students. Thinking critically and reflectively then makes room for transformation (Giroux, 2003; Giroux & McLaren, 1992; Halasek, 1999; Kaufmann, 2000; Shor & Freire, 1987).

Contradictions in critical pedagogy. Although critical pedagogy has attracted the applause of many practitioners, it has also garnered critique about its limitations and shortcomings. Feminist pedagogy especially has challenged the notions of: authority, role

of teacher, voice, and gender awareness (Ellsworth, 1992; Gore, 1992; Kaufmann, 2000). Learning doesn't happen in a vacuum, but occurs in a context, in relationships with people who have a voice and gender, and in individual experiences (Belenky, Clinchy, Goldberger & Tarule, 1986; Briskin, 1990; Middleton, 1993). Gore (1992) criticizes critical pedagogy for its focus on the end product and not enough on the process. For conscientization to occur, the teacher's role is still imperative because the teacher has access to the power, knowledge, and tools to assist students out of their disempowered positions. Because the teacher has access to the power to either retain or share, critical pedagogy may reinforce just another form of authoritarianism, without addressing the actual power imbalance between student and teacher (Gore, 1992; Kaufmann, 2000). Since the teacher still decides who, when, and how a voice will be exercised, critical pedagogy still suggests a Eurocentric worldview (hooks, 1994; Kaufmann, 2000). Despite the good intentions of critical pedagogy, Gore (1992) sees it contributing to and even serving as "instrument[s] of domination" (p. 54).

Gore (1992) also criticizes Giroux and McLaren (1992) on the notion of empowerment, because students gaining empowerment are directly dependent upon teachers deciding to kindly share their power. Teachers' roles are cast as omnipotent and power as property implying that "power can be given, provided, controlled, held, conferred, and taken away" (Gore, 1992, p. 57). Power seems to be in limited supply and teachers relinquish some of theirs to share with their students, if they so desire. Although Gore (1992) is quick to state that the initiative to empower oppressed groups is not detrimental, she challenges academics to more authentically question and engage in the

struggle (p. 69). Part of the struggle is the problematic nature of authentic sharing of power and respect for process.

Teaching and learning in a culturally diverse class represents a wide variety of assumptions, learning styles, and expectations, ideal for a critical pedagogy framework. However, I recognize the gaps and limitations of critical pedagogy and, therefore, I also take into consideration Mezirow's transformative learning theory as another lens to augment my theoretical rationale.

Transformative learning.

The transformative learning that Freire (1972) talks about is possible when students engage in *conscientization*. The possibility for *conscientization* to be transformative is possible in a safe environment where differing perspectives and worldviews come together in one classroom. Mezirow's (1978) transformative learning theory results from his own study of adult women returning to community college to engage in post-secondary education for the first time. Arriving at an awareness of how and why they had acquired their beliefs, helped them to either embrace or change tacit assumptions, which is what Mezirow (2000) calls transformative learning. The process starts with what Mezirow (1997, 2000) calls a disorienting dilemma in which new ideas or events challenge a person's tacit assumptions. The response is feelings of fear, anger, guilt, or shame, and a period of self-examination follows. After reevaluating and assessing previous assumptions, discontent leads to exploring new options of roles, relationships, and actions. The person integrates this new way of thinking and acting into his/her life based on a newly acquired perspective (Mezirow, 2000, p. 22). These phases are very similar to the phases of culture shock that Adler and Pedersen describe.

Mezirow (2003) claims transformation happens when adults critically analyze previous assumptions and put into context new learning for future action. Continuous negotiation of meaning is especially the case in culturally diverse classrooms because students represent diverse worldviews and assumptions about education and life. Students may not be aware that their actions result from beliefs and values that they have not yet recognized and/or acknowledged. Therefore, transformative learning recognizes that learning does not happen exclusively in traditional settings and in traditional ways, but realizes that alternative languages such as art, music, and dance illustrate other forms of expressing meaning that some people may have difficulty expressing in words (Mezirow, 1991, 1997, 2000, 2003; Taylor, 1994, 1998, 2006). Cranton (2000) asserts that transformative learning leads to a renegotiation of meaning in both monumental and incremental ways that is not necessarily linear, but can be seen as a spiral. Transformative learning can happen by reading new material and by being challenged in social interactions in the classroom or hallway. The disorientation leads students to change their thinking about knowledge and learning itself (Schapiro, 2009). Like critical pedagogy, transformative learning also has its inadequacies and contradictions.

Contradictions in transformative learning. Essentially, the concept and success of transformative learning exists in an ideal world where educators can establish environments that naturally inspire students to want to learn and consequently change the world with their newly acquired knowledge. Both transformative learning and critical pedagogy are always in process and under construction. Key criticisms of both transformative learning and critical pedagogy are the issue of how power differentials are dealt with, the question about learner readiness for transformative learning to happen, and

the role and preparedness of the educator to know how to delicately step away and not interfere with the process.

To address the issue of power differential, Taylor (2006) asserts that education is value laden and that educators need to be aware that their power, position, and perspective are always there. Taylor (2006) notes: "In particular for those of us from a Eurocentric background, it means developing an appreciation of our own culture and the associated privileges and powers" (p. 92). He claims that students need a safe, healthy, and inclusive learning environment for transformative learning to happen. If those aspects are not present, learning is stifled and hindered. Teaching for transformation does not expect just the students to be transformed, but the educator as well. "It means asking. Are we willing to transform ourselves in the process of helping our students transform?" (Taylor, 2006, p. 92). Taylor (1998) criticizes the transformative learning theory for its heavy emphasis on theory with not enough substance to put the theory into practice in the classroom. Although transformative learning may be the goal, it is difficult to plan for it, since transformation is dependent on an individual's willingness to be uncomfortably transformed and assume the responsibility and commitment to carry out change.

Besides the discomfort of set paradigms being challenged to lead to transformation, sharing power is uncomfortable both for instructors to offer and students to take responsibility for their learning. Yet, the practice of sharing power can be a way to human rights for all learners. There is no one pure theory that perfectly addresses all the variables in culturally diverse education, but critical pedagogy and transformative learning, even with their contradictions, do closely address the human rights of all participants. The complexity and deficiency in the traditional literacy definition points to

the need for a human rights perspective to pervade all discussion and processes and therefore the Universal Declaration of Human Rights has pedagogical implications for the multicultural classroom.

Human rights viewpoint.

Ignatieff (2001) notes that because the Universal Declaration is just that, a declaration, it is difficult to enforce its tenets, but nevertheless, the intention is that awareness-raising will deter or prevent potential harm. Struggles happen on university campuses where a diverse student population gathers in traditional and often Eurocentric paradigms. Infusing a definition of literacy with a human rights perspective has the potential then of breaking down barriers between cultural groups and establishing healthy social and academic interactions. What might that mean and how can we measure whether pedagogy, curriculum, and practice reflect a human rights perspective?

Divergent traditions, customs, ideologies, and belief systems in a culturally diverse classroom provide a place where an instructor's stance can be either an attempt at eradicating the diversity that Cubberley (1909) talked about or a welcome embrace giving credibility and hopefully deference to finding solutions in the interaction between different voices and discourses (Bakhtin, 1981; Cranton, 1996, 1998, 2002, 2006; Cranton & English, 2009; English, 2009; Mezirow, 2000; Taylor, 2006). Students will flourish in an environment that invites diversity or shut down if the environment prohibits it. For Kitchener and King (1990), "a reflective thinker understands that there is real uncertainty about how a problem may best be solved" (p. 160) but still feels welcome to contribute a solution.

A classroom that promotes an environment such as that takes seriously human rights articles that state: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood" (Universal Declaration of Human Rights, 1948). The reason why a human rights perspective is important in all aspects of literacy is because the thinking that certain groups, languages, and ways of knowing are superior needs to be addressed. Gates (1986) claims that it was during the age of enlightenment when certain knowledge was defined and organized to suggest the ideology of not only difference, but also disparity and subordination of culture and races. Colonization ideology "colonizes minds and emotions as well as bodies, land, and labor" (Brown, 1993, p. 663). Brown (1993) states that settlers blamed intercultural communication challenges on the Native people's inability to speak, and "this lack of essential humanity was then deployed as a justification for domination" (p. 664). Domination led to basic human rights violations.

Teaching and learning with a human rights perspective completes and complements transformative learning, as well as critical pedagogy (Magendzo, 2005; Nazzari et al., 2005; Tibbitts, 2005). Although it is critical that we respect and value the rights of individuals, Tibbitts (2005) makes the additional point that education must also foster "personal action in order to guarantee these conditions" (p. 107), which is the final phase in transformative learning and also culture shock. Consistent with critical pedagogy and transformative learning, Magendzo (2005) claims that a human rights perspective aims to be transformative. An environment that represents diversity calls for the foundational principles of respect and the practical implementation of human rights

(Magendzo, 2005). Practical implementation of human rights starts with culturally sensitive pedagogy.

Culturally Sensitive Pedagogy

Culture shock is inevitable in a culturally diverse class, but there are strategies that instructors can implement to lessen the shock. When instructors' pedagogy is based on a philosophy of critical pedagogy and transformative learning, cultural sensitivity is possible. Egbo (2009) and Villegas and Lucas (2002) talk about the importance of empathy when it comes to empowering all students in a pluralistic society. Egbo (2009) says: "empathy is our ability to understand and be compassionate about other people's experiences" (p. 212). She continues that empathy enables students that come from the dominant society to value experiences of classmates that come from diverse communities.

Villegas and Lucas (2002) recommend that developing empathy should be part of the curriculum in teacher education programs because it is important that teachers foster empathy for all students. Egbo (2009) also suggests that: "Teachers must treat each student as an individual human being requiring special attention whenever necessary" (p. 211). The culturally sensitive instruction that Gay (2000) talks about demonstrates a human rights culture that incorporates cultural knowledge and previous experiences into the curriculum. It acknowledges that students' diverse learning styles are a strength, not a hindrance. Gay (2000) says that research findings indicate that culturally responsive teaching improves student academic performance. Gay (2000) highlights the following aspects of culturally responsive teaching.

Comprehensive.

Gay (2000) asserts that culturally responsive teaching recognizes that students are not just academic entities, but intellectual, social, emotional, and physical beings. When students feel that their cultural identity is valued and legitimized in both classroom behaviour and curriculum, they feel that they belong. A sense of belonging encourages self-esteem and honours human dignity. Being held accountable for a larger group like a family encourages students to take ownership of what goes on in education (Gay, 2000, p. 30). Gregory and Chapman (2002) say that classrooms need to be safe places where students can contribute without fear. This "means intellectual safety as well as physical safety" (Gregory & Chapman, 2002, p. 12).

Multidimensional.

Education is more than a textbook, syllabus, and required assignments. Curriculum with a capital C encompasses everything from the learning environment, classroom climate, student-professor relationship, pedagogy, and method of evaluation. Culturally sensitive instruction invites student participation in all aspects from planning to evaluating. "To do this kind of teaching well requires tapping into a wide range of cultural knowledge of experiences, contributions, and perspectives" (Gay, 2000, p. 31). This means including all students because, when one group is excluded from participating in the decision making process regarding education, they have once again lost control of the system, which Robinson (2009) claims: "is a failure of Canada on a moral, legal, and humanitarian level" (p. 17). Davies, Harber, and Yamashita (2004) found that learning should be multidimensional: "Learning about global citizenship is closely linked into teaching and learning styles. Pupils cited particular methods they had enjoyed in this area

– debates, doing research, school links with other countries, having visitors or going on visits, doing charitable work and leading their own learning" (Davies, Harber & Yamashita, 2004, p. 3).

Empowering.

Culturally responsive instruction empowers students to be "better human beings" (Gay, 2000, p. 34) and to be successful in their academic endeavors both in the classroom and beyond (Gay, 2000). Providing appropriate resources, readily available professors, modeling desired behaviour, and praising both personal and class accomplishments motivates, empowers, and inspires students. A student-centred environment encourages students to consider formal classroom education as merely a part of what education means, since class acquired skills are meant to be practical and used in everyday real life situations (Gay, 2000; Hicks, 1997; Shor, 1980, 1992).

Transforming.

Culturally responsive instruction respects all students irrespective of race, colour, ethnicity, gender, or orientation. It sees differences as building blocks instead of impediments in the learning process and incorporates the strengths of the various ethnic groups so that the whole class can benefit from defining knowledge in different styles and accents. Education must be transformative to empower disenfranchised groups to realize that they have skills and abilities to influence their surroundings (Au, 2000; Ball, 2006; Cranton, 2002; Gay, 2000; Heyward, 2002; Hicks, 1997; Ilkkaracan & Amado, 2005; Mezirow, 2000; Shor, 1992).

Emancipatory.

Culturally responsive instruction generates pride instead of humiliation in one's own cultural heritage as it validates diverse ways of knowing (Barnhardt & Kawagley, 2008; Bloom, 2009; Brayboy, 2005; Gruwell, 1999; Lane, 2010; LaRocque, 2010; United Nations Declaration on the Rights of Indigenous Peoples). The result is freedom of opinion, thought, conscience, and expression - all basic human rights that everyone should have access to in the university. It challenges oppressive social systems to move from moral exclusion to moral inclusion (Opotow, Gerson, & Woodside, 2005). Culturally responsive pedagogy establishes a community where everyone feels safe and accepted, where everyone's voice counts, where no one is invisible or isolated, and where students' potentials are unleashed (Davis, 2006; Gregory & Chapman, 2002; Perez & Wiggan, 2009; Villegas & Davis, 2007). In that way culturally responsive instruction emancipates students.

Inclusive.

"Inclusion means we all belong" (Sapon-Shevin, 2010, p. 9). Sapon-Shevin (2010) says that it is teachers' and administrators' jobs to ensure students that they all belong and it is not up to the students to have to prove that they do in fact belong. Sapon-Shevin (2010) observes that what prevents inclusion is that we have been socialized to learn exclusionary patterns and that exclusion destroys our communities. She challenges schools to be places of inclusion where we teach students to "embrace differences as typical and acceptable, and encourage them [students] to reach across categories and lines and labels to form friendships and strong relationships" (p. 11). That learning she says will shape their understanding of differences beyond classroom walls. A way to promote

inclusion is through cooperation. Unfortunately few students have "experienced schools or learning as a cooperative enterprise" (Sapon-Shevin, 2010, p. 16). Students have learned about the competitive nature of schools that stress individual achievement where some kids are considered smarter than others (Sapon-Shevin, 2010).

Sapon-Shevin (2010) points to the fact that not only students, but even teachers have adopted exclusionary practices by not sharing ideas or materials with each other because promotions and awards are based on individual achievements. Even promotions and awards are related to power and the competitive model of the university system, because they are relegated to a few. They encourage a kind of hoarding of knowledge instead of sharing. To expand on how individuals interact in this competitive ethos, I look at identity and culture and what role identity plays in a culturally diverse class. In the next section I look at the complexity of identity and how that intersects with the multicultural classroom. Identity is integral to how each member of the classroom perceives their role and their ability to contribute and learn. Does each student feel that she/he has something of value to add to the learning process? Does the instructor expect students to add value with their contributions, and if so, how, and in what form? How do culture, identity, and ethnic identity development intersect?

Identity, Ethnic Identity Development, and Intersectionality of Identity

Because students and instructors come from diverse backgrounds, personal identity impacts the experience in a culturally diverse class. It affects how instructors teach and how students learn and interact. In this section I define identity, argue why identity, like literacy, is socially constructed, is multiple, is associated with power, is intricately connected to emotions, and is complicated. Secondly, I discuss the typology that Banks

(1994) developed to describe the stages of ethnicity. Finally, I discuss the intersectionality of identity.

Definition of identity.

Eisenberg (2001) talks about the challenge of identity and observes: "some people think of identity as a kind of answer, an ideal or end-state, achieved progressively through an ongoing examination of one's character and qualities" (p. 534). Others, he notes, see "identity as a question, an open-ended journey that is always shifting and changing" (p. 534). Both views recognize the temporality of identity, either towards a trail's end or just constantly in transit, which points to inevitable ambiguity because every day experiences are constantly shaping our identity. Horrocks and Callahan (2006) say that everyone has a story and that life story gives us identity enabling us to live with others.

Learning to live together is an important goal of citizenship education that should "help students develop global identifications and a deep understanding of the need to take action as citizens of the global community to help solve the world's difficult global problems" (Banks, 2003). Solving global problems can start at home and in schools where identities are constantly shaped. Banks (2003) continues: "cultural, national, and global experiences and identifications are interactive and interrelated in a dynamic way." Part of the dynamics of identity is that it is socially constructed.

Identity is socially constructed.

Not everyone defines identity in the same way, which suggests that identity is socially constructed and dependent on environment and surroundings. Eisenberg (2001) states that the West's notion of identity is predominantly individualistic, whereas Eastern cultures see the community as paramount and the individual as part of the web of many

relationships. He continues: "Most of us struggle to find meaning in interdependent, open systems in which we are challenged each day to know who we are and what we believe amidst an endless barrage of alternatives" (Eisenberg, 2001, pp. 540-541). Cultural diversity brings with it new challenges in terms of identity:

> It is not only the displaced that experience a displacement. For even people remaining in familiar and ancestral places find the nature of their relation to place ineluctably changed and the illusion of a natural and essential connection between the place and the culture broken. "Englishness," for instance, in contemporary, internationalized England is just as complicated and nearly as deterritorialized a notion as Palestinian-ness or Armenian-ness, for "England" ("the real England") refers less to a bounded place than to an imagined state of being or a moral location. (Gupta & Ferguson, 2001, p. 38)

Similarly, Canadian-ness has also become an "imagined state" because cultural diversity has become a common phenomenon in today's world where being Canadian no longer means what some thought it used to mean and what prevailing notions of Canadian-ness seemed to mean. A young white reggae fan about his ethnically diverse neighbourhood in Birmingham says: "Who am I? Tell me who I belong to?" (Gupta & Ferguson, 2001, p. 38). Belonging and identity are inherently connected and therefore comfort level with ethno self-identification in a culturally diverse class is important.

Multiple identities.

Because we live and move in and out of different environments throughout our lives, we embody multiple identities. "The concept of 'multiple identities' contains the idea that we have a number of cultural facets to our personal identities and, more

importantly, loyalties" (Davies, 2008, p. 3). Eisenberg (2001) talks about the anxiety "associated with feelings of multiplicity often expressed as 'not knowing who I really am'" (p. 540). It is then not so much about not knowing who we are, but more about seeing our identity as a process rather than static and set in stone. "We use communication to work our way back and forth along this dialectic, with the degree of uncertainty, or mystery, in relationships always in flux" (Eisenberg, 2001, p. 540). Identity is multiple and dynamic as we constantly learn how to live in today's society (Eisenberg, 2001).

Pedagogy is more important than we think in this constant state of flux and fluctuating identities. Lima and Lima (1998) challenge pedagogy to a rethinking of old paradigms because "culture becomes an inherent element of knowledge construction and not merely a pedagogical tool to improve learning in the case of different groups within society (usually referred to as minorities)" (p. 321). They note: "to develop a pedagogy of the excluded means to build possibilities of knowledge appropriation and knowledge construction for everyone, a fact that in itself implies multiplicity" (Lima & Lima, 1998, p. 322). Dialogue and acknowledgement of multiplicity then have the capacity to assuage the anxiety that can come with ambiguity about identity.

Identity and power.

Identity and power are closely related where personal identity is the cause for insider and outsider location. Bannerji (2000) asserts that "cultural signifiers" (p. 73) such as visible minority and immigrant should not be used to define or exclude people. She says that language is not neutral:

> Calling people by different names, in different political contexts, has always produced significantly different results. These names are, after all, not just

> names to call people by, but rather codes for political subjectivities and agencies. (Bannerji, 2000, p. 41)

A visible minority label is problematic when it means that being fully embraced as a Canadian citizen has not yet happened and if we continue to label people using visual markers to exclude, it cannot happen. Bannerji (2000) claims that we all use familiar names such as: "visible minorities, immigrants, newcomers, refugees, aliens, illegals, people of color, multicultural communities, and so on" (p. 74). "This 'Canadian' core community is defined through the same process that others us. We, with our named and ascribed otherness, face an undifferentiated notion of the 'Canadian' as the unwavering beacon of our assimilation" (Bannerji, 2000, p. 74). The assimilation she talks about does not seem to be possible as long as labels are used to *other* and exclude people of colour or accent, and that exclusion is related to power differentiation where one colour or accent is seen as superior. Eisenberg (2001) points to the value of uncertainty in social interactions where people as human beings matter more than rank, colour, accent, geographic origin, orientation or anything else that usually divides people.

Conversations are necessary to move comfortably to that place of uncertainty, but Eisenberg (2001) says: "unfortunately, dialogue is exceedingly rare and unlikely to occur where it is most needed" (p. 542). In post-secondary classrooms where lectures sometimes are the primary mode of instruction, dialogue is limited and power relationships nonnegotiable.

Identity is connected to emotions.

Identity and talking about identity inevitably evokes emotions. Horrocks and Callahan (2006) say: "identity is an emotional process that is understood through personal

reflection and enactment with others" (p. 71). They talk about the importance of emotions in the identity creation process where individuals have learned the socially acceptable display of emotions in certain settings. Identities are then formed through interacting and finding a safe and comfortable structure, where individuals can be honest about what they think and feel. Horrocks and Callahan (2006) say that personal life stories shape our identity. "By focusing on the way an individual rationalizes experiences and tells their personal life stories, we can understand the importance of negotiating between tensions of emotion management and identity management" (Horrocks & Callahan, 2006, p. 72). By listening to different life stories we learn about differences that are unique to individuals.

Especially, conversations with individuals from different cultures open the door to rich learning experiences. Sapon-Shevin (2007) maintains that we can "understand and value differences only if we are surrounded by them" (p. 18). In university classrooms we are surrounded by differences, but often we ignore them. Sapon-Shevin (2007) continues that limited experience and exposure in how to engage in conversations about difference evoke emotions of awkwardness and discomfort and we don't know what to do when it comes to difference. Horrocks and Callahan (2006) say that we "construct a general sense of who we are through public and private experiences" (p. 73). It becomes a dynamic process of experiences and emotional responses that make up who we are. Each experience is accompanied by an emotional response that shapes our identity, which explains why identity is complex, multiple, and intricately connected to emotions.

Culturally responsive teaching values and legitimizes students' cultural identities and provides a safe place where students feel they belong (Gay, 2000). Villegas and Lucas (2002) talk about "developing an affirming attitude toward students from culturally

diverse backgrounds" (p. 26). When instructors exhibit an affirming attitude, students exhibit positive emotional responses.

Identity is complicated.

Because we are all part of various cultural groups, our identity varies as we move in between groups, which makes identity complicated and complex. The complexity of self-identity is evident in how we talk about ourselves and the attitudes we have towards language and self. Lima and Lima (1998) ascertain that "the approach to culture is that of seeing it as constituted by mediation systems in the development of self-identity, which in turn produces specific lived experience in the learning processes at school" (p. 321). Self-identity is caught in a chain of events where culture develops identity, and therefore impacts the lived experience in education. Geographic origin and family critically influence individual perception and self-identity, which in turn, impact experience in culturally diverse university classrooms. Identity formation starts at home and then it spreads from there as our circle of cultural groups expand. In the next section I talk about the stages of ethnic identity development that Banks (1994) features.

Stages of ethnic identity development.

Ethnic identity is a very important aspect of education. Bennett (2004) states "research has shown that a student's level of ethnic identity plays a significant role in her or his social interactions with college peers, faculty, and administrators" (p. 862). Banks (1994) indicates that educators often assume that 1) ethnic groups are monolithic and have similar needs, 2) ethnic groups are very interested in learning about the history and culture of their ethnic group and, 3) exposing their ethnic minority students to positive ethnic role models will improve their self-image and academic achievement (p. 222). He sees some

problems with these assumptions because ethnic groups are not monolithic. They are dynamic, complex and far from static. Banks (1994) states:

> Effective educational paradigms should help students explore and clarify their own ethnic identities. To do this, such programs must recognize and reflect the complex ethnic identities and characteristics of individual students in the classroom. Teachers should learn how to facilitate the identity quests among ethnic youths and help them become effective and able participants in the common civic and national culture. (p. 223)

The typology that Banks (1994) developed describes the following stages of ethnicity:

Stage 1 Ethnic psychological captivity. In this stage a person "absorbs the negative ideologies and beliefs about his or her ethnic group that are institutionalized within the society" (Banks, 1994, p. 224). The person demonstrates "ethnic self-rejection and low self esteem" (Banks, 1994, p. 224) in shame of his/her ethnicity and tries to assimilate as smoothly as possible. When assimilation is denied, conflicts arise. Individuals most likely to experience ethnic psychological captivity are those who are or were the most stigmatized in society like African Americans, Chinese Canadians, (Banks, 1994) and Aboriginal people.

Stage 2 Ethnic encapsulation. The person interacts mostly in his/her ethnic group and considers his/her ethnic group to be superior. This happens when a privileged group feels threatened by a different ethnic group that they believe is encroaching upon their privileges. It also happens when persons who have experienced stage 1, gain a new consciousness of their ethnicity and it leads to negativity towards other ethnic and racial groups (Banks, 1994).

Stage 3 Ethnic identity clarification. In this stage the individual has a positive attitude towards his ethnic identity and group. "Self acceptance is a requisite to accepting and responding positively to other people" (Banks, 1994, p. 225). Individuals are able to understand the positive and negative aspects of their ethnic group, which leads to positive experiences with other ethnic groups (Banks, 1994).

Stage 4 Biethnicity. Individuals in this stage have learned to accept their ethnic group and have healthy pride. They have learned the skills to interact in a healthy manner in their own ethnic group as well as other groups. Banks (1994) says:

> People of color in the United States are forced to become biethnic to some extent in order to experience social and economic mobility. However, members of mainstream groups, such as Anglo-Americans, can and often do live almost exclusive monocultural and highly ethnocentric lives. (p. 226)

Stage 5 Multiethnicity and reflective nationalism. Individuals in this stage have a "positive personal, ethnic, and national identification; positive attitudes toward other ethnic and racial groups" (Banks, 1994, p. 226). Persons in this stage are not only committed to their ethnic group but have empathy for other groups as well (Banks, 1994). In this stage individuals have moved to a more meaningful interaction cross culturally where they are able to understand values and traditions and therefore are able to interact on a deeper level.

Stage 6 Globalism and global competency. Banks (1994) summarizes: "The stage 6 individual has the ideal delicate balance of ethnic, national, and global identification, commitments, literacy, and behaviours" (Banks, 1994, p. 226). Banks (1994) says that

these stages are not necessarily static, nor linear. Individuals can move up or down or across stages depending on conditions and experiences.

Intersectionality of identity.

Intersectionality is how the relationship of racial, class, or gender discrimination impacts an individual's worldview and is necessary to develop cultural competence (Crenshaw, 1991). Because identity is complex, multiple, and connected to power and emotions, when discrimination based on one's cultural identity happens, it intersects with a wider spectrum as well. Omi and Winant (2002) state "race always operates at the crossroads of identity and social structure" (p. 1565). The theory of intersectionality discussed by Crenshaw (1991), suggests that various aspects of and behavior related to identity in terms of race, gender, orientation, social class interact or intersect on various levels and should be considered in a wider context and not independently. Similarly the experiences of students in culturally diverse universities should be considered as a part of a whole system that intersects with personal identity, rather than in isolation.

Contexts that acknowledge intersectionality may be: What contexts do individuals bring to the university that either align or do not align with its goals? What intersections create tension? Does academia take into account extenuating circumstances? How, where, and why is an individual's sense of identity compromised? What does authentic inclusivity look like? Crenshaw (1991) states:

> Recognizing that identity politics takes place at the site where categories intersect thus seems more fruitful than challenging the possibility of talking about categories at all. Through an awareness of intersectionality, we can better acknowledge and ground the differences among us and

> negotiate the means by which these differences will find expression in constructing group politics. (p. 1299)

Gaps and Limitations

Recurring themes from this review suggest that: (1) Culture and identity are not static. Society is not complete and is in constant process of reform (Ignatieff, 2000, p. 32). (2) Discrepancy exists between anti-racism and multicultural policy and practice, and therefore researchers call for new research methods since traditional methods are informed by ethnocentric bias (Paraschak, 1991; Dei, 1993). (3) Racially diverse environments may have the potential for providing more opportunities for the exercise of critical thinking skills (Hurtado et al., 1998, p. 289) but it depends how classes are structured.

Studies in multicultural education call for the necessity of further research on culturally sensitive pedagogy and course content, student and instructor attitudes, and ways in which theory can be moved to practice (Banks, 2004). Hurtado et al. (1998) declare that research on culturally diverse campus climates have encouraged an understanding of said impact on students and faculty. They say that more campuses need information that would help them understand the "psychological and behavioral dimensions of the climate" (p. 296). "While a wealth of knowledge is now available and institutions are better informed as they begin self-examinations, designing an action plan that will significantly improve the quality of experiences for undergraduates is perhaps the next important challenge in the process" (Hurtado et al., 1998, p. 296). Since there is still evidence that there are challenges in cross-cultural interactions in university environments and research suggests that there is still a need for more research that seeks to understand

the phenomenon of cultural diversity, this study seeks to respond to this call for an action plan.

About the museum-like treatment critique that Egbo (2009) talks about, this study could be criticized for seeking knowledge from "native informants" (p. 75). My goal with this study is not to "exoticize" (Egbo, 2009) racialized participants, but to aim for social justice; in order to learn, it was necessary for me to engage and ask questions. I realize anew what a delicate issue opening up the conversation about cultural diversity is. I acknowledge that perhaps racialized students, who might feel uncomfortable in the system, would not feel free to participate in a study such as this. It may have been awkward for students to commit to a process that required face-to-face interaction with a researcher that they would presume was an associate of the system.

Summary and Conclusion

This chapter provided a review of the literature on post-secondary teaching and learning in culturally diverse classrooms in preparation for the study that examines the following question: What is the lived experiences of students and instructors in culturally diverse classrooms in an urban Canadian university and what meanings do they ascribe to the experiences? The literature review addressed the following aspects: (1) the historical background of education in culturally diverse universities; (2) the theoretical framework of transformative learning and critical pedagogy; (3) culturally sensitive teaching that promotes a human rights culture; (4) identity, ethnic identity development, and intersectionality of identity; and (5) the gaps and limitations of the research. The next chapter presents the methodology of phenomenology chosen for this study and substantiate why it was an appropriate choice.

Chapter 3:

Methodology

This chapter describes the phenomenological approach used in this study to address the research question: What is the lived experience of students and instructors in culturally diverse classrooms in a Canadian university and what meaning do they ascribe to the experience? The research question is addressed through individual interviews guided by carefully developed questions, inductive and deductive probes, and is then analyzed with a phenomenological lens.

The chapter begins with a discussion of the background of the research including the nature of human rights, then proceeds to present the selected research approach of phenomenology, and finally presents research design details including method of participant recruitment, proposed research questions, a guideline for the in-depth interviews, the data analysis method, and the timeline of the study. Based on Corbin and Strauss' (2008) suggestions for conducting qualitative research, this chapter also includes the merits, scope, suitability, and limitations of the research approach for a study on the possibility of a human rights perspective in culturally diverse post-secondary classrooms.

I conducted the study at Global University (pseudonym) within six months of receiving ethics approval. Using a phenomenological approach, I explored student and instructor experiences, identified benefits and challenges, with the intent of gaining an understanding of the phenomenon of teaching and learning in culturally diverse university classrooms.

Background for the Research

The reason for conducting research for my doctoral thesis on the lived experience of students and instructors in culturally diverse post-secondary classrooms originates with my own interest and experience as writing instructor in culturally diverse post-secondary classrooms, and the resulting struggle and questions about "complicity in Eurocentric education" that Bailey (2001, p. 161) describes. As a self-described "white university professor," Bailey (2001) outlines (paraphrased here) three concerns that she has with education faculties and schools and, as required steps to action, she proposes: (1) We need to start talking about our own racism in thoughts, actions, and attitudes; (2) We need to realize that our attitudes and actions may disadvantage our students when our definition of success requires them to give up who they are; and (3) Once we have recognized those barriers as educators, we can start modeling ethno-sensitivity by trying to provide an inviting environment where everyone belongs (Bailey, 2001, p. 161).

This research examined the lived experiences of students and instructors exploring what may appear to be either thwarting or enhancing an ethno-sensitive approach to program delivery. From the background literature on this topic, not only is our education system infused with Eurocentric values and ways of doing things, but so are our research methods. In brief recognition of the challenging history of qualitative research, Denzin and Lincoln (2008) note that the concept of qualitative research at times "serves as a metaphor for colonial knowledge, power, and truth" (p. 1) and, unfortunately, does not come with a positive association. Denzin and Lincoln (2008) ascertain that colonial nations used qualitative research methods as "colonizing strategies" (p. 2) to study the customs of human groups that often prevented white settlers from taking over the land.

Denzin and Giardina (2009, 2010) challenge qualitative researchers to capture a vision of social justice, emancipation, human rights, and transformative inquiry. It was my intent to use qualitative research methods for the purpose of empowerment by (1) providing a place for students to exercise their voice in a nonthreatening environment, and (2) giving professors the opportunity to critically reflect on their practice. It was especially important to strive to implement a research method that concurred with the phenomena under study. A vision of emancipation, transformative inquiry, and human rights were integral to both method and topic. With that acknowledgement in mind, and cognizant of historical challenges, this chapter makes a case for why a phenomenology, when used as Denzin and Giardina (2009, 2010) suggest, was appropriate for a study about culturally diverse post-secondary teaching and learning. The reason is that phenomenology, when developed sensitively, can capture the vision of social justice and human rights that Denzin and Giardina (2009, 2010) talk about.

Phenomenology

Although the methodology of phenomenology was influenced by the philosophy, the phenomenology discussed in this study does not focus on the philosophical tradition that was launched at the beginning of the 20th century by Edmund Husserl, Martin Heidegger, and other philosophers (Stanford Encyclopedia of Philosophy, 2008). Creswell (2007) defines a phenomenological study as one that describes not only the meaning of a single life experience, but also the meaning for numerous individuals that share the lived experience of a phenomenon, which is anything that individuals are conscious of and are able to describe. It describes "what all the participants have in common as they experience this phenomenon" (Creswell, 2007, pp. 57-58). The participants in my study all

experienced the phenomenon of being either a student or instructor in a culturally diverse post-secondary classroom.

Phenomenologists realize that, to explain a phenomenon, it is necessary to describe it first (Creswell, 2007; Embree, 2007; Giorgi, 2009; Groenewald, 2004; Moustakas, 1994; Stewart & Mickunas, 1990; van Manen, 1990). Therefore, I collected data from participants that had experienced the phenomenon personally, and then I developed a comprehensive description of what it meant for them to experience the phenomenon. Since phenomenology is an approach to the data that defers judgment until evidence can be supported, which Husserl calls "epoche" or bracketing (Dowling, 2007; Moustakas, 1994; Stewart and Mickunas, 1974, 1990), I tried to look at things "as if for the first time" (Moustakas, 1994, p. 85). van Manen (1990) suggests that natural science can be explained, but human life needs to be understood, and therefore phenomenology studies the nature of the lived experience to develop an interpretation and a better understanding of a phenomenon. Since the central theme of phenomenology is to explore and understand a lived experience, Giorgi (1985) says that "for a phenomenological psychologist one interpretation of that expression means to go to the everyday world where people are living through various phenomena in actual situations" (p. 8). Therefore since the everyday of the participants in my study was the university setting, that is where I went to conduct my study.

Although "phenomenology is not interested in generalizability, it is interested in how various individuals interpret the meaning of experience in their own individual ways" (Munhall, 2007, p. 187). Therefore the analysis observes the frequency of references to difference, but defers generalization. Munhall (2007) says that in conversation, we often

hear "we are more alike than different" (p. 201). However, she continues: "The differences are paramount in our endeavor to understand individuals in their multiple realities, subjective worlds, life-worlds, and individual contingencies" (p. 201). Noting the tone and rhetoric about difference was used to understand participants' understanding of their experience with difference.

The type of phenomenology that was used in this study was transcendental phenomenology, modeled by a variety of researchers including Moustakas (1994) and Creswell (2007). Although the type of phenomenology implemented in this study attempted to model Moustakas' (1994) transcendental phenomenology, I recognize that the method will not be a pure replica. Moustakas' (1994) transcendental phenomenology emphasizes the description of the lived experience and intends to "grasp the structural essences of experience" (p. 35). It is a description of the participants' experiences with the goal of seeing the phenomenon with a new perspective (Creswell, 2007; Moustakas, 1994). By nature of the study topic, which requires creativity, and by acknowledgment of Moustakas' (1994) view that it is impossible to separate researcher from research, the research attempts to write on a clean slate with the recognition that the hand of the writer also has a unique background that shaped the writing. With information gathered from the interview questions, I provided a textural description of each participant and how they experienced the phenomenon.

Where Husserl's notion of bracketing encourages researchers to adopt an unbiased perspective about the phenomenon to gain a fresh understanding, Moustakas (1994) fully acknowledges the difficulty of separating the researcher's own views from the study. I have identified teaching and learning in a culturally diverse post-secondary classroom as

the phenomenon to be studied. On the one hand, it was advantageous to the study that I had experienced the phenomenon, but on the other hand it was important to bracket personal presuppositions to be able to see the phenomenon for the first time. The following processes that were considered in this study and explained in detail later in this chapter were: epoche, phenomenological reduction, imaginative variation, and synthesis.

Research Design

This was a qualitative phenomenological study based on in-depth interviews of seven educators and nine students in two different departments at an urban Canadian university referred to as Global University. Classes in these two departments included a writing component. The interview questions examined the experiences, assumptions, perceptions, and approach participants had of their learning and instruction in culturally diverse post-secondary classes. Dei (1993) calls into question the suitability of traditional research methods, acquisition of knowledge, and paucity of literature on appropriate roles as educators and researchers. He calls for researchers and educators to re-examine styles that may alienate nonmainstream students. I attempted at all times to be as sensitive as possible to cultural differences in language and research expectations.

The qualitative descriptive research method of phenomenology provided a vehicle for instructors and students to tell their stories and experiences. I gathered information about strategies and approaches to teaching and learning in a culturally diverse classroom to see whether it was a suitable venue for transformative learning with a human rights perspective. Table 3.1 shows the procedure I followed:

Table 3.1 Research Procedure

Objective	Task
Preparation	Visited with department chairs to discuss study and garner input and suggestions
Conduct interviews, transcribe data	Contacted student and instructor participants, arranged for interview times, conducted interviews, and allowed for participants to member check transcripts
Analysis	Analyzed, transcribed data using verification, horizontalization, and validation.

After visiting with the department chairs to discuss the study and gather input and suggestions, I followed their lead and suggestions on how to invite participation. Adhering to the department chairs' suggestions following the department meeting, and acquiring internal departmental ethics permission, I distributed invitations to participate in the study, in the instructors' mailboxes in two departments. A few days after the hard copy invitations were put in the mailboxes, I sent the same invitation to the instructors' email addresses. See Appendix B. One week after I put out the call for participation, I collected the responses and arranged dates for the interviews and also visits to classes to extend the invitation to students.

On the day that I had arranged with the instructor, I appeared in class to extend an invitation for students to participate in the study. After a brief explanation, I distributed invitations to all students. After giving them time to complete the form, I collected all forms whether completed or not. See Appendix A. Interviews were arranged using the optimal method of contact that participants had indicated on their form that they submitted. This was either by email or telephone.

Individual interviews took about one hour, and none exceeded two hours. All interviews took place on the university campus where the participants experienced the phenomenon. After the interviews I transcribed them and sent them to the participants within one week of the interview. I jotted down field notes immediately following the interviews. I received feedback about the transcriptions from all of the participants. Most of them made no changes but, for the ones that did suggest changes, I made the suggested changes in the transcription. I then analyzed the data. My advisors and committee members edited and made suggestions regarding the analysis. More about the analysis is stated in the data analysis section.

Global University has a mid range student population of 10,000 - 15,000 which includes full-time and part-time undergraduate and graduate students. This university was chosen as the research setting because 20-23 percent of its student population self-identifies as visible or ethnic minority, which is similar to the national average. Global University is one of the universities in Canada that has the highest number of Indigenous students where more than 10 percent of the student population self-identify as Aboriginal. Also 11 percent of the student population is comprised of international students that come from 60 different countries.

This study responded to the research that indicated there is still a need for ethno-sensitivity in culturally diverse classrooms, the need for creative cross-disciplinary approaches, and effective teaching strategies to inspire and promote critical and creative thinking and writing. In the 2008 undergraduate Global university survey, professors at the university scored high in student satisfaction where students reported that professors encouraged students to participate in class, showed sensitivity to racial and gender issues,

and treated students like individuals and not just numbers. With this high satisfaction rate of students in this learning environment, this university was an ideal location to conduct this study to see if perceptions matched the survey.

Participants.

The study included 16 participants, of which seven were professors and nine students from two departments at Global University. Four of the seven professors and three of the nine students were part a special program within their department. This program, which I refer to as Education for Success (EFS) provides education in smaller class sizes and makes a concerted effort to reach nontraditional students that may otherwise not have the opportunity to get a university degree. The EFS program is intentionally culturally diverse with the goal of preparing leaders and professionals to work in culturally diverse schools and communities.

Sampling. To recruit participants, I employed both random and purposeful sampling. It was necessary that all participants understood and had experienced the guiding phenomenon in the study. The purpose of the study was made evident in the call for participation.

Random sampling. After gaining permission from the department chair and individual instructors, I visited classes in the two targeted departments to give a brief description of the study and then distributed the invitations. See Appendix A and B. I was not in any position of power over any students or faculty.

Purposeful sampling. Purposeful sampling was used to select the participants to gain an optimal distribution of males and females, and participants of varying backgrounds. The department head in one faculty suggested participants and those leads

were followed. More male instructors signed up to participate and therefore the distribution of male and female instructor participants is not equal. To protect their anonymity, I assigned pseudonyms to all participants.

Student Profiles. I interviewed a total of nine students, five female and four male. All interviews took place on the university campus. Table 3.2 shows the list of student participants; pseudonyms are assigned to all participants. Three of the participants were part of the Education for Success (EFS) program, mentioned previously.

Table 3.2 Table of Student Participants

Participant Pseudonym	**Gender**	**Department**	**Self-Identification**	**First Language Learned**
1. Anjalee	female	Education	Indian	Hindi
2. Dalia	female	Education	French Catholic	English
3. Ben	male	Education (EFS)	White, born in Canada	English
4. Sam	male	Education (EFS)	Métis	English
5. Tanya	female	Education (EFS)	Métis	English
6. Abri	female	English	Canadian, born in South Africa	Zulu, English in school
7. Derek	male	English	Technically Christian, born in Canada	English
8. Ian	male	English	Métis	English
9. Suzanne	female	English	Born in Canada	English

The following is a brief profile of the student participants based on data collected during interviews and field notes. The purpose of the participant profiles is to paint a picture of the diverse people that congregate in a university setting where each participant is unique, comes from a different background, and with various expectations. The participants I interviewed do not speak for everyone, but speak to their own experience.

Anjalee

Anjalee is a young Indian woman who immigrated to Canada and is in a one-year teaching certification program for internationally trained teachers. She came from India recently since she married an Indian man with Canadian citizenship who is established locally. Her first language is Hindi. She also speaks Urdu and English because she attended an English medium school in India. She was trained as a teacher in her home country of India and came to Canada expecting to get hired as a teacher. When she realized that teacher certification was necessary for her to be eligible for employment in Canada, she enrolled in the teacher certification program for internationally trained teachers.

Dalia

Dalia is from a French Catholic background. She is in her first year of an after-degree program in the Education faculty after a four-year BA. Her previous degree is in English with a minor in Classics. Although her primary educational experience was in French because she is from a French Catholic family, her first language is English, the first language of her parents. Her grandparents' core language was Ukrainian, but they refused to speak it when they moved to Canada. Their main goal was to assimilate as quickly as possible into Canadian society.

Ben (EFS)

Ben is a white male in his 40s and a student in the EFS program. His first language is English. Ben dropped out of university when he was in his early 20s to become a successful businessman. He played competitive sports and was on a traveling team that

took him across Canada and the United States. The small town that he is from attracted what he calls "economic immigrants" to supply workers in manual labour jobs.

Sam (EFS)

Sam is a mature student in the EFS program who self identifies as Métis and is proud of his heritage. His first language is English. He grew up in a large cosmopolitan Canadian city immersed in a culturally diverse environment. He currently works for the school system and hopes to be hired as a teacher upon his imminent graduation.

Tanya (EFS)

Tanya, a mature EFS student, is in the third year of her program. After High School she did not go on to university right away, but is now attending university for the first time. She takes evening classes both in the EFS program, as well as on the main campus. She has young children and works full time in a school. Her husband and extended family are supportive of her getting a university education and they help out with childcare. She self identifies as Métis.

Abri

Abri is a mature part-time student who already has a degree and is doing a two-year after-degree in Education to be an early years teacher. The English course she is enrolled in is an elective. Abri was born in South Africa, but grew up in Canada and self identifies as a visible minority. Her first language is Zulu, but she attended an English medium school and came to Canada fluent in English. Her father was killed in her home country during the time of political unrest of apartheid and her family had to flee the country. Her family immigrated to Canada when she was a child.

Derek

Derek is a fourth year university student in the Anthropology department taking an Upper level English class. The interview is close to a monologue because Derek is very talkative. He describes himself as "technically Christian." He says that he uses that term loosely and that although he does not attend church, he celebrates the Christian holidays. Derek's first language is English. He intends to pursue police officer training when he graduates.

Ian

Ian is a third year Education student taking an English class and currently doing a practicum at a local school. His goal is to get a job at a High School teaching English, but says that good teaching jobs are rather scarce and he would be content with any full-time teaching position. He self-identifies as Métis and also as gay and out. His first language is English.

Suzanne

A recent High School graduate, Suzanne is a first year university student with a declared major in English. She was born in Canada, as were her parents and grandparents. Her heritage includes Ukrainian, English, and Polish and other than that she is not really sure. Her first language is English. She lived in Brazil for almost a year, where she attended school and learned to speak Portuguese. Suzanne comes to the city from a rural area in the province and it is her first time living in this city.

Instructor Profiles. I interviewed a total of seven instructors in two departments, two female, and five male as demonstrated in Table 3.3. Pseudonyms are assigned to all participants. Four professors taught in the EFS program, one in the regular Education

department, and two in the English department. Regardless of rank, I refer to all instructors as professors.

Table 3.3 Table of Professor Participants

Participant Name	**Gender**	**Department**	**Ethno-cultural Self-Identification**	**First Language**
1. Professor Sato	male	Education	Third generation Asian	English
2. Professor Fast	male	Education (EFS)	Half Mennonite, half English	English
3. Professor Nodea	male	Education (EFS)	Métis	English
4. Professor Roy	male	Education (EFS)	Jewish from the city centre	English
5. Professor Sidell	male	Education (EFS)	Caribbean born Canadian	Patois, mix of English, French, Dutch, African, Indian, and Chinese languages
6. Professor Martin	female	English	Asian born Canadian	English, then French and then Asian language
7. Professor Tensen	female	English	Striving to be free of her own cultural boxes, aware of her own ignorance	English

The purpose of the professor participant profiles, like that of the students, is to paint a picture of the diverse professors that teach in a university setting where each professor is unique, comes from a different background, and with various expectations. The professors I interviewed do not speak for everyone, but speak to their own experience at the time the interview was conducted.

Professor Sato

Professor Sato self identifies as third generation Asian, whose forefathers came to Canada in the early 1900s. He never learned [Asian language] and thought the language in

his family had been lost during the war. Professor Sato is a retired school principal whose prior experience included applying for federal grants for special programs such as a performance on the topic of racism with music and poetry and contributing ideas to the physical design of a new school construction. Now he teaches part-time in the Education department at Global University.

Professor Fast (EFS)

Professor Fast also comes to teaching at the university from many years of teaching in public school education. Professor Fast defines his ethno-cultural background as half Mennonite and half English. Because of the orthodox way that he was brought up, Professor Fast was attracted to teaching to implement changes in pedagogy. His teaching philosophy is to teach by relationship, storytelling, and humour.

Professor Nodea (EFS)

Professor Nodea self identifies as Métis; his father is Aboriginal and his mother English. He notes that his ethno-cultural identification is morphing, changing and he is redefining himself in his new context. As a full-time professor, he expresses enthusiasm for his profession and one of his preferred methods of teaching is story telling.

Professor Roy (EFS)

Professor Roy comes to teaching in the EFS program after many years of working in the public school system. His experience includes working in jails, youth centres, and running alternative programs. Professor Roy identifies his ethno-cultural background as Jewish and from the north part of the city.

Professor Sidell (EFS)

Professor Sidell identifies as Black, was born and grew up in the Caribbean and his first language was Patois, which is a mix of English, French, Dutch, African, Indian, and Chinese languages. He says where he grew up in the Caribbean, the society is heavily influenced by the "western ways." Professor Sidell's teaching philosophy is to teach by story. He speaks knowledgably about Paulo Freire and critical pedagogy and makes a concerted effort to combat the "banking system" of education.

Professor Martin

Professor Martin is in her first full-time university teaching position in the English department. She says her parents, who are both educators, have helped her learn about pedagogy. Her pedagogical preferences are lecture based instruction, term papers, conference presentations, and biweekly quizzes. She has high expectations of students and aims to prepare them for graduate school and she says it is important to teach students to think analytically. Professor Martin was born in Asia, adopted by a Canadian Caucasian family, and raised in a German town. Her first language learned is English, then French, and she learned [Asian language] as an adult.

Professor Tensen

Professor Tensen teaches in the English department and her expertise and interest is in language and culture. She has travelled extensively and taught in different places. She self-identifies as bound and striving to be free of her own cultural boxes, and cognizant of her own ignorance. She sees her most important role as helping students to be free of their respective cultural boxes. Her first language learned is English.

Research questions.

I constructed the research questions based on Creswell's (2007) guidelines for developing questions for a phenomenological study with the goal to explore and describe the lived experience of the participants in a culturally diverse post-secondary classroom. The purpose for gathering information about the lived experiences was to shed light on and understand the challenges that both students and instructors face in culturally diverse classrooms. The purpose for asking about challenges and benefits was not to highlight inadequacies and deficiencies. If inadequacies and frustrations were detected in the course of the study, they were not meant to humiliate or discourage anyone.

Research question 1. What are the lived experiences of students and instructors in culturally diverse post-secondary classrooms and what meaning do they ascribe to these experiences?

Research question 2. What are the benefits and challenges of teaching and learning in a culturally diverse post-secondary classroom?

Research instruments.

To address these research questions, inductive and deductive interview questions and probes were used to develop a textural and structural description of the phenomenon. Since the data is descriptive, no clear correlations may be drawn from the descriptions. Data was collected through in-depth interviews with participants who experienced the phenomenon (Creswell, 2007; van Manen, 1990).

Data Collection

Research questions with the accompanying data collection methods are illustrated in Table 3.4. Column three shows the individual interview questions that address the

research questions. See Appendix C and D for the individual interview protocol for student and instructor participants.

Table 3.4 Research Questions and Data Collection Methods

Title: "Surrounded By All These Contradictions": Every Day Culture Shock In Culturally Diverse Post-Secondary Classrooms
Purpose: The purpose of this qualitative phenomenological study is to explore student and instructor experiences in teaching and learning in culturally diverse post-secondary classrooms, to identify benefits and challenges and to gain an understanding of the phenomenon.

Research Questions		Data Collection Methods
Research Question 1 Textural Description	What are the lived experiences of students and instructors in culturally diverse post-secondary classrooms?	Student Interviews Appendix C and Instructor Interviews Appendix D Questions 1- 4 provide a textural description.
Research Question 2 Structural Description	What are the challenges and benefits of literacy learning in a culturally diverse post-secondary classroom?	Student Interviews, Appendix C, Questions 5-6 provide a structural description; Instructor interviews, Appendix D, Questions 5-7.

I jotted down field notes immediately following the interviews. Interviews were transcribed and sent to the participants within one week of the interview. Once I received feedback from the participants to either leave the transcript as is or to make changes, the suggested changes were made accordingly and inserted into the transcript.

Data Organization and Analysis

The Stanford Encyclopedia of Philosophy (2008) says that: "what makes an experience conscious is a certain awareness one has of the experience while living through it or performing it" (p. 1). That awareness is debatable as a "kind of inner observation of the experience" akin to performing two tasks at the same time (Stanford Encyclopedia of Philosophy, 2008, p. 1). The unique experience of each individual is what characterizes phenomenology as a research method, and included in the experience is the unique

experience of the researcher. Participant and researcher in the process of study realize that "much of our intentional mental activity is not conscious at all, but may become conscious in the process of therapy or interrogation, as we come to realize how we feel or think about something" (Stanford Encyclopedia of Philosophy, 2008, p. 1). The bracketing aspect is also similar to the art of doing two things at once where the researcher observes as if for the first time with full awareness of prior experience.

The main processes of transcendental phenomenology as described by Husserl are: epoche, phenomenological reduction by way of horizontalization, imaginative variation, and finally the synthesis (Moustakas, 1994, p. 33). In order to conduct phenomenological research Moustakas (1994) says one must understand the "nature, meanings, and essences of Epoche, Phenomenological Reduction, Imaginative Variation, and Synthesis" (p. 100) explained in more detail here.

Epoche.

"Husserl calls the freedom from suppositions the Epoche, a Greek word meaning to stay away from or abstain" (Moustakas, 1994, p. 101). Moustakas (1994) does not reject previous experience, but the bracketing that he suggests is an attempt at setting aside presuppositions to be able to see the phenomenon from a new perspective. The personal rationale in chapter 1 was part of the process of what Moustakas (1994) says is putting aside presuppositions and, as much as is possible, to see things "as if for the first time" (Moustakas, 1994, p. 85). Bracketing is important for the researcher to prevent personal experience from influencing data analysis and, at the same time, recognizing that it is exactly that personal stance that enriches the study (Creswell, 2007; Wall, Glenn, Mitchinson, & Poole, 2004).

Phenomenological reduction.

The next step is phenomenological reduction, which is a textural description of what one sees, "the rhythm and relationship between phenomenon and self" (Moustakas, 1994, p. 90). This task describes "the textural qualities, the contradictions, the rough and smooth; quiet and noisy; colourful and bland; fearful and courageous; angry and calm – descriptions that present varying intensities; ranges of shapes, sizes, and special qualities; time references; and colors all within an experiential context." (Moustakas, 1994, pp. 90-91). It is the explication of the experience with a conscious attention to textures and meanings (Moustakas, 1994).

To the best of my ability I strived to be sensitive and open to participants who may have expressed themselves in ways that may be different than dominant culture behaviour. To the best of my ability I tried to prevent stigmatization of my participants. Utterances, ideas, sentence fragments, phrases, laughs, uhms, and silence were all included in the field notes and transcripts. Gee (2004) says that language and culture are inseparable, and therefore nuances of home language were taken into account.

In listening to participants' experiences, common themes began to appear in the stories they told. Using the process of horizontalization (Moustakas, 1984) where every statement was given equal value, I listed "every expression relevant to the experience" (p. 120). As Miles and Huberman (1984) ascertain "qualitative fieldwork should be iterative; one pass at a site leads to a reshaping of one's perspective and of one's instrumentation for the next pass" (p. 63). The analysis was iterative with many passes at the data allowing for a shaping and reshaping of themes.

Creswell (2007) maintains that all experiences have an underlying structure and its naming leads to a better understanding of the phenomenon. To understand the phenomenon, I collected interview data from individuals that had experienced it, and analyzed the data using inductive data analysis which Lincoln and Guba (1985) define as "making sense of field data" (p. 202) and what Moustakas (1994) calls *horizontalization*, (p. 95, 122) whereby statements and quotes are used to extract meaning of the experience and then distilled into themes.

I followed the following process as Kleiman (2004) suggests: First I read the entire transcripts to get the global sense of the phenomenon. Then I read transcripts slowly and to make sense of my data I organized it into meaningful units and themes using a system of open, axial, and selective coding (Kleiman, 2004). In open coding I explored how I could organize the data into themes and categories. I made lists of the lines that pertained to each theme and category and subcategory. Quotes, field notes information, and comments that pertained to the theme were inserted under corresponding headings. When new themes arose in the analysis of a new transcription, they were then added to the list and soon it became a colourful patchwork quilt of quotes and notes.

In axial coding I made connections between the common themes and described essential themes. Interpretations of the data and field notes were made as salient themes emerged from transcribed interviews. Then I offered the textural description of the experiences, observing each statement as essential and unique to the whole experience. Then I reread the raw data to make sure the quotes justified my interpretation. In the selective coding process I examined how the various themes were interrelated. The

resulting storyline then formed the description of how the phenomenon under study was experienced.

Rigor in data analysis was attained through verification and horizontalization. Verification included the detailed descriptions from participants, reasoning for the textural description, and essential meaning that was substantiated by raw data. Student experiences were compared to instructor experience through the in-depth interviews. During horizontalization every statement was treated as having equal value and then overlapping themes gathered and evaluated.

Imaginative variation.

The process of imaginative variation "aims to grasp the structural essence of the experience" (Moustakas, 1984, p. 34). During the process of imaginative variation I determined which key themes, contradictions, connections, or unexpected findings were essential to developing the structural description of the experiences. My goal was to focus on seeing the diversity and concurrence of the different perceptions. Transformative learning theory and critical pedagogy guided the establishment of key themes to arrive at a composite description.

Synthesis.

The final step was "the intuitive integration of the fundamental textural and structural descriptions into a unified statement of the essences of the experience of the phenomenon as a whole," (Moustakas, 1994, p. 100) and yet fully aware that "the essences of any experience are never totally exhausted. The fundamental textural – structural synthesis represents the essences of a particular time and place from the vantage point of an individual researcher following an exhaustive imaginative and reflective study

of the phenomenon" (Moustakas, 1994, p. 100). I developed conclusions from the data, but attempted to always remain open to a new way of understanding the phenomenon.

Limitations, Challenges, and Benefits

A phenomenological approach served the purpose of exploring how students and instructors experience diversity in a post-secondary educational setting. In phenomenology "the researcher must walk a fine line between getting into the hearts and minds of respondents, while at the same time keeping enough distance to be able to think clearly and analytically about what is being said or done" (Corbin & Strauss, 2008, p. 80-81). A benefit of being the researcher in this study was that participants were receptive to letting me get into their hearts and minds. The strengths of a phenomenological study were: (1) A phenomenological study was not bound to a specific schedule and could be conducted any time during the academic year. (2) Because it was flexible and open to ambiguity, participants were welcome to take the interviews where they felt comfortable. Finally, it provided the opportunity to develop a detailed and textured description of the phenomenon under study to achieve optimal understanding from the participants at this time and place.

One weakness of the phenomenological approach was that it was difficult to generalize because it does not claim objectivity, and therefore results are generalizable only to a certain extent (Bogdan & Biklen, 1992). Since the study was conducted at one university, the study was therefore limited to providing one brief snapshot of student and instructor lived experiences in the life of one urban Canadian university. Another limitation was that the participants that signed up to participate in the study could be those

that feel especially anxious about diversity, and therefore it was also difficult to generalize the findings.

I am aware that my position and experience limited the scope and ability of my understanding of the phenomenon. I am cognizant of the fact that my current role as researcher was part of the journey in understanding the lived experience of students and instructors in a culturally diverse classroom. My being white in the role of researcher may have prevented participants from being completely open. Also participants may have seen me as part of the system of power.

Another inherent limitation was that I could not account for all factors yet, in as much as is possible, the following factors were kept uniform: (1) The voluntary participants all experienced the same phenomenon of being students or instructors in a culturally diverse post-secondary class, even though each culturally diverse class has different dynamics just like a culturally homogenous class; (2) Interview format and questions all followed a uniform pattern and, (3) Member-checking was done very soon after the interview and analysis was done tapping into the expertise of my committee members to validate information.

Summary and Conclusion

In summary, this chapter outlined the methods that were used to address the research question in this study: What are the lived experiences of students and instructors in culturally diverse post-secondary classrooms in a Canadian university and what meanings do they ascribe to these experiences? To address the research question I implemented a phenomenological approach using in-depth interviews.

In this chapter I also outlined the limitations, challenges, and benefits of this

approach. Considerations were taken to not contribute to further stigmatization of participants that self-identify as ethnic minorities and therefore ethno-cultural self-identification was requested in a sensitive way. The role of the researcher was to demonstrate cultural sensitivity in all aspects of the research. The next chapters convey the results of the study that were attained using the methods described in this chapter.

Chapter 4:

Students' and Instructors' Awareness of Differences

Phenomenology looks at the same and different ways in which people experience a common phenomenon. In this study, the focus was on the experience of cultural diversity as understood through what students and instructors said about their experience with diversity in post-secondary classrooms at Global University[1]. Global University, a medium size urban university of about 13,000 students, was representative of the national figures that suggested that 20 percent of the student population self identify as a visible minority (Dobie, 2010).

While sitting at a table eating lunch in one of the campus cafeterias at Global University, I observed students mingling and sitting at tables in different configurations. With a brief scan of the cafeteria I noticed that there were many mixed-gender tables and a few mixed-ethnicity tables. One table in particular caught my attention. Five young men were in an animated conversation, laughing and taking turns looking at something on their cell phones. Three of the young men wore turbans and the other two young men sported a crew cut and shaggy hair, typical of Caucasian Canadian hairstyles. At another table students that appeared to be of different ethnic backgrounds, evident in different skin colours, seemed to be working on a project together. As I waited in line for the microwave, I started a conversation with the young woman in front of me. She said she was from China and had only been in Canada for six months and added self-consciously that her English was not good.

---

[1] Pseudonym.

Just as I am aware of the many ways in which people in my surroundings are different, one of the most salient themes that became immediately apparent in this study was that all participants, whether student or instructor, were very aware and conscious of socially constructed differences among the people in their environment. Students and instructors in the educational environment evaluated and negotiated understandings of their own and others' identities, especially in terms of what that meant for how they fit in to that temporary community of the classroom and, perhaps, by extension, the University and the wider society.

Even though the term "difference" was not used in the interview protocol, all participants used the word "different" and its derivatives. In student and instructor interviews, the word different was used as an adjective in front of words such as: "people," "styles," "countries," "life experiences," "languages," "reasoning," "sexual orientation," "cultural backgrounds," "religious backgrounds," "accent," "understandings," "ages," "ethnic groups," "learners," "learning styles," "perspectives," "approaches," "dynamics," "behaviours," "food," and "clothing." Perceptions of differences and how they are managed both shape and are shaped by human interactions. Notions of difference in identity get at how we see ourselves in relationship to others and intersected with issues of status and safety. It intersected with how we value our self and others, our sense of power relations within the class, and our sense of belonging or exclusion. This was significant because the participants' conscious radar scan of their environment—as well as how they felt about and made sense of that—impacted and intersected with how they functioned in class and interfaced with others.

Importantly, participants were not always aware of the same types of differences, but they were all conscious that there were differences. Both students and instructors, regardless of their identity, experienced awareness of differences. The types of differences mentioned by participants included: ethnicity, language, religion, gender, sexual orientation, age, different perspectives, socioeconomic status, and rural versus urban identity (See Table 4.1). In this chapter, each type of difference named by students and instructors is discussed.

Table 4.1 Types of Difference Cited by Participants

Types of Differences
Ethnicity
Language
Religion
Gender
Sexual Orientation
Age
Different Perspectives
Socioeconomic Status
Rural versus Urban Identity

Consciousness of Ethnicity: "I'd see different ethnicities participating."

The predominant theme pertaining to difference was related to ethnicity. This may reflect that my questions focused on "cultural diversity." Many students perceived skin colour and ethnicity to be defining characteristics of cultural diversity. Differentiating by ethnicity is a relatively recent phenomenon. Khanna and Harris (2009) state that Europeans started to group and rank racial groups in the 18th century. In their courses Khanna and Harris (2009) "work to debunk myths that racial groups are biologically distinct groups and are instead socially constructed categories which vary between societies" (p. 370). They say that the concept of Blackness and Whiteness has different meanings in different societies and that many people:

> rely on phenotypes to classify people based on race. They privilege skin color, facial features, hair texture, and eye shape to categorize people and groups, but many different groups share similar phenotypic characteristics further adding to the confusion of what differentiates one race from another. (Khanna & Harris, 2009, p. 371)

They say that often people confuse race with ethnicity. "Race […] often refers to groupings based on ancestry, while ethnicity is based on shared culture and history" (Khanna & Harris, 2009, p. 372). This is how students talked about ethnicity.

Students. Students talked about their ethnicity in three ways. First, they talked about their own identity and/or that of other class members. Second, they spoke about the course content. Third, they talked about ethnicity in terms of how it impacted the course process or their sense of that. These types of observations are detailed below.

Observations of the identity of participants. Abri, who is a Black South African woman who immigrated to Canada as a child, attending this majority-white university, was conscious of people's skin colour:

> There's a small percentage of […] visible minorities. […] I see a large diversity of immigrants." […] "Since I've been [in Canada], like you hardly ever saw people of colour but now everywhere you go. It's wonderful. It's awesome.

Abri's choice of evaluative words like "wonderful" and "awesome" indicated that she was pleased to see other people of colour in her university environment. Abri noticed the demographics that related to her sense of herself as a visible minority and a person of colour. She expressed satisfaction that there were more visible minorities at the University

relative to her previous Canadian settings, which likely reflected an increased sense of value, acceptance, and safety.

Other examples of participants' observations were Sam (EFS), who identified as Métis and grew up in a large metropolitan city, was conscious of "different ethnicities participating" in a culturally diverse class. Ian identified as Métis but qualified his self-identification with "that's part of my family but it's not how I see certain issues" but he did mention the student in his class that was "visibly Chinese." Anjalee, who recently moved to Canada from India, noticed people "from different countries and they were from different backgrounds."

Ben (EFS) who identified as a "white male" was aware of how he differed from others. He identified by what he was not: "I was the only… I'm not Aboriginal [nor] Asian. I'm not a single parent." That some of his classmates were single parents would not be visibly apparent, but he may have garnered the information through class discussions or group interactions. While being a single parent was not an ethnicity, he mentioned marital status to illustrate how he differed from his classmates.

Course content. In addition to seeing a culturally diverse class as one that had people of different physical features, students extended the definition to course material that represented diversity. Dalia from a French Catholic background reflected:

> The readings are from all over the world really. You do find out later that they [course material] are culturally diverse." […] It's not specifically something that is being thrown at you but is also, like I find this university very inclusive without throwing it in your face.

On reflecting, she found that course material incorporated cultural diversity without drawing attention to it and yet she noticed and appreciated that the effort was being made. To facilitate the conversation about cultural diversity, professors incorporated material that represented diverse backgrounds. Tanya (EFS) who identified as Métis, mentioned the "texts by Aboriginal writers." Abri found the book *Kim* (Kipling, 1901) "very derogatory against Black people" and struggled with how to express her discomfort with the racism of that historical period.

Course process. Besides seeing a culturally diverse class composed of people of different backgrounds and course material that represented diversity, participants also saw it as a process and opportunity to personally engage with diversity, for example, through discussing literature like *Kim*. To Abri, it meant going beyond simply noticing differences to "talking about the differences in genetic makeup and skin colour and, you know, cultures, you know, ways of doing things." In her discussion, Abri moved from characterizing identity as fixed and biological (e.g., "genetic makeup") to something that is socially constructed and meaningful (e.g., "culture" and "ways of doings things."). *Kim* served as a springboard to discussions about race and ethnicity and how it was dealt with historically.

Similarly, Tanya (EFS) saw a culturally diverse class as a place for dialogue about diversity: "We really discuss a lot of topics in regards to race and culture." Course material and discussions addressed issues of skin colour like "Black people" and the derogatory nature of the writing pertaining to black people.

Instructors. As with students, instructors mentioned skin colour and ethnicity as a defining feature of cultural diversity. Some instructors described a class as having a

percentage of cultural diversity based on a visible representation of different ethnicities. The percentage was based on the number of minorities in the class; this seemed to indicate that it was the presence of minorities that made a class culturally diverse. Mainstream students or students who had the visual appearance of being mainstream did not seem to be included in the understanding of a culturally diverse class.

Professor Sato described one of his current classes:

> There were two Aboriginal students. I have a Black student, two Indian students and there are two people from the Aboriginal community in that group. So that's basically it. So proportionally we're talking maybe about five out of the 28 or so in each class 27 which is about, what is that about 20 percent.

On the one hand Professor Sato described his class in terms of visible minorities, but on the other hand he also said that it was people from different backgrounds: "A culturally diverse class is just people who come from varying backgrounds." Varying backgrounds were difficult to define. At one glance of a class there were only physical features that indicated differences between people.

Even though Professor Sato positioned himself as being a visible minority as a third-generation Asian, he did not seem to see himself as adding to the cultural diversity of the class in the same way as a newcomer:

> I think there's a danger sometimes in it because like even in my situation. I'm third-generation, you know, and even though I look different my whole way of thinking is really here. So I'm not really thinking from a different base. I guess I look for people who maybe have come from

> another country as being culturally different but if they were born here, I don't see them as being culturally different.

He defined a culturally diverse class in terms of visible minorities and at the same time acknowledged that the visible minorities that he talked about, like himself, shared the same thinking and values as the person next to them. He said they did not "really think from a different base." Therefore a culturally diverse class was difficult to define since sometimes it seemed to be based on physical features, but not always.

Professor Sato's discomfort in qualifying cultural diversity was evident in the word "danger." Just because he may not look like what one would expect a mainstream Canadian to look like according to mainstream standards, his thinking was Canadian: "my whole way of thinking is here." He stressed that cultural diversity is predominantly an ideological issue, a "way of thinking." That is, "otherness" and markers of difference are social constructions; understandings of difference arise more from the perception of the Other than in essential characteristics of the person who is perceived as different.

Professor Martin, of Asian descent who was adopted into a white Canadian family, also mentioned cultural diversity in terms of a percentage of visible minorities. She saw her class as racially homogenous compared to the university she taught at previously where "maybe 50-70 % of my classes were visible minorities." Again a culturally diverse class was defined in terms of a percentage of visible minorities; she did not say her classes were comprised of 30% white students. Professor Martin also initially started out by saying that her present class was not culturally diverse, was racially homogenous, but emphasized that a culturally diverse class was not necessarily related to race or ethnicity.

Professor Roy (EFS) described his visit to a school that he would define as culturally diverse:

> Outside the school was a tepee. Large Aboriginal population there. You go into school and I hear singing. There are East Indian girls there practicing an East Indian dance. I took a look at the kids playing in the playground and I'd say 50 percent of them are Filipino.

His description of cultural diversity suggested that it was based on visual and auditory markers that "you will see" in visual expressions of cultural groups like teepees and dances and "hear" in songs distinctive to certain cultural groups. The percentage again referred to visual markers of colour, not whiteness, suggesting that diverse seemed to be synonymous with not white.

Professor Roy (EFS) also talked about percentages of students of diverse backgrounds. When he gave me a tour of the building where most of the EFS program's classes took place, he described the intentional culturally diverse structure of the group where 50 percent of the students were Aboriginal, 25 percent recent immigrants, and 25 percent others who qualified financially and academically. The intentionally diverse constitution of the EFS program, which calculated diversity in a percentage, resulted in high student and instructor satisfaction he said.

Unlike the other participants, Professor Tensen did not identify with any ethnic markers, but maintained that she was striving to be free of the boxes that society put people in. Her indicators of a culturally diverse class though were also visual and auditory differences but, like Professor Sato, saw diversity as more than these visual markers, and

that Canadians who might be characterized as visible minorities may largely be the same linguistically and in terms of their general worldview:

> Well, I guess the obvious is the ethnicity, where you have multiple races and multiple skin colours and that's the visible physical component of it. […] In a sense that doesn't give you so much because quite often those people of varying ethnicities are all Canadian and have a cultural and linguistic background that is really quite the same.

As she talked, she realized the difficulty in trying to measure cultural diversity with visual markers: "that doesn't give you so much" when being Canadian is a cultural and linguistic mosaic.

Summary of consciousness of ethnicity. Whether we talk about it or not, all participants in this study, whether students or instructors, were conscious of ethnic differences. They noticed visual differences in their own skin colour and facial features as well as of those around them. They were aware of course content that featured people of diverse backgrounds and they talked about their experience in interacting with people that were different from them. Participants talked about diversity as related to people that would identify as minorities. They did not seem to consider people of mainstream background or white as a part of cultural diversity. Evident in this study was that there is complexity in how we see and talk about diversity.

Although there seemed to be a consensus that cultural diversity had to do with ethnicity and participants were conscious of their own ethnic identity, I heard uncertainty, confusion, and a struggle with how to talk about it in a sensitive way. Participants seemed to have a complex understanding of identity and were aware that identity had tangible

consequences for how people were treated. While Professor Tensen said she wanted to be free of boxes, Professor Sato could not because he will be identified as Asian, regardless of the boxes he tries to shed.

Language: "Their accent is different."

This section examined how students and instructors talked about language. Besides visible markers, participants in this study perceived language differences as a marker of cultural diversity. Participants noticed language but there was a difference in how they made sense of it based on their social location.

Students. Students noticed different languages in general, and then noticed different accents. "Our language might be different," noted Sam (EFS) who identified as Métis. Students seemed to represent two general views on accents of people for whom English was an additional language: the accent was viewed as a deficit or an asset.

Accent as a deficit. For example, Derek, a white Canadian, said: "So [education is] language-based, so it's English-based. So unless you have a strong English background, it's difficult for you I would suppose." He intimated that fluency in English was required to be able to participate in a Canadian university, and that lack of fluency in English made participation challenging.

Suzanne, born and raised in rural Canada, mentioned language skills when discussing her experience in cross-cultural classroom: "Depending on the level of English someone spoke. If they didn't speak as highly they might be asking a lot of questions and it might take up a lot of extra time." "If they didn't speak as highly" suggested a ranking of English proficiency and if someone's ranking was inferior to the rest, then it required more class time. This further suggested that the student may be taking more of their fair

share of the limited resources of class time and teacher attention that would otherwise benefit a student for whom English was a first language or with English fluency.

In addition to different languages and the process towards fluency in English, students also talked about different accents. For example, Ian, a white Canadian, described the accent of a student peer: "I can't place her accent and I have never spoken to her personally about it, but it's very thick." He evaluated her command of the language: "I don't know her path, or what she wants to teach, but it's interesting to think that she's going to be in a classroom and how's that going for her. Are the kids understanding her?" He suggested that speaking English with a thick accent could pose a difficulty for being understood.

Ben (EFS) also mentioned the difficulty in not understanding someone when they did not speak English. He said he heard things like this:

> Freedom of speech. This is Canada. You know this is how we do it in Canada. Speak our language at least. Like those sorts of things. Like this is what I hear. This is the media. Things like that. Some of it at different times I can appreciate or relate to. Other times when I really think about it or get exposed to more learning, more Huck Finn book learning getting civilized, I can see the other perspective but at the same time you know, the whole world is so hustle and bustle and yeah a parent with a couple of kids that has to get from here to there or and the person that's talking to them doesn't speak English.

This suggested that speaking with an accent could be equivalent to not speaking English or that there is only one way of speaking English and lack of adherence to the one way could have negative consequences.

Anjalee also identified accent as a marker of a culturally diverse class and referred to peoples' "accent when they speak out." As English was an additional language for Anjalee, her discussion moved from the third person to the first person:

> Initially I had a little hard time because of my accent. So whatever the people speak I can understand, but sometimes what I speak, they are not able to understand. Because of, I am having an accent. So only this and being a minority student in the class.

She talked about the difficulty of being the one with the accent that frustrated other people because they could not understand her and she could not communicate in the way she would like. Those who spoke with an accent from a country outside of Canada, like Anjalee, tended to feel that they should change their accent. Their perception of language inadequacy was not unfounded because the expectation to erase their accent was strong as illustrated in the previous quotes that suggested there were consequences and challenges to having a "thick" accent.

Accent as an asset. Not all students for whom English was a first language evaluated a person's command of the English language as a deficit, but saw it as a learning process not only for the person learning the language, but as a learning opportunity that they got to participate in and an opportunity to learn from others. Although Tanya (EFS) mentioned the challenges associated with different accents, she pointed out:

> I mean these are people that have always been in Canada and to hear their words and even their dialect is very different. You've got to have patience with children. Especially with those that don't speak English, it's a little harder right.

She accepted the individuals where they were at in terms of their speaking ability.

Tanya worked in a school setting where recent newcomers to Canada literally did not speak any English when they entered her school and it was part of her job to assist newcomers in their acclimatization. Different contexts were more relevant to openness. She took that job seriously and took it upon herself to make that transition easier for newcomers: "There's people that come in and it's very different from their home countries. To help them adjust is important." Referring to her past experiences of feeling isolated because of her Aboriginal heritage, she said:

> You weren't really liked. […] You weren't Native enough to play with the Native kids but you weren't white enough to really be with the white kids so you were really just in the middle there and it was awkward I thought at times.

Tanya's own experience with social exclusion may have impacted how she saw and interacted with recent newcomers. Her past experience enabled her to develop empathy and an ability to relate to recent newcomers with understanding and compassion. [2]

Instructors. Besides the visual markers of diversity, instructors also perceived language differences as markers of cultural diversity. Professor Tensen talked about Caucasian students from European countries who may look like long-time Canadians, but

---

[2] Tanya's identity struggles will be addressed in more depth in Chapter 7.

their speech indicated their various backgrounds: "There are other people who are Caucasian who are from all over and who have a different language background and that's obvious as soon as they open their mouth. Because their accent is different." People bring their speech patterns and inflections with them from their home countries.

Instructors, like students, also indicated that accent could be considered a deficit. Professor Sidell (EFS), who identified as Black and grew up in Jamaica before coming to Canada as a young adult, talked about language differences: "Some new immigrants say they're not changing because if they try to talk differently, like a white man, their, our, people will think that they are trying to be white." He recognized that linguistic identity (here, the identity associated with accent) was associated with status and power. In this case, individuals may not want to adapt or assimilate to the mainstream accent as an exercise of resistance to the status quo and the prevailing power relations. However, he also pointed out: "But they had to get some retraining for different reasons, [and] accent is a problem." In this case an accent was seen as a potential barrier.

Summary of language. Skin colour was a visible indicator of ethnicity, and speech was an auditory indicator. The next most common marker of difference cited by participants was that they were aware of language differences, levels of English proficiency, and accents. While ethnicity was not mentioned as negative, language and accents seemed to be more evaluated, perhaps because unlike skin color, speech could potentially be changed to adapt to a particular context.

Accents seemed to be markers of insider/outsider status, as "other," associated with social power, and may be seen as in need of changing for full inclusion. Along with colour and ethnicity, accent could be a significant obstacle to social inclusion. Accents seemed to

be connected to identity and self esteem. Social location seemed to influence how accents were perceived and experienced where those that did not think they had an accent expected those that they perceived to have an accent, to change.

Religion: "We have people from different religious backgrounds."

Perceptions of difference go beyond what is seen and heard. Religious differences may require an interaction to reveal the different perspectives, values, and beliefs. Participants talked about religion in three different ways. They talked about religious topics that were addressed in class, in course material, and also about their own personal religious affiliation.

Students. The topic of religion came up in class discussions. Tanya (EFS) talked about the history class she took on main campus: "He [professor] was asking if it [the witch hunt] was socially, economic, religious based." The professor challenged students to think about possible values, including religious values that could be associated with historical events like the witch hunt. Tanya also talked about learning about other religions in one of her classes where she was "doing a power point for him [the instructor] with Sikhism." The instructor allowed students to choose their own topics and her topic choice of Sikhism was new to her.

Students mentioned the topic of religions being addressed in course content in the following ways. About a novel her class studied, Abri said: "I did learn quite a bit about [….] Mennonite culture." Interestingly, Abri talked about Mennonite as a cultural marker, although historically it was a religious marker and identification. Dalia acknowledged that "We have people from […], different religious backgrounds, but it doesn't matter because

it's all the same material." She did not mention how she knew that her classmates came from different religious backgrounds.

Students also self-identified in terms of their own beliefs. When given a topic choice Suzanne "wrote a paper on the religion in the novel." About her own personal experience, Dalia said that being a student in a religious school like a Catholic school meant that everyone shared the same values: "I also went to a Catholic school though so where religion wasn't an issue." There not being an issue suggested that homogeneity in religious affiliation meant harmony, and therefore perhaps religious diversity could mean "issues."

Sam (EFS) also moved the discussion to a personal level where a personal faith was integral to his existence: "I've always looked at my dependency on Creator, on God and I feel very strongly because I really feel that I really wouldn't be here without God without the Creator." Unlike Sam, Derek expressed his ambivalence about a connection to a personal faith, Derek maintained: "I guess like technically I'm Christian." It was noteworthy that in addressing the topic of cultural diversity, unsolicited expressions of personal religious affiliation and background emerged along with the topic of religion discussed in the classroom. Perhaps participants felt more comfortable talking about their identity in terms of what they believed and valued rather than general labels.

Instructors. Instructors also talked about religion as an indicator of cultural diversity. Unlike skin colour and language, religion is not something that is visible or auditory unless it comes with certain attire or symbols associated with a specific religion. Beliefs could become apparent in discussions, but only when instructor pedagogy invited student interaction. When Professor Martin said, "because I think there is definitely you

know cultural difference between classes, between people of different religions," it indicated that at some point the topic of religion could come up in class.

Professor Tensen also mentioned different religious perspectives in conjunction with a value judgment about how we could have wrong assumptions about other people's beliefs: "I continue to tell students about […] how we have different ideas of a different religious perspective and generally we're wrong." With this statement she indicated the delicate nature of talking about religious beliefs because the territory comes with an evaluation of right and wrong.

Summary of religion. Unless evident in visual religious symbols like a hijab, burka, cross necklace, religious crest or head scarf, people could not always perceive religious differences. An opportunity to dialogue was then necessary for participants to become aware of different religious beliefs. Differences in religious persuasion and orientation only became apparent in dialogue if the curriculum invited the topic or in getting to know a person on a deeper level than a brief scan of a classroom. Participants indicated that topics on religion could lead to contentious discussions because there were differences in values and sometimes those values are associated with a right and a wrong.

Gender: "We have males, females and that's what it is."

Participants noticed how gender was talked about in course material and how gender was addressed in society. They noticed gender differences and how their own gender affected their experience.

Students. Student participants situated themselves in their surroundings and they noticed how gender was addressed in their curriculum. When talking about the witch hunt

Tanya (EFS) noted the way the instructor addressed gender and challenged students to dig deeper when looking at historical events:

> He was asking if it [the witch hunt] was […] sexism towards women, so I kind of took that stand. There was a lot of women that were taken from home in not such nice ways but it's part of world history so it's good to know.

Besides the question whether the witch hunt was "socially, economic, [or] religious based," Tanya chose to address the sexism aspect of the historical event.

Ian also noticed that his professor tried to expand the curriculum to include perspectives other than male Eurocentric mainstream. He said his professor: "tries to stay away from more like I guess waspy readings like you know white Anglo-Saxon male kind of thing." Ian's evaluation of the professor's choice of material "which I find great" suggested a positive reaction to his professor's choice of material that led students to an exposure to material that was not "white Anglo-Saxon male."

Especially the male students in this study were aware of gender demographics and gender ratios in their classes and usually when they were in the minority. Ben (EFS) noted that in his class there were few men: "I was one of two guys in the class. The classroom had mostly females." Similarly Ian noticed in his Education classes that few of his classmates were male: "the nature of those courses are more female centric." He continued: "I'm not trying to be biased in any way but just the ratio is usually there's more females than males." Female students did not mention gender ratios in their classes.

Instructors. Instructors also were aware of gender differences in their classes, in the curriculum, and in societal problems. On the one hand instructors noticed gender

differences as a neutral observation and on the other hand they talked about gender discrimination. On a more neutral tone Professor Sato noted gender in one of his classes: "One young girl who was Chinese and basically that was it in that class." In this case he noticed both ethnicity and gender diversity.

When Professor Fast (EFS) mentioned gender, he addressed it in relation to problems in society like abuse and the need for change. He talked about the need for human rights when he expressed his concern for how some young girls are treated:

> That you can see a 12-year-old or a 10- or 11-year-old girls [pause] working the sex trade and how can we as a society allow that to happen? I don't understand that. And allow men to be able to victimize those young girls and call them prostitutes. It's really disgusting and so I mean until we can start to deal with—. Those are human rights issues, these kids have human rights.

Professor Fast saw education as a means to human rights. Not only did he see education as a human right, but education should lead people to "smarten up" in terms of how they treat each other. Similarly Professor Nodea (EFS) who identified as Métis, talked about an exercise that he did where he had students make a list of all the bad words they had heard kids use and then they analyzed the words. Destructive words associated with gender he said were associated with abuse:

> Gender? What are we doing with gender differences? Are we celebrating the differences? And again it's abuse. […] And so all of these words [destructive words associated with gender] that we're looking at almost all of them without exception, fall into the category of abuse.

His stance was that our language about gender differences should be celebratory and not indicative of abuse. He continued:

> And it gets them thinking about the way that we use language, which is fundamentally human. It's tied into our culture and is our whole identity, our whole language that we use. We think in language. That's an assignment that they really like because they realize that […] if language and culture are synonymous, which I think they are, how many people want to live in a culture of abuse? And no one ultimately does.

He challenged his students to think about how they use language associated with gender differences.

Summary of gender. Participants not only noticed gender differences, but also how gender differences were the reason for differential treatment or mistreatment of girls and women. Especially instructors saw education as the impetus for change in the disparity of treatment. Some male participants in this study were cognizant of gender differences when they were the gender minority. Because they noticed being a gender minority led me to think that this was a new experience for them and that they were accustomed to being the majority.

Sexual Orientation: "We had a lot of people with different sexual orientation."

When talking about the awareness of differences, sexual orientation was mentioned in some interviews. As cultural diversity often being defined as the presence of minorities, sexual orientation was often addressed in relation to the presence of someone with a non-heterosexual identity. In this study only one participant explicitly identified as gay.

Students. Students often talked about how their views of sexual orientation depended on how they had experienced it in their own surroundings and upbringing. For Dalia, whose mother introduced her to many kinds of diversity, exposure to different sexual orientations was one of them: "My mom was a dance teacher so we had a lot of people with different sexual orientation." Her familiarity and comfort level with talking about differences in sexual orientation was evident.

In contrast Anjalee (EFS) expressed her limited exposure to the topic of different sexual orientations and expressed her challenge in how to address the topic in class:

> So like some of the issues, which I am not familiar with and I am not used to and I don't have lots of information about that. Like gays and lesbians how you teach them, how you teach that LGBTQ education so this was very hard for me.

She struggled with the unfamiliarity of talking about homosexuality and, as an Education student, she struggled with how to incorporate the topic in her class plans.

One student, Ian, who explicitly self-identified in terms of sexuality: "I'm gay and I'm out," did not mention a sense of social exclusion nor that he was treated differently because of his sexual orientation.

Instructors. Two instructors talked about how the topic should be addressed in their classrooms. Professor Sidell (EFS) talked about sexual orientation as a reason for which people could experience discrimination:

> You don't know that the person is gay, and how do you think that person feels if he is discriminated against because he is gay or black? Some

> people might find out that a person is gay after many years of knowing the person. That person must be living a terrible life.

He was proactive in addressing the topic as one he would talk about in class in anticipation of issues future teachers may face. He pointed out that being gay is not something that is visible like skin colour nor audible like an accent.

Professor Fast (EFS) also talked about sexual orientation: "And we talk about diversity in sexual orientation as another thing that they're going to face in schools and make sure that they're comfortable in not having any kind of thoughts of homophobia." He was also proactive in anticipating conversations that could possibly curb a contentious situation.

Summary of sexual orientation. There was an awareness of differences in sexual orientation where some participants identified as gay and some as heterosexual. There was recognition that typically we would not know someone's sexual orientation unless they chose to disclose that information about themselves. Therefore it was addressed through what people may think themselves which was influenced by what they were exposed to or how they were taught. Especially instructor participants indicated how they opened the dialogue and how they could be allies to those that may experience exclusion.

Age: "I feel a bit of an age gap."

Another difference that participants talked about was age. Sometimes age could be a visible marker but not always a very accurate one. Age was sometimes associated with experience or lack of experience.

Students. Some students talked about the difference in student ages, where an age gap caused them to feel uncomfortable. In a group of students where Tanya (EFS) sensed

she was older than most students, she said, "I feel a bit of an age gap." Similarly Ian noted: "if you have to do group work I think. Would be very hard […] especially different ages." He suggested that a cross section of ages could make working together in groups more challenging. Ian noticed his own age when he saw that many students were younger than him. His sentence trailed off without completing it: "As I get older, their different ages…" Similarly Ben (EFS) in a class of younger students commented: "A class of 18. I just didn't really feel like I fit into this classroom." As older than other students in their classes, these students were conscious of their own age. Being older than the other students made them feel uncomfortable.

Instructors. Instructors did not speak about their own age and how that compared to their colleagues like students did, but interestingly they mentioned how the age and maturity of students contributed to a successful teaching experience. It sounded like the successful teaching experience might be attributed to all students being older, rather than a mixture of younger and older students together.

The EFS program had an age requirement as Professor Roy stated: "They have to be at least 21 years of age by the start of the program." Not only were the students older than the usual university student, but they often brought their children along. Professor Roy (EFS) talked extensively about age as a contributing factor to the success of the diverse composition of the students: "It's all diverse. It's all adults. You can say 18 is an adult but our adult program is really 21 and older. Our average age is over 30. And lots of children."

About the different environment that the EFS program created by stipulating age, Professor Roy said: "It's a different world. It's a good world." He said: "A lot of my

students, age 40 something are the first person ever to graduate." Professor Roy evaluated the benefits of mature students in classes:

> You get thoughtful questions. They've got life experiences. Whereas the students in the regular program are bright. They're definitely bright but they're looking for marks (laughs) and they're looking to socialize. They really don't have their act together. Many of them.

In the previous section I indicated that mature students like Tanya, Ian, and Ben experienced discomfort regarding their age when they were in a class with younger students. They did not say why they felt discomfort in being older than the regular traditional student, just that they noticed, but perhaps Professor Roy touched on exactly the reason for the tension and discomfort. Mature students were more serious about learning, whereas many of the younger students were there for the marks and the socializing.

Professor Sidell (EFS) mentioned the age of his students: "I had a few pre-service teachers the other day; in fact, they were 30-35. They had credentials from the countries that they came from: India, Pakistan, Philippines." Besides being older than other students, the pre-service teachers also came with qualifications, which made them different than the traditional student in age and preparation. Professor Sidell (EFS) further discussed the role of age:

> The maturity of the students will depend on their age; what time they left school and what time they decided to rejoin. […] I always, try to make sure that I try to welcome all the older students—a special welcome because they bring a different perspective to the class.

That different perspective was evident in the EFS program, but like other aspects of diversity, age diversity could add tension.

Summary of age. People noticed age differences. Mature students may have faced or are currently facing hardships like past lack of support in education or past educational failure. They may have experienced the challenges of relocation from the loss of professional status to being subject to someone else's control in a classroom. The education system and the curriculum were sometimes inept at addressing the unique challenges of mature students. Yes, they were motivated and had many things to offer, but they had different expectations of the education system than less experienced students. They may have tangible career goals, whereas some younger students were still focused on getting good grades and socializing.

What contributed to a healthy classroom environment seemed to be the necessity of a common goal like Tanya (EFS) noted: "It's good to know that we're all very different but we're all coming here for the same purpose and that is to become teachers and work in culturally diverse classrooms." Despite the many differences, including differences in age, sharing a purpose was important.

Different perspectives: "It has to do with various perspectives. And they think differently."

All participants indicated that an experience in a culturally diverse class came with exposure to various perspectives. Different perspectives or world views were not visible like skin colour nor audible like accents. They became apparent in interactions and conversations.

Students. Students expressed different perspectives in different ways. Anjalee summed up participants' view of diversity:

> The main thing is like we all are human. The first thing that you can see by the physical appearance. [...] The second thing is the accent when they speak out. And then the third thing is we discover they are from different countries. And they are from different backgrounds. And they think differently.

Anjalee's description of a culturally diverse class as a place where students "think differently" was similar to what Ian said about a culturally diverse class: "A culturally diverse class personally to me, I think, is one that has visual like other not minorities but just visually diverse. But then also like opinion based and how you see the world."

People that came for different backgrounds represented different world views that Ben (EFS) called a "multiplicity of perspective":

> This multiplicity of perspective is something that I was taught last year actually in my English class, the whole modernism thing and different styles of narration, multiplicity of perspective and that is just… it seems to be this common theme of the last hundred years and going forward. It's meshed with the way things are being looked at in all disciplines.

Ben acknowledged that a worldview that respected multiple perspectives was something that could be taught and learned. Part of the learning was that despite different worldviews, opinions, and perspectives, Sam (EFS) like Anjalee, said: "We're really not that different."

Although students acknowledged differences, they recognized that we are more the same than different. What counts was that we are all accepted and respected for who we are, what we think, and that we are humanized in our human interactions. It seems that most of the students did indeed see a culturally diverse class as a place that conceptually honoured human rights and respected different ways of thinking.

Instructors. Most of the instructors pointed out that diversity was more than just cultural and racial differences, and included general diverse perspectives as an indicator of cultural diversity. Professor Nodea (EFS) suggested that ethnicity encompassed a worldview with multiple dimensions of identity, one of which is ethnicity, but also class, geographic origin, evidenced in diverse perspectives. The various perspectives that Professor Nodea suggested seemed to encompass all the previously mentioned differences under one umbrella: "A culturally diverse class has nothing to do with ethnicity," but he continued:

> It has to do with the various perspectives and norms that people identify with. […] Of course ethnicity. Location. Geography. All of those are culturally diverse. And in that way I think it's very difficult nowadays to find a classroom that is not culturally diverse if we understand what culture is.

Although Professor Nodea (EFS) said that a culturally diverse class had nothing to do with ethnicity, but perspectives, some of the perspectives that he mentioned in this next quote were still ethnicity based: "There is no Aboriginal perspective. There's Aboriginal perspectives and people come with a wealth of those perspectives. Urban. Rural. Ojibway. Dakota. Cree." Professor Nodea (EFS) recognized that ethnicity is socially constructed,

and may represent a body of social knowledge, to which individuals will connect in different ways. Further, he emphasized the intersectionality of multiple dimensions of identity. There is not one Aboriginal perspective and he would see a class of Aboriginal students as a culturally diverse class because they all have different perspectives.

Professor Martin also talked about cultural diversity as being a matter of ideology and perspective:

> Students and professors who come from different backgrounds—and that doesn't necessarily mean racial or ethnic backgrounds […]—I think a diverse classroom would be one where there would be people coming from diverse perspectives and who identify in different ways.

She indicated different markers that defined people:

> They have been identified by different markers and everyone has markers. They are all different. That whiteness is a thing. And that being European descendent is a thing. Being Anglophone is a thing that makes up your identity.

Markers that differentiated people could be visual, auditory, or ideological.

Professor Fast (EFS) mentioned many forms of diversity. Although he briefly mentioned race and culture, he focused on multiple forms of diversity evidenced in this quote:

> One of the first forms that we think of in diversity is race, and then we think diversity in culture, and then we think of diversity in classrooms. Diversity in physical development, diversity in achievement potential,

> diversity in culture. And so diversity takes many forms. Diversity in the styles of teaching you do.

Although Professor Fast explained diversity in terms of behaviour, development, and personality, those aspects were also the components of diverse perspectives, which required appropriately diverse pedagogy to meet the many different needs of students. Professor Fast also said: "Basic human rights are freedom to be safe, freedom to express yourself." For ideological differences to become evident, conversations and interactions were necessary. For conversations to continue, participants needed to feel safe to express themselves. About how to create a safe environment for diverse ideas to flourish he said: "I think it kind of comes through in the way I teach my teachers how to approach young people when they become teachers." A safe environment was dependent on a teacher approach and he indicated that the approach was teachable.

Summary of different perspectives. Not only was a culturally diverse class made up of students and instructors that looked and sounded differently, participants also indicated that different worldviews, opinions, and perspectives were part of what it means to be culturally diverse. For different perspectives to become apparent interactions and discussions in a safe environment were necessary. One student indicated that multiplicity of perspective was something that was being taught in his classes and one instructor indicated that freedom of expression, a human right tenet, was what he strived for in his class.

Socioeconomic Status: "Is poverty a culture? Of course it is."

Socioeconomic status may or may not be visible and may or may not be audible and therefore not distinguishable on the surface. It is apparent though in the

neighbourhood and part of town where people live and some newcomers are conscious that they come into a less privileged area. Fast (2013) talks about the perception of neighbourhood and that "when refugee and new-comer families arrive in a new country they are often placed in neighborhoods already submerged in poverty and crime" (p. 52). Ideologically socioeconomic status became visible when one participant stated that certain neighborhoods and schools were located in parts of town that had different services and programs based on socioeconomics.

Students. The theme of socio economic status was not as prevalent among student participants as instructors. Just Dalia mentioned disparity of funding allocation for schools in different sections of town. She said that the school where she was doing her practicum had less access to economic resources: "We're in core-area schools that aren't as funded. We've got one kid that just came from- again that poor child from Nigeria. He just came to the country three months ago." Dalia indicated that there was disparity in how schools were funded where inner-city schools were funded less than other non-inner city schools. This was where the "poor child from Nigeria" who just came to this country went to school. Dalia did not mention the source of her information that there was disparity in school funding based on socioeconomics.

Instructors. Instructors indicated that socioeconomic status was also an indicator of cultural diversity. For example, Professor Nodea (EFS) commented: "Is poverty a culture? Of course it is. If it becomes normal to you, then it becomes culture. Socio economics." Socially constructed understandings of class and status became a part of people's identity or how they were perceived.

Professor Roy (EFS) also mentioned socioeconomic background in conjunction with cultural diversity in the classroom. He talked about the role of education in a person's economic prosperity:

> [Some students] need some help. For society it's a wonderful thing because they were going to be on welfare. […] You change not only that person's life, you change their children's life and everyone surrounding them. Once again employed.

Poverty could be completely invisible, but it could potentially have visible and auditory markers. A judgment call just based on visual and auditory expectations could be misguided. Professor Roy indicated that stereotypes about poverty do exist when he talked about the fear of certain parts of town. He indicated the values that people acquire when they have lived through difficult situations; they come out with skills that are now valuable to society:

> Some of the kids in the suburbs are scared of the inner city. These people are of the inner city. They grew up dealing with social welfare, dealing with the police, dealing with probation, dealing with family members in jail, youth centre. So, you know, drugs, alcohol, prostitution. These things are not unknown to them. Like I said, things that are hardships—poverty, being evicted, and things like that—sadly like some of the kids' lives out there. These people have lived it.

Professor Roy spoke to the benefits of socioeconomic diversity in the classroom: "If I can do it, you can do it. They're role models. They're positive role models. We need to see colour in the classroom, diversity." One of the positive aspects of diversity was resilience

and positive role modeling. Whether he is equating people of colour with poverty, I do not know.

Professor Sidell (EFS) equated lack of educational opportunities with socioeconomic status:

> The biggest challenge is […] is not language. For our local situation, it looks as if it is a lack of education. It is based on deprivation of opportunities to get an education in the foundation years. So, poor people, disadvantaged people, people who lack economic means; people who lack opportunities when they were young because of those reasons, and socioeconomic status contribute to their state.

He attributed economic poverty to a lack of educational opportunities that "contribute[s] to their state."

Professor Fast (EFS) addressed the lack of educational opportunities and suggested that looking out for people in poverty was a human rights issue: "And look out for impoverished people and so on and so forth and poverty is just around here I see it and I think this is unacceptable, you know." He found it unacceptable that people in poverty were treated differently and called for "we can start to deal with… those are human rights issues." He said that: "Everyone should have a right to education."

Summary of socioeconomic status. Participants talked about diversity in socioeconomic status as a challenge in education and as something that should be changed so that everyone had equal access to education. Poverty is a comparative concept and exists only when we contrast different levels of material wealth. Most often it was those who had material wealth that defined what poverty was. Some saw lack of education as a

contributor to less economic means and vice versa. Some instructors acknowledged that lack of material wealth could come with other strengths that we did not usually measure like generosity and resilience.

Poverty could be and sometimes was associated with stigma and flaws within the person labeled as poor, but in this case some instructors viewed poverty as a challenge external to the individual. In fact, individuals may have demonstrated resourcefulness and gained awareness in confronting hardship in their life as a result of having experienced poverty .

Rural-Urban Diversity: "Location, geography all of those are culturally diverse."

The differences between people who come from rural or urban locations may or may not be visible in terms of specific clothing, audible in terms of certain dialects, and ideological in terms of certain ways of thinking. In this section I addressed both origin and rural-urban divide because participants talked about origin in terms of rural-urban locations. They talked about how where they came from affected how they saw themselves and others around them.

Students. Some students talked about how they perceived difference between those who came from urban or rural places. Markers that signaled a specific geographic location emerged in a conversation. About a culturally diverse class Ben (EFS) said: "Everybody's coming from somewhere else. And so there could be skin colour differences, geographical differences, rural and urban, east coast, west coast, mid west, far north, far south." Besides skin colour differences, cultural diversity included different geographic origins.

It was interesting to note that some students identified the place they came from as either rural or urban. For example, Suzanne said about her geographic origin: "I am from a small town"; Ben (EFS) said, "I'm a country boy and I'm from rural […]." He mentioned being the "kid from the country coming into the bigger school." Ian said, "I live in a rural place"; whereas Sam (EFS) was "born and raised in downtown [large city]." Depending where they came from, they brought that experience with them, like Ian who said, "I think that I bring that experience to the classroom."

Instructors. Like students, instructors also mentioned geographic origin as an indicator of diversity. They also located themselves as coming from either a rural or urban geographic regions. Professor Roy (EFS) talked about growing up and still living in the heart of a large urban city: "Well I grew up in [large urban Canadian city]. Professor Nodea (EFS) noted: "Location, geography all of those are culturally diverse." Whether an individual came from an urban or rural region, geographic origin impacted how they viewed difference.

Summary of rural-urban diversity. Although rural and urban differences were more subtle than others, they impacted how participants perceived and experienced diversity. When participants talked about rural, interestingly it was usually associated with something small, like small town versus big city and the small school versus big school that Ben talked about. This was interesting because rural could be, but rarely was defined by large land mass and wide open spaces. There is a largeness and uniqueness about rural places that seems to be overlooked. Because universities are usually located in urban centres, a rural perspective may be missing as Suzanne suggested, which will be addressed in a later section. People that came from less densely populated places like reserves, small

towns, or farms had different experiences compared to people that were surrounded by readily available services and activities that large cities have to offer.

Summary and Conclusion

Participants' discussion of diversity led to four conclusions. First, all participants—both students and instructors—were conscious of diversity in their educational settings. Second, while they all noticed differences, what types of differences were most salient to them depended on their own social location. Third, participants' social location impacted their understanding of social status, power, inclusion/exclusion and valuation. Fourth, while some types of differences were addressed in curricular or class discussions, some were not mentioned, but came up in interviews.

(1) All participants in this study—both students and instructors—were aware of diversity in their practicum classes, university classes, or in their societal interactions. Types of difference that participants mentioned were ethnicity, language, religion, gender, sexual orientation, age, different perspectives, socioeconomic status, and rural versus urban origin and identity. The ways that participants perceived differences were through visual and auditory cues. For participants to perceive differences in worldview and perspectives, dialogue and interaction was necessary.

(2) Participants' social location impacted and informed what types of differences were more salient to them and how they interpreted them, which confirmed Hurtado et al.'s (1998) assertion that social location impacted how individuals experienced diversity where "racially and ethnically diverse administrators, students, and faculty tend to view the campus climate differently" (p. 289). Participants noticed when they were different

from the majority in their perspective setting. One example was Professor Sidell when he thought that how he spoke English prevented him from gaining employment.

(3) Associated with one's social locations were understandings of social status, power, inclusion/exclusion and valuation. Especially instructors recognized the complexity and intersectionality of difference and power, which was not easily defined in words. There were many facets to the discussion and everyone talked about difference according to how they understood it. For example, on the one hand Professor Nodea talked about being "sensitive to their [students'] perspective and accept that that is a perspective." Even though that may not have been his perspective, he gave credence to his students, who may have been ill informed about Aboriginal issues. On the other hand Professor Sato, who identified as visible minority, did the Math in his classes and calculated percentages of visible minorities because that was the lens through which he saw his class.

(4) Some types of difference were addressed in curricular and/or class discussions and some were not mentioned as part of the curriculum but came up in interviews. Topics on ethnicity, religion, gender, and sexual orientation were part of the curriculum, but other differences that were evident like accent and age were not incorporated into the curriculum. Religion may be evident in clothing or inferable if someone had what seemed to be Jewish or Mennonite names, but the specific beliefs and perceptions of religion were not evident.

Initially it appeared that many of the visual markers such as female, Aboriginal, Black, White, and Chinese were talked about in a cautiously neutral tone, but upon careful observation those markers also came with value attachments both from the observer and

the individual self-identifying as such. Although a common theme was that primarily we are all human like Sam (EFS) noted: “Despite our differences, we’re really not that different. Ok I mean, skin colour might be different […] But you know what, look at the things that we have in common,” the actions and emotions student talked about indicated that there was a tension between the hopes, fears, and expectations, as evidenced in the next chapter about emotional responses to encounters with difference.

Chapter 5:

Encounter with Differences

Participants observed and were aware of differences, and consequently had emotional responses to those perceived differences. All participants talked about encounters with differences that impacted their emotional wellbeing whether that meant: being a newcomer whose skin color and accent were not in the mainstream; being a minority male in a female-dominated class; being confronted with contradicting perspectives; or bringing one's whole self into either large or small classes in terms of dress, academic preparedness, and the ability to express one's own perspectives either in class or in a group setting. Being a minority in a group—whether minority was defined by gender, cultural background, accent, health condition, dress, or age—could cause participants to feel like they did not fit in.

In this chapter, the range of emotions participants talked about in relation to their encounters with differences is reviewed. These emotional responses impacted how participants engaged with differences. The second part of the chapter discusses different types of engagement in response to encountering differences.

Students and instructors' emotional responses to difference were similar. Both students and instructors expressed a genuine desire to learn from diversity. They said that they wanted to connect; they wanted to be global citizens; and they experienced enthusiasm for discovery and accomplishment. Although participants expressed appreciation for diversity in food choices, clothing, teaching styles, relationships, that

diversity came with an inherent tension, evident in this study. I couched the mindfulness of emotions ranging from fears to hopes. (See Table 5.1).

Table 5.1 Emotional Responses to Differences

Emotional Responses to Difference	
Fears	**Hopes**
Discomfort	Learning as joy for discovery
Resignation	Safety and Honesty
Anger/Resentment	Connection
Anxiety	
Awkwardness	
Isolation	
Ideological Claustrophobia	

Fears

Participants expressed a variety of emotional responses to difference that indicated fears such as discomfort, resignation, anger, anxiety, awkwardness, isolation and ideological claustrophobia. When participants sensed fear they tended to withdraw, disengage and learning was inhibited.

Discomfort: "I thought that it created a very uncomfortable atmosphere."

Many participants in this study expressed discomfort when they talked about differences. Participants talked about discomfort in a variety of ways, in terms of intimidation, rejection, a sense of insecurity, betrayal, unease, and guilt. Noteworthy was that both instructors and students expressed discomfort as an emotional response to encounters with differences.

Students. Students expressed discomfort for a variety of reasons: being in a new, unfamiliar environment, being different from others, not knowing how to broach topics of diversity, and not knowing what the expectations were. The following examples illustrated their emotional responses.

Intimidation. Tanya (EFS) expressed her sense of discomfort about being in a large class where she felt like she did not fit in: "I was very intimidated." She sensed that she differed from other students in her academic preparedness: "I feel like sometimes I am not up to par with the academics at the university level." Social location and self-identity played a role here because it was Tanya who felt disadvantaged by her preparedness and she was the one who noticed this difference.

Rejection. Not only did Tanya (EFS) feel intimidated in certain situations, she also felt rejection and a sense of profound betrayal. Although she did not mention rejection as a current emotion, her feeling of rejection and betrayal from an experience she had as a child was still fresh in her memory. It became evident that how she experienced difference today was impacted by how she experienced it in her past. She related an experience from her Elementary school days when her lunch did not fit the usual standard. Her emotional response was:

> But yeah, I always felt like that, it was very, you weren't really liked [she whispers] or if people like if I had bannock for lunch and that wasn't my main diet at home but it was a treat my Mom would make me and if I took it to school, there would like snickers and stuff.

The feeling of dislike was evoked by her classmates' "snickers and stuff." The "snickers and stuff" caused an emotional response of rejection in Tanya that she still remembered as an adult.

Insecurity. Dalia acknowledged discomfort in talking about diversity in her practicum:

> So we actually teach kids how to write things in different languages and the reasoning behind that is so all over the world, which opens up Social Studies, which opens up culturally diverse conversations. Hard to broach the subject still a little bit. You don't know when you're going to offend or when you're going to be benefiting.

Discomfort about how to address topics of diversity closed the door for interaction even though the desire was there. Even though the inclusion of writing things in different languages provided an opportunity for conversations about diversity, the conversations evidenced discomfort and unease because there was uncertainty about proper social norms and etiquette.

An example of insecurity causing discomfort was when Sam (EFS) talked about not enjoying some classes as he faced every day culture shock. Unfamiliarity with the culture of the class in terms of expectations caused insecurity:

> That was one of the least favourable classes because I didn't really know what I was supposed to be doing, what was required of me […] I'm not that engaged. I don't feel confident. I don't feel comfortable.

His sense of insecurity and discomfort came from not knowing what the expectations were and not feeling free to ask: "If we had asked more questions." It sounded like he did not know what questions to ask because:

> If you haven't seen it before then you're prone to make mistakes […] And most of all what I'm doing is a hit or miss. It's a question mark. Right, everything you do. Am I getting it right? Is this correct? Am I interpreting this right? So I think knowing what my expectations are, knowing what

> tools I have, knowing the objective is very important to me and if I don't know that, then I can't enjoy what I'm doing because it's going to be a guess. And I'm just not going to know.

Sam's discomfort may because the class was indeed not taught well, which may have led to the students' lack in ownership of the learning, but it was interesting to note that the confusion in expectations also included "how we treat one another" illustrated in the next quote. Sam pointed to the importance of knowing what the expectations were and taking ownership if those aspects were clear. Lack of course expectations had wider consequences than just content related issues. It led Sam to feel insecure about proper classroom etiquette:

> And so if you could take on that personal role of ownership, it made everything go a little more smoother. If we knew what our expectations were, our responsibilities would be clear. And especially how we treat one another.

Knowing what the proper classroom etiquette was could lead to things going well. As a newcomer to the system Anjalee also struggled with not knowing what the social expectations were. It meant an extra workload to achieve "normal student" status: "I have to do much [laughs] as compared to normal students. I have to work like eight or ten times harder than them." She places herself outside of the "normal." Aspects that caused her insecurity and discomfort in the past were: unfamiliarity with a new system, her accent, and her clothing: "Initially I was not feeling good." Also she said, "Initially I had a little hard time because of my accent" and "like if I wear sari, so everyone will be seeing it, I don't feel good." Since her clothing and accent were different, she may have been

concerned about how people would judge her because of her different clothing and accent. That caused insecurity.

In a class where Suzanne did not feel free to challenge the instructor's opinions she said: "It's a difficult class for me. […] I really don't like some of my lectures." Like Sam, she struggled with knowing her place in this new culture. Although she was familiar with the Canadian education system in her hometown, the culture of the university system left her struggling with knowing how to manage disagreeing with an instructor's opinion, which evoked a sense of insecurity.

Guilt. Tanya and Anjalee attributed their feeling of not fitting in due to a lack in their academic preparedness and Ben (EFS) felt like he did not fit in because of being a gender minority. He expressed guilt when he took an Aboriginal History class where he felt like he did not fit in: "I experienced all these feelings of guilt." His emotional response was guilt to his own personal difference in conjunction with learning about Aboriginal history.

Instructors. Instructors also expressed similar emotions of intimidation and rejection along with unease in certain settings.

Intimidation. Professor Martin, who was adopted from an Asian country by a "white" Canadian family, expressed being intimidated when she stood in front of a class of students who did not expect her to speak English:

> It definitely I think in the beginning it made me more intimidated. I remember going into a classroom […] and overhearing students saying, Oh I wonder if she even speaks English.

Student expectations based on her physical features caused intimidation for her.

Rejection/Betrayal. Similarly, Professor Nodea (EFS), who identified as Métis, talked about an Aboriginal Education class he taught when he felt vulnerable and even rejected, which also gave him a sense of betrayal:

> I talk about these issues and they're rejected, they're not rejecting necessarily an academic issue, at least from my perspective. They're rejecting my identity, something that I'm trying to share with them. That's a very vulnerable situation to be in.

He acknowledged his discomfort and sense of betrayal in this situation:

> Where if the student hates the course, one of the ways you can interpret that is that they hate your identity. They hate your perspective of what you're bringing to the table.

Like Tanya, Professor Nodea experienced rejection of his identity as Métis, but unlike Tanya's experience the one Professor Nodea talked about was a current experience. Hatred for his perspective was a difficult emotion to manage.

Unease. Professor Tensen also mentioned discomfort when she noticed students' exhibit a superior attitude: "I don't like Canadians to feel that their way is the only way or their way is the better way or the best way or any of those things." Uncomfortable topics and situations were often left hanging in mid air, which may be the nature of discomfort about differences. It did not sound like these issues that caused discomfort were resolved, not because participants did not want to resolve them, but because perhaps dealing with difference is sometimes simply uncomfortable.

Summary of discomfort. It was interesting to note here that both students and instructors at times felt intimidated, betrayed, and uncomfortable. They felt uncomfortable

when they were in a new situation and didn't know what the expectations were in terms of behaviour, social etiquette, course work, and how to talk about differences. They experienced a sense of rejection and betrayal when they felt that they were not liked or not respected for who they were and what they represented. They experienced guilt when they struggled with appropriate social behaviour. All these emotions caused participants discomfort. That may be a good thing because then there was an acknowledgement of tension and the conversation could begin. Unfortunately, often the conversations were left hanging in mid air without resolution.

Resignation: "I don't really care."

Some participants adopted an emotional response of resignation in relation to contentious situations, one student perhaps as a stage in her adaptation process to a new culture and the other student perhaps as a sense of self-preservation and perhaps defiance to conformity.

Students. I detected a sense resignation in two students when they talked about not caring. Why they said they did not care could be for different reasons. On the one hand we had Anjalee, who was a newcomer to Canada, and had to adapt to many new things and that adaptation process had many stages like the culture shock stages. Derek, on the other hand, who grew up in Canada, struggled with where he fit into academia.

Adaptation. Anjalee seemed to be learning how to negotiate a new culture and said: "I don't care" about how she participated in class. Her comfort level in participating went through a metamorphoses of feelings. Initially her accent and being a minority student made her self-conscious, but with experience she offered: "Yes, like I am comfortable in doing presentations." Anjalee did not say that things changed to make her feel

comfortable, but rather she said: "I got used to it and I don't care." She repeated: "I got used to it" numerous times in her interview. In the short period of time that she had been at the university, she had learned to acclimatize and had acquired what sounded like a sense of resignation, but it may be her getting used to a new paradigm. The "I don't care" perhaps showed that she was handling her self-consciousness more effectively. Perhaps she had reached a stage of acceptance and she did not need to be influenced by inconsequential things, unlike Derek who, also in fact, did seem to care, but demonstrated a sense of defiance about it.

Self preservation. Derek also expressed: "I don't really care like what they're saying. I mean I do care what they think" when he got told to be quiet, or people laughed at him. Derek's resignation, "I don't really care" was followed by his own immediate contradictory statement: "I mean I do care" which seemed to indicate that he did actually care and was not really indifferent. Derek's indication of not caring had developed into his coping mechanism, but underneath his bravado was a hurt feeling that he did not know what to do about. He seemed to feel safe to talk to me about it, but talked about his classroom behaviour as both self-conscious or indifferent and defiant, in a sense that he was not willing to conform to fit in.

Summary of resignation. Instructors did not exhibit an emotional response of resignation like students. Professor Nodea's (EFS) expression of rejection in the previous section caused him to adopt an attitude of humility where he took the opportunity to learn from difficult situations and discussions.[3] Students seemed to adopt an attitude of

[3] In Chapter 6, I address humility as a strategy.

resignation to negotiate the discomfort, whereby their emotional response became their defense mechanism at the same time.

Anger/Resentment: "It's all right to get angry."

One instructor participant in this study talked about the possibility of an emotional response of anger or resentment in relation to experience with difference. Anger was also part of the reintegration stage of culture shock.

Instructors. In Professor Sidell's (EFS) class, when they talked about how newcomers brought their culture with them when they came to Canada, he said he encouraged his students to be honest about their feelings in the classroom:

> I say, it is all right to get angry and it is ok to say what you want to say because if you're going to be a schoolteacher, you've got to work these issues out before you get into the classroom. Some of them get a little miffed.

Students may get "miffed" because university classes are not usually associated with an acceptance of honest emotional reactions, especially a strong emotion like anger. Anger was a difficult emotion to manage in any circumstance and evidence of anger in a classroom would indicate that there is a strong emotional connection to the topic. If not managed properly anger could lead to damaged relationships. Anger is a risky emotion but does not necessarily need to lead to disengagement. If managed the way Professor Sidell (EFS) encouraged as a preemptive and preventative measure in the form of a dialogue about issues, it could lead to constructive and healthy engagement.

Summary of anger. One participant talked about anger in response to a hypothetical situation that could arise in a classroom setting. Providing the opportunity for

unpacking latent anger that students may not even be aware of having, seemed like an adept way of curbing angry explosions.

Anxiety: "I get stressed with group work. I don't like it."

This study revealed that anxiety is pervasive in the university classroom. Students were anxious about being different and not knowing how others would respond to them, and instructors were anxious about whether students were comfortable in their classes.

Students. Some of the students talked about a conceptual valuing of common humanity, and yet they still indicated their anxiety. Perhaps a valuing of common humanity comes with that inherent tension and anxiety about being ostracized for being different. Some participants, like Ian, expressed their emotional response of anxiety and stress to encounters with differences in group cultures and dynamics: "I get stressed with group work. I don't like it. I'd rather do my own thing."

Anjalee established what she considered the most important aspect of diversity first and that was that common humanity was paramount, which was in keeping with human rights values: "The main thing is like we all are human." Later on in the interview she told about her anxiety with difference in clothing: "Like if I wear sari, so everyone will be seeing it, I don't feel good." Difference in outward appearance, whether real or perceived, caused anxiety. She valued a common humanity and wanted to be accepted, but she thought that she may not be accepted because her clothing signaled her different socially constructed identity. Even if she did not have the words to express it, she recognized that identity is socially constructed and, at the same time, she realized that there are universal values, such as respect for all.

Similarly, Derek's understanding of a culturally diverse university classroom was one that respected differences: "Has lots of students from different backgrounds. They suppose all have their own learning requirements and needs for learning. They're all different. A class where all viewpoints are honoured." A classroom such as the one Derek described, would be one that honoured human rights. Yet when Derek talked about his own academic experience, the resounding message was that his viewpoint was not welcome and in many cases he felt silenced: "Most of the time people just listen politely. Other times I get laughed at. Sometimes I get told to be quiet." His experience was fraught with anxiety. He seemed to feel disrespected and that his contributions were irrelevant. Getting laughed at, told to be quiet, and feeling discomfort in wearing clothing of your choice did not sound like a place where a common humanity was honoured.

Instructors. Like students, instructors also indicated a sense of anxiety associated with their own difference and their efforts to negotiate encounters with difference in the classroom. Instructors talked about their experiences with anxiety where their interactions with students caused them stress. Anxiety was no longer out there as a theoretical concept but right there present in the classroom.

About students who did not speak English in a class, Professor Fast (EFS) said: "It puts a lot of stress on a teacher's ability to do something when there's no extra support." Professor Fast also recognized that students could experience stress as newcomers: "If I feel that that would be too much, too stressful, especially in first year I won't, I will give an alternative assignment. That takes the stress away from it." Besides the stress students may be experiencing, Professor Fast also talked about worry: "Sometimes you worry whether so and so is understanding what is going on." Students did not seem to be in a

position of power to alleviate stress and were subject to the rules of the instructors, but when instructors noticed stress they did have the capability of alleviating stress for students.

Summary of anxiety. Although students described a culturally diverse class almost like an ideal place where multiple perspectives existed in harmony, anxiety was actually right underneath the surface. Participants used similar words to express their conceptual understanding of difference and they all agreed that we are humans first. Even though participants claimed that common humanity superseded difference, anxiety about difference sometimes interfered and here I illustrated the complexities when participants talked about their anxiety about differences. One difference between how students and instructors talked about anxiety was that students talked about how their difference caused them anxiety, whereas instructors were anxious about their students' wellbeing.

Different perspectives made new learning opportunities possible, but those opportunities remained untapped when participants did not have the tools to engage with difference, and therefore felt anxious. Students felt anxious about how and where they fit in, in terms of their dress, their ideas, their contribution in groups; instructors felt anxious about whether their students felt comfortable in their classes.

Awkwardness: "It's almost hush-hush."

Many participants expressed an awkwardness pertaining to their own personal sense of being different from others and also an awkwardness about interacting with people that they considered different from themselves. A common response of participants in this study was the expression of interest in engaging on the topic of diversity, but finding it

socially awkward because they felt ill equipped. Because of the felt awkwardness, opportunities went untouched.

Students. Students expressed an awkwardness of talking about difference. This was evident when Dalia said:

> But I also like to learn a lot about the different cultures, but that's a personal thing. I don't necessarily see that being thrown out there for us at this point. It's almost hush-hush. You don't ask people, so what's your background? Come tell me about it, just in case you do offend them. But at the same time we have kids in our classrooms that bring different foods for lunch. We've got the ones who wear different clothing.

Participants were conscious of differences, but there did not seem to be a setting where they could be addressed, not even in relation to more seemingly accessible terms such as differences in food and clothing. While on the one hand as noted in the previous section, Ian talked about the possibility of interesting conversations, he admitted later on in his interview that it was easier to work with people that shared the same background because there were so many things that could be taken for granted without explanation:

> I find like when people that I'm used to, especially when the ones that I've grown up with and we're so used to each other, and we're comfortable with each other and like if I have a friend and we do a group project together and I know that I can trust them and I know that I can even if we're giving an oral presentation and it's kind of off the seat of our pants kind of thing. […] I think the challenge with different cultural upbringing […] would be that you wouldn't have that certain play off each other.

Although difference was "really interesting," for graded group work, Ian preferred to work with someone he knew, which made it sound like conceptually, diversity was interesting, but practically, when grades were involved, a good grade and the means to a good grade took precedence over an interesting and valuable learning experience.

Similarly, Sam's (EFS) description of his conceptual understanding of difference suggested that with difference comes tension. First: "It's almost like a microcosm of a global village. You kind of develop these communal ties with the other student friends." This sounded good, but he weighed the conceptual opportunity with possibility for division:

> We sometimes think that because we look different, or we speak a different language that there is something wrong. Those are the elements and politics of division. And by having a culturally rich classroom, there's opportunity to bring in the politics of unity, of solidarity, togetherness, uniqueness and there's a lot to be shared.

Sam pointed out that differences sometime came with negative connotations like "there is something wrong." He indicated that there was an opportunity for learning and connecting in culturally diverse classes, which sounded like an ideal. The concept sounded good and the opportunity was there if we could get beyond thinking that "there is something wrong" with differences.

Instructors. Not only did students feel awkward when encountering difference and disengaged in response to uncomfortable situations, but instructors did as well. An incident that Professor Martin found awkward was when she was responsible for a guest lecture:

> I was surprised by many of the responses of students in that class I felt were very problematic. Maybe that they hadn't thought about race in the past. I was especially troubled by the fact that the problematic responses were being said by only students who weren't visible minorities in the class and about visible minorities so I thought that it created a very uncomfortable atmosphere for me that way to try to negotiate it in this way.

She expressed awkwardness both in the topics that were raised and the manner in which they were addressed and she did not know how to negotiate this awkward situation and therefore avoided the situation: "Aside from calling on students directly and then encouraging them when they respond which I don't like to do anyways because I've been shy in the past." She noticed the difference between how visible minorities and non-visible minorities responded to the presentation, but she felt inept in knowing how to handle the awkwardness. As a new instructor, she had not yet acquired the tools or expertise in knowing how to manage uncomfortable situations such as this one.

Summary of awkwardness. In response to encounters with difference, participants expressed awkwardness when they didn't know how or whether to engage even on seemingly accessible aspects such as dress and food. They also expressed awkwardness about working with people who may think differently, even though they did not know whether that was indeed the case. When an awkward encounter occurred, they did not know how to negotiate their way through it and it was likely for these reasons that participants might prefer to avoid awkward encounters and opt for more familiar ground.

Isolation: "No one was here to help me."

Participants talked about the value of interdependence, but before connections were established some participants mentioned their isolation and solitary struggle in learning how to navigate a new system. Isolation occurred here for two reasons: (1) students did not know how to connect and (2) students chose to isolate themselves and the isolation was therefore self-inflicted.

Students. For students who came into the current system, there were many new things to learn and they could benefit from someone reaching out. In this study, two students talked about the newcomer experience and it was very different. Anjalee was a recent newcomer and Abri immigrated to Canada as a child. On the one hand Abri noticed: "It's good to see that they're reaching out to immigrants. And even I know that there is a program where they actually help to initiate newcomers into university." Abri confirmed the merits of a program that reached out to newcomers to help them connect. On the other hand, Anjalee talked about the solitary struggle in figuring out a new system on her own without help, and the extra work she had to accomplish to bring herself to the same academic level as the other students, especially in the area of academic writing:

> So like later on I came to know that the students here are taking courses in academic writing so I cannot have that course so I had lot of great hard times. […] I have difficulties in writing academic papers so now I am good. […] I have to struggle by myself. No one was here to help me.

Anjalee would have benefitted from the programs for newcomers that Abri mentioned, especially the academic writing courses. If indeed "we're really not that different," then

the journey for accomplishing the same goals would be the same, but it was not the same for all students because they did not all start in the same place according to academia's rather uniform expectations of students. Programs for newcomers acknowledge that extra supports are necessary and beneficial to assist in the acculturation process.

When Anjalee worked in groups she attested to the value of interdependence:

> Like in group work we have got many ideas from different individuals in the group and it's great. If you work individually it's not that beneficial. When you work in group it's more beneficial.

It would be more beneficial, especially for students like Anjalee, who were learning the ways of a new system.

An example of self-inflicted isolation was Ben's perception of his experience where, although he noticed differences, diversity in ideology was what challenged and expanded his thinking. His exposure in the university classroom to ideological differences and a challenging of what he called the "whole white Eurocentric historical perspective" had changed his worldview. Although he claimed to be a take-charge kind of person, he often sat back now, isolated himself, and let other students take the lead. His learning was in a constant state of flux as he was exposed to new ideas.

He struggled with the power imbalance in structures that Dei (1993) talked about and his response to the historical power imbalance was to take a backseat and listen in class instead of talk. He isolated and silenced himself: "I was silent like for three or four weeks of class." During this interview though, he talked almost nonstop for more than an hour. He obviously had many things to say, which he kept to himself during class. The difference in his reported classroom behaviour and his interview behaviour was

noteworthy because it could point to his inner struggle of not knowing what acceptable etiquette was for him as minority in terms of gender and ethno-cultural background. I acknowledge that the interview did place him in the centre where I was actively soliciting his views, and therefore the restraints and constraints he felt he should impose upon himself in the classroom setting were not in play here.

While Ben remained silent in class, his past experience spoke of the value of interdependence: "I would always reach out to other groups and people not in our so-called social clique. I feel like I had a lot of empathy towards other people." He noted: "We sort of need each other in order to move forward," and yet in his current university experience, he did not offer this expertise, nor did he seem to be reaching out to people that he would define as different. Vicariously, he benefited from his classmates' contributions, but they missed out on what he had to bring to the discussion because of his self-inflicted isolation and voice erasure. The value for difference that he used to seek out was there in the university classroom, but because he silenced and isolated himself, he no longer embodied the ambassador role he used to play.

Although Suzanne came to the university with a familiarity of the system, she also talked about cultural diversity as a conceptual idea where students were:

> All working in the same classroom to learn the same thing whether they are international students or exchange students and [pause] everyone trying to reach for the same goal generally.

When she talked about her current classes, although students were working to reach the same goal, they did not seem to be working together and when given the opportunity, she also preferred to work alone: "We had the chance to do a group activity but we could do it

as a group or alone and I did it alone." Although working alone had value, learning from different viewpoints was limited in a group of one. She also isolated herself intentionally and erased her voice from the conversation.

Summary of isolation. Students who were new to the country and whose previous educational experience differed substantially did not start in the same place as others that grew up with familiarity with their current educational system. They brought other values to the system that were often not being tapped into because students were busy learning how to navigate their way in a Canadian education system. Thinking differently may be acceptable, but the format in which the divergent thinking was expressed, was in a uniform academic language and method, which was difficult for newcomers to learn, especially without help. This caused isolation. Isolation and voice erasure also happened when students withdrew because they did not know how to behave in a new situation. Instructors did not mention isolation from colleagues or students.

Ideological claustrophobia: "I am bound to teach them a version of academic discourse that is only a version. It's not the only one."

I sensed ideological claustrophobia from both instructors and students where instructors seemed to want to coax students out of "boxes," but students were hesitant to emerge from the boxes they thought they were required to occupy.

Students. Some students seemed to feel deeply alienated, excluded and trapped inside teacher-controlled environments that left them too little room for self-actualization. Derek talked about being confined in boxes that he thought academia was busy promoting and building. The word box came up six times in his interview and the boxes that he talked about, were ones that he wished to be free of:

> They like living their lives in a little box. They like getting to know how their little box works and they really don't want to think outside that box. It's definitely good to think inside the box. Familiarity is definitely nice. I just don't think that familiarity has a place in academic settings. Outside of an academic setting sure. I think in an academic setting is the place where familiarity is cast away.

Derek acknowledged the ease of familiarity, but he yearned for an expanded view beyond the familiar walls of his box. He seemed to indicate that monologues hindered that expanded view. Monologues would only provide space for one view without recognizing the multiplicity present in a culturally diverse class. When probed further whether in general his university classes were monologues, his response was: "pretty much monologue," but he added: "the exception to that would be the courses that I've taken with Dr. Kurt Sandler (pseudonym). His courses tended to be more dialogue."

His overall impression of academia had been rather disillusioning, and going into yet another class with that impression may have prevented him from seeing beyond the blinders that academia had been successful in putting up for him or for him allowing academia to build. Since he had a certain preconception about his previous experience, he was simply not able to see beyond that barrier and outside that box, and therefore chose to stay inside the box. He felt that education suppressed creativity, limited students, fit them into confined spaces like boxes and prevented them from "thinking crazy without limits."

Instructors. Like Derek, one instructor also talked about boxes. Professor Tensen mentioned the word box or boxes nine times in her interview: "It's hard to see out of our own cultural boxes and I talk about that all the time."; "I am as culturally bound by my

own boxes as everybody else, but I am conscious of it." Recognizing that academia requires her to teach a certain version of content created an ideologically claustrophobic situation for her:

> I am bound to teach them a version of academic discourse that is only a version. It's not the only one, but I say this is the version of the journals in this particular discipline.

She acknowledged that her way of interpreting academia was just her version and that there were others. That could be confusing for students to decipher because they were at the mercy of instructors and their interpretations of what was important and relevant for that class.

Summary of ideological claustrophobia. Conscientization could not be forced and it could not be demanded. Although critics of critical pedagogy and transformative learning claim the teacher still had access to the power, knowledge, and tools to assist students out of their disempowered positions, students perhaps lacked the imagination to see how they would suddenly take ownership of their education and feel free to participate if their previous experience was not an inviting one. One student talked about feeling boxed in to one set way of doing things, all the while knowing that there were many different ways of exploring knowledge. Divergent teacher expectations and goals left students feeling confused. Some instructors wanted students to experience transformation and freedom, but felt bound by set expectations, something which caused an ideological clash in both students and instructors.

Hopes

Participants did not only talk about fears, but also many positive experiences. Positive emotional responses to encounters with differences—which I call "hopes" here—included enthusiasm for learning new things from people that think differently and an appreciation for services that help newcomers acclimatize to their new surroundings. Participants were enthusiastic when they experienced learning as joy for discovery and when they felt safe, could express honesty, and be connected. I used the term "hopes" here because participants expressed a sense of positive expectation and comfort about their learning environment.

Learning as joy for discovery: "I'm just sort of buzzing inside."

Participants expressed a comfort and an enthusiasm for learning about different perspectives, even when there were contradictions and limitations. Learning and discovering in a diverse environment was an enjoyable pursuit for both students and instructors.

Students. Students in this study were enthusiastic about learning new things and about environments that made learning accessible. Ben (EFS) described the diversity he saw:

> We have […] refugees. We have Aboriginals. We have people from Africa, […] Nigeria, Somalia, and Columbia. Males. Females. Single parents. Married people […]. And for the longest time, and I still feel like this way actually after being in this class […] I'm just sort of buzzing inside. […] It's such a fresh experience.

He emphasized a buzzing feeling more than once: "I go from that summer course (with an Aboriginal elder) into […] this multicultural education class and like I said I'm just buzzing. I think it's just so cool." His response to diversity in ethnicity, gender, marital status, and socioeconomics was enthusiasm for this "fresh experience." Ben even wanted to preserve the "rich material going on" in the multicultural class:

> I finally bought a recorder because there's just been some gold, real gold [emphasized] in these classes that I would have wished that I could've saved and listened to just to nerd out sometimes or to share with other friends.

The real gold going on in classes and wanting to preserve the moment indicated a savouring of discovery and learning.

Sam (EFS) also expressed enthusiasm about his experience at Global University:

> The instructors provided world-class instruction. I found that the resources on campus were phenomenal. There was a willingness to help out. It didn't matter whether it was on office hour time or some other time, you know.

Sam reiterated again: "There was always a willingness to help out and I enjoyed it." Ian also said that the university "is so culturally diverse and so it's interesting." About one of her instructors, Tanya (EFS) said: "I love how it's very open. There is no wrong answers for him either." Words like buzzing, fresh, interesting, love, real gold, world class, enjoyment, and phenomenal showed that some students exuded enthusiasm for a diverse environment that made learning and discovering a joy.

Instructors. Instructors demonstrated both a joy for learning and also a search for new ways to inspire learning. As an instructor Professor Sato expressed enthusiasm for learning new methods from his students. He tapped into his students' diverse abilities. About a new technique students used in the classroom he said: "That was really quite good, the fact that it was something that I had not seen before." Because Professor Sato enjoyed the profession of teaching, he tried to promote a positive image of teachers: "I try to be very positive about the role of teachers." His promoting a positive role of the profession included his demonstrating a learning attitude in his classroom where he was actively learned from his students. He also welcomed them to experiment with new techniques, which demonstrated his acknowledgment that students come with previous knowledge as well as diverse learning styles.

Professor Martin wanted to "inspire students that are working hard and are motivated to work outside of the class." She acknowledged that authentic learning happened when students went beyond the classroom walls, and for that they needed intrinsic motivation. She was there to provide the springboard for intrinsic motivation.

Summary of learning as joy for discovery. Not only did students express a joy for learning, but instructors also expressed a joy for learning from students and the interaction that happened in the classroom. What contributed to making learning and discovering a joy in a diverse environment was an openness to experiment with new and different ideas that could not be marked wrong, and students and instructors making a joint effort in the process. Enthusiasm for learning was evident in intrinsic motivation for hard work and wanting to learn beyond the classroom walls.

Safety and honesty: "Allows [students] to know they can ask difficult questions."

Participants said that a sense of safety was necessary for students to be able to open up, be honest, and authentically engage with material. Safety and honesty seemed to be closely related. Safety in the classroom made honesty possible. Honesty was then an indication of both students and instructors feeling safe.

Students. Students appreciated an invitation to honesty in discussions on different topics, like Dalia who said: "They [students] can feel comfortable being open in that situation or that conversation. I like being a student here." When instructors gave the message that students could indeed be open in conversations, it provided a sense of safety, necessary for authentic learning to happen. About a small class that she was in Tanya (EFS) said: "Oh it is so much more relaxed here." She tended to feel more secure when there were not as many students in the class. Although class size was not necessarily synonymous with a safe environment, it did help, but it still depended on instructor attitude.

Instructors. Most instructors talked about the goal of establishing a safe environment for students to express their opinions. Any topic was fair game in their classrooms. For example, Professor Fast (EFS) talked about a classroom environment as "a safe place."

Similarly Professor Nodea (EFS) talked about the importance of safety in a learning environment:

> If you approach them [students] in a way that allows them to feel safe, allows them to know that they are going to be respected, and allows them

> to know they can ask difficult questions, I think it becomes easier then for them to start to explore other perspectives.

The safety he talked about did not refer to physical safety but to emotional and academic safety. Emotional safety was possible when instructors adopted a humble and learning attitude, and when they were respectful towards their students. Professor Nodea (EFS) made an effort at providing an environment where no questions were off limits. He tried to promote an openness in his classroom that encouraged honesty in dealing with difficult questions. A sense of safety should not come at the expense of making knowledge, but people did need to be both safe and open. Balancing safety and honesty was difficult but probably more achievable if people were actively and consciously striving to achieve it. About striving to achieve safety and honesty Professor Nodea said: "I guess what happens if when they're debating amongst themselves and there is no safety net, no safe framework it can shut people down and I don't want that." Lack of safety was associated with students shutting down and not participating or feeling free to express their voice.

Professor Sidell (EFS) also talked about a safe environment:

> I say to them [students], you can say anything you want in the classroom. It doesn't matter to me. What we say here, stays here, but let's talk about it. You have a very safe environment. You have an open stage. Share with your fellow students, your colleagues and let's go from there. It is a training ground.

From his account of his class discussions, it seemed that students did feel safe to speak their mind since he was willing to drop his plans to engage his students in impromptu

conversations about contentious topics like the time when one student said: "We feel inferior to the whites." His response was:

> So we used the rest of the class to just talk about it. That was a heavy issue! Whew!!!! I learned, tremendously, from it. So did the others in class. They talked about it many times after that. I believe the class got their money's worth from that class, alone!

Because he had established a safe environment, his students felt free to be honest and engage on a difficult topic.

Professor Tensen also saw her job as a teacher to provide safety: "so for me providing a safe environment right up front where everyone can voice what they need to voice." A sense of safety opened the door for students to engage and honestly express themselves.

Summary of safety and honesty. Culture encodes numerous social rules about how to interact, what is appropriate or not, and worldviews. Therefore, in a complex cultural environment, people may feel anxiety about how to behave and speak. A sense of safety facilitated people being able to move out of their comfort zone to interact and participate in class. An instructor's attitude seemed to be imperative for students to feel safe and when the instructor set the stage with honesty, it encouraged students to be honest as well.

When students sensed safety in their classroom environment, they were more apt to participate and be honest in their response. Participation demonstrated that they were willing to engage with the material. When students sensed a lack of safety they were more apt to disengage. Most instructors expressed a desire to create safe places for learning and realized that safety meant freedom of expression, a basic human right. Especially in the

EFS program instructors talked about safety as a defining factor in their teaching. Instructors tried to promote a safe environment so that students could feel free to contribute and be part of the learning process.

Connections: "They want to talk and talk and talk."

Participants tended to feel hopeful about learning when they made connections with the material and with each other. Those connections were made through conversations and interactions.

Students. Students expressed an enthusiasm for an opportunity to make connections with each other, instructors, and course material. About a class where a professor brought his personal stories to the class to connect theory to practice Tanya (EFS) said: "I really like when the professor can put themselves out there. I really enjoy hearing their journey to get to where they are now." Tanya appreciated seeing the personal side of her instructor. It made learning more accessible and personal. She was able to connect with the material through the personal stories. Seeing her professor put himself out there gave the message that personal stories were part of learning, and her story was also part of that journey. Knowledge was made up of many diverse stories. Visuals also helped her to connect: "He'll [instructor] put visuals up. […] I mean he gets the class involved. I really don't feel like I am just sitting there for three hours."

Enthusiasm for learning came not only from instructors revealing their personal journey, but also from inviting students to do the same. Ian talked about welcoming conversations about different viewpoints:

> It's not so homogenous I guess. And it's really interesting because there would be some ideas that I would just never think about. […] interesting

> because we do a lot of group work in the class, so to hear everyone else's opinion.

He enjoyed classes where students interacted: "I like classes that talk a lot." About his experience Sam (EFS) said: "My whole experience has been that there has been a willingness to kind of share, get to know one another, participate." When there was opportunity to "develop those communal ties with other student friends" Sam said there was "opportunity of creating the perfect environment, the utopia we all seek." Potential academic utopia may be possible when students share and participate.

Suzanne, who expressed displeasure for her other university classes where she primarily listened to lectures, did enjoy her Service Learning: "I enjoy going to my Service Learning." In her Service Learning she had an opportunity to interact and try on her future profession, and the practical aspect of connecting with people and material she valued, led to enjoyment.

Abri expressed appreciation for the services that helped newcomers connect: "It's cool to see. I think is fantastic you know. It's good to see that they're reaching out to immigrants." She compared the current services to what was available to her when she was a new university student and affirmed the positive efforts made to connect newcomers.

Instructors. Instructors also indicated a hopeful sense when connections were made, whether those connections were interpersonal or with the course material. Professor Tensen would agree: "I really love it when I have students from many cultures who can be the resource people. I like it because I think it enriches everybody." Like Professor Tensen, Professor Sidell (EFS) encouraged dialogue:

> I like to hear what people have to say. Those classes turn out to be exciting. They're really good. It's the only course that I teach where the students come in they don't want to end the discussions, or go home. They want to talk and talk and talk.

Wanting to talk and remain after class to engage was similar to Professor Martin's goal of inspiring students to learn outside of the classroom walls.

Professor Fast (EFS) noticed student appreciation for the services to newcomers: "I find that they're [students] very appreciative of everything you can do and they are very dedicated to making the most of everything of their coursework and make the most of their experiences when they are here." He also noted:

> Like I could have thought that oh there's some stress between the Canadian students and the other students. Well, I don't see that at all. They all came together. They all become bonded. They all support each other immensely.

How Professor Fast described the environment in his classroom indicated that there was mutual support and camaraderie between students of different ethnic backgrounds. At least on the surface it appeared that way. Those connections made for what he said was a "95% healthy" environment.

Summary of connections. Participants expressed enjoyment for their learning and teaching when there was dialogue between instructors and students, when activities brought diverse groups of people together and assignments encouraged connections and creativity. Interacting in class, practical application of theory, instructors that used visuals, and were active learners themselves led to an enjoyable place to learn. Participants could

then imagine what a global society would look like. It was about equal access to making knowledge, about interacting, about connecting through dialogue, and about relationships where both students and instructors felt secure in their roles and expectations. That was reason for hope.

Summary of emotional responses.

In summary the imagined global society had many hopes such as a joy for discovery, safety and honesty, and making connections, but was also fraught with fears that participants experienced as well. An imagination for a global society came with the counter position of what I here called "fears". At the end of the day, a culturally diverse class was about relationships, about humanizing people, about mutual respect and when those hopes were missing, fears threatened to thwart the ability to learn and interestingly enough, also the confidence to teach. Like Sam said: "So how does a student feel about themself at the end of the day when they leave the classroom and go home? How did you make them feel?" In this study it became evident that learning was more than course content and curriculum. It was about their emotional responses to their experiences. It was about how you felt at the end of the day. Whether participants felt hopeful or fearful determined their ability to learn the intended content. Philosophy, principle, and pedagogy were intricately connected to course content.

Participants talked about the value of interdependence, but if they were not familiar with the system or did not know how to engage, they experienced isolation, stress, awkwardness, and anxiety. Participants developed defense mechanisms such as feigned resignation and self-inflicted isolation and voice erasure to manage their fears.

In the final section of this chapter I discuss how student participants engaged with differences.

Engagement With Differences

As illustrated in Chapter 4 participants were aware of many differences in classes and these differences evoked a range of emotional responses. How to address difference, and talk about it, was a sensitive issue. The tension and complexity of emotional responses addressed in the first part of this chapter were especially apparent in this section, where I talked about the various ways in which student participants engaged with difference in a conceptual sense and how they struggled to operationalize concepts and theory in practice. The presence of cultural differences in a classroom potentially provided an opportunity for instructors and students to address pertinent issues in an open but sensitive way, but being in a culturally diverse classroom could also cause awkwardness and anxiety. Under intentionality of engagement I look at different levels of student participant engagement with difference. In the next chapter I look at the strategies that instructors employ to engage with differences.

In this study, I observed that students exhibited different levels of intentionality of engagement with difference, whether in current university classes, social interactions, or in times and places in the past. I observed different levels of engagement that exhibited varying levels of student participant awareness: unaware impolite engagement, awareness of mutual respect, and intentional hostility. Then I looked at the levels of non-engagement: unaware non-engagement, polite avoidance, and intentional non-inclusion (See Table 5.3).

Table 5.3 Intentionality of Engagement

Intentionality of Engagement		
Levels of Engagement	**Unaware**	**Aware**
Engagement	Unaware impolite engagement	1. Awareness of mutual respect or 2. Intentional hostility
Non-Engagement	Unaware non-engagement	1. Polite avoidance or 2. Intentional non-inclusion

Engagement.

The first form of engagement that I address here is unaware impolite engagement where people openly engaged in conversations about cultural diversity, but were simply not aware that they could offend with what they said. When participants engaged with awareness it was either with awareness of mutual respect or intentional hostility. Awareness with respect was where participants addressed topics of cultural diversity with mutual respect. Intentional hostility was where people deliberately did or said things to be offensive and hurtful.

Unaware impolite engagement: "It's not maliciously being said but it's just his observation." Some experiences that participants talked about showed that impolite engagement was not always intentional. Unaware impolite engagement was associated with the emotional response of anxiety and discomfort. One situation that Sam (EFS) mentioned was an example of students not knowing how to respond, and therefore responding in an inappropriate manner. He said that he always participated in class, but sometimes felt that his contributions were not welcome. He felt this way because sometimes when he talked, he said classmates "would make weird noises like brrrrrrrr." When he heard these noises he looked around "like to say, okay who's doing this?" He

surmised: "It was because I always had something to say. I broke the ice." Later he said that once students became acquainted, they established camaraderie and he claimed that it was the solidarity of the student body that made his experience such a positive one. Although he remembered the hurt feelings, Sam was able to negotiate the interaction and the impolite behaviour eventually stopped.

Another example of unaware impolite engagement was when Ben (EFS) talked about the comments his father made in response to cultural differences. His father rather innocently pointed out differences that he noticed around him: "I can't believe that there's no white people anymore. He says things like this. (laughs) And it's not maliciously being said but it's just his observation." Ben's father spoke what he thought as he observed the world around him and that was his "truthful" perception. In his visit to the city, he compared it to his previous visits, not with apparent ill intent, but with naïveté in his observations. Ben noticed these comments because, it seemed, he struggled with appropriate etiquette himself and wondered when it was proper to speak and when it was advantageous to remain silent. Ben's struggle with cultural discomfort caused him to engage with the mixed emotions that he did not know how to negotiate. It almost seemed like he couched his own discomfort and awkwardness in the words of his father. Although he may have thought the same things his father thought, he opted for a different form of engagement than his father. His father innocently blurted out observations, whereas Ben explored the tensions more openly in the interview.

Ben did admit to an experience where he fell into unintentional impolite engagement in the class where he said, "I think I overdid it a few weeks ago:"

> Especially exuberant one class, which I hadn't been really. I've a bad habit of finishing what someone's going to say or answering something. They'll ask a question of the prof and I'll answer it and I remember even in grade school I got scolded for it. And after class now, wait a second what was I thinking? (laughs). You know smarten up. Truly I was just sort of exuberant that day and yeah a few good classes in a row and this was the third class that day. I haven't apologized to that student but I think I should. I'm sort of contemplating that because we're all older now and it's a different vibe. For me personally I'm the new student.

When Ben finally did allow himself to speak in class, he saw his interruption of another student as unaware impolite engagement, and he regretted that he opened his mouth at all. Because Ben felt that he did not fit into the group as a white male among mostly Aboriginal women, he awkwardly struggled with appropriate participation.

Ian also observed unaware impolite engagement, and struggled with how to talk about an example in his university class. He mentioned professors that did not:

> Censor themselves when they're talking about something and when there's someone that's a vision visual about, say they're talking about colonialism and someone's Aboriginal and the classroom and so does that affect them personally or not?

Expressions like Ian's "censor themselves" and "I can't believe there's no white people anymore" which Ben (EFS) thought needed censoring, illustrated fragile ground where there was fear of saying things that could offend or saying nothing and just thinking them quietly. Participants stumbled with knowing how to sensitively talk about diversity. In the

examples illustrated here, the students all noticed incongruence that caused inner turmoil. The aim of inclusivity is to provide a welcoming environment where students of all backgrounds have a voice, but there was uncertainty in how to establish that environment.

Awareness of mutual respect: "They can feel comfortable being open." Findings in this study showed that there was an effort made towards inclusivity in curriculum planning, classroom pedagogy, and course content, which also showed an effort at moving towards engagement with an awareness of mutual respect. Inclusivity did not rule out the presence of difference, but provided a context for the conversations about diversity to start. The findings showed that when methods of mutual respect were modeled and practiced, students had the opportunity to learn how to interact appropriately. The children that Dalia interacted with in her practicum classroom seemed less inhibited about saying the right or wrong thing, and were more openly honest.

In response to diversity in her practicum class, Dalia said: "It's not something that you hide at home and not tell anyone about." Besides her university coursework, Dalia was also doing a practicum in a culturally diverse inner city school. She compared the university classroom's modus operandi of unaware non-engagement to her practicum classroom where the children felt free to engage with innocent curiosity. In her practicum classroom, Dalia noticed that the children brought different foods and wore different clothing to school. "They're all about sharing," she said. They felt free to ask questions about nail polish, and about what they did and ate at home compared to her:

> I think the fact that we can be open about that and they can feel comfortable being open in that situation or that conversation, is definitely making it more culturally diverse.

Talking about cultural diversity may not be what makes an environment more or less culturally diverse, but bringing issues onto the table did allow for people to learn and engage. Dalia noticed and appreciated the children's innocence and lack of inhibition when engaging mutual respect.

Other examples of mutual respect were when Sam (EFS) mentioned the "friendships kind of develop beyond just the confines of the assignment." About the classes where students talked a lot, Ian engaged: "Like the students talk and to get to hear so many different opinions." Where participants practiced an awareness of mutual respect they experienced the hopes talked about in the previous section. They experienced joy of discovery, safety and connections were built.

Engagement with mutual respect meant using course material to engage. Although Abri found reading the book *Kim* difficult, she had the opportunity to engage in her writing assignment: "I just wrote about how hard it was for me at times to read the book." Professor Tensen used books like *Kim* as "fodder for discussion." She wanted students to engage: "We're often bringing racism out of the closet and all of the things that have to be brought out and putting them on the table." She provided opportunities for mutually respectful engagement.

Engagement with mutual respect meant learning the sense of discerning subtle distinctions. For example, although Anjalee had not lived in Canada very long, she already had learned unspoken nuances of mutual respect and was sensitive to how language was used in her new context. Anjalee talked about her interpretation of human rights as the right to maintain traditions from her home country if she pleased, or to shed them if she pleased:

> So this is the big thing the human right gives us. You can be by your own, by yourself. No one is going to ask you like you're supposed to do this. You're supposed to do that. You can be by yourself.

At the same time she realized that inclusivity in her new home country required sensitivity in how she spoke in an effort to avoid offending someone. For Anjalee, freedom of speech did not mean saying whatever you wanted, but being careful to take the feelings of other people into account:

> Care about the other person's feeling. Don't hurt them. Before you speak you just think before you speak what you're going to say because sometimes it's hard to joke with them because for us the joke means something different.

Mutual respect went beyond verbal interaction and also included sensitivity to different customs and values. In this quote Anjalee's language indicated a tentative *us and them* posture, where she talked about being careful not to hurt *them*. *Them* indicated those who came from different backgrounds than *us*, namely hers, that would not understand jokes that were familiar to her and others that came from her traditions. Her differentiating between the customs of *us and them* may not be to establish barriers, but it sounded like the intent was to intentionally build bridges by being aware of issues that could be misunderstood.

Another example of mutual respect was when Ian demonstrated sensitivity about arranging group projects outside of class time. He noted:

> Like my family we are super busy. We don't have to eat together. That's not a necessary thing so I don't have to be home at a certain time or I don't have to go home.

Although eating together as a family was not a priority for Ian, he recognized that in some cultures it is, and therefore arranging a time to get together with other students was sometimes a challenge because mealtimes needed to be honoured: "Whereas some cultures eating together is very important I think." Ian's attitude was similar to Anjalee's, where he was cognizant of other culture's priorities, and therefore saw it as necessary to honour those differences, even though they were not his own priorities.

Intentional hostility: "They can lash out." Contrary to acquired mutual respect that led to harmonious relationships, intentional hostility led to marred relationships. Intentional hostility could be either an act of premeditated ill will, or a spontaneous reaction in the form of words and in other manners, such as ridicule and snickers. There were a few examples of students talking about outright racial ill will directed towards them or others with the intent to exclude or cause harm. None of these examples occurred in their current university experience. One example was when Ben (EFS) talked about:

> A parent with a couple of kids that has to get from here to there and the person that's talking to them doesn't speak English. I get how they can lash out or be really frustrated or say these nasty terrible things you know.

This indicated intentionally hurtful and intolerant behaviour towards a person who did not speak fluent English. Although Ben was not the one lashing out, his reaction to a case such as this was in solidarity with the parent in a rush lashing out, not with the one with

limited English expertise. He did not say that the person who did not speak English had the right to the same frustration.

The other example was when Tanya (EFS) spoke of her personal experience with intentional hostility to her own difference. Her memory about feeling ostracized when, as a child she brought bannock to school, illustrated a conscious impolite reaction to difference:

> If I had bannock for lunch and that wasn't my main diet at home but it was a treat my Mom would make me and if I took it to school, there would be like snickers and stuff. I'm not saying that racism doesn't exist.

She measured her words carefully when she talked about racism, and it was noteworthy that she talked about racism in present tense, even though the experience she related was of her childhood. Snickers and the general sense that she was not liked because of who she was caused hurt then, as did the memory.

Non-engagement.

Participants chose not to engage in a variety of different ways. The first was unaware non-engagement where because they did not know how to engage, they chose not to. Second, sometimes with intentional motives, they chose polite non-engagement because they did not want to offend. Thirdly, participants talked about intentional non-inclusion where people were sometimes quietly excluded without an exchange of words.

Unaware non-engagement: "I've kept my mouth shut 95% of the time." Participants expressed uncertainty in knowing how to engage. Because they were uncertain, they disengaged when engagement may have been beneficial. An example of unaware non-engagement was Ben (EFS): "I've kept my mouth shut 95% of the time and

just listened. I'm a white male in my 40s and feel like I'm responsible for like 95% of the world's problems." Keeping his mouth shut was a conscious decision on Ben's part, but he was not completely aware of the effect it had on the whole class. Since Ben defined himself as "the bad white male," in a class with predominantly Aboriginal women, he saw it as time for other students to speak and offer their voice because he recognized that the white male perspective had done damage, which he did not want to repeat. He did not seem to begrudge anyone in his class for occupying time and space in discussions and he would like to participate and be more vocal in class, but thought that there were too many time, colour, and gender constraints to give him the freedom to participate.

Although Ben knew he had a voice, he chose to refrain from exercising his voice on many occasions:

> Human rights is everyone has a voice and the right to have a voice like truly to be able to, male, female, child, senior, whatever colour or country that you have a voice. You can write and say what you want.

At the same time he admitted: "I also didn't want to sound like a jerk." There could be a variety of reasons why Ben chose to listen instead of participate: his personal conviction to right a wrong of the past, he did not want to make a fool of himself, or he was waiting to be invited into the conversation. Although he often chose not to participate verbally, Ben talked about the benefit of learning how to listen in a culturally diverse class:

> If there is something I've sort of grasped in the last five or six years it's the real value of that [listening]. And no one listens anymore. They're too busy waiting to spit out what they want to say. And that frustrates the heck out of me and so I try to make this real conscious effort to listen. And to really

> let someone's voice be their voice. And in fact I prefer that behaviour now to actually saying something.

Ben's act of listening may have come from internal introspection: "You know, I will say things or voice my opinion but often I just I regret it because I feel that I've quashed their voice." Although the intent of Ben's polite non-engaged classroom behaviour may be to be respectful of people that had been voiceless in the past, his personal censorship and lack of engagement in classroom discussions might prevent the whole class from fully benefitting from the intentional culturally diverse composition of the EFS class where he was a student.

Polite Avoidance: "You don't ask people, so what's your background?" Polite avoidance was where participants did not ask questions or contribute for fear of being inappropriate or offensiveness. Although participants noticed the visual and auditory aspects of diversity and were open to dialogue about ideological differences, they often did not know how to engage for fear of saying the wrong thing and sounding unintelligent. When the emotional response to critical events was in one way or another contentious, then participants often opted for polite avoidance. They talked about polite silence, resignation, and avoidance. They expressed hesitancy to ask questions for fear of being offensive, or saying things that could be inappropriate. Dalia illustrated this dichotomy where she saw polite avoidance in her university classroom operationalized: "You don't ask people, so what's your background? Come tell me about it, just in case you do offend them." Even food and clothing differences were reason for curiosity, and it sounded like Dalia would welcome conversations about food, clothing, and cultural differences in her

university classroom. She felt awkward about asking questions for fear of offending someone, which led to polite avoidance.

Intentional non-inclusion: "You weren't really liked." Participants talked about being excluded for reasons that were out of their control. Tanya (EFS) talked about intentional non-inclusion:

> You weren't Native enough to play with the Native kids but you weren't white enough to really be with the white kids so you were really just in the middle there and it was awkward I thought at times.

Because of her ethnicity, Tanya was excluded from being part of the "inside" group. Intentional non-inclusion may be the result of learned behaviour at home, school, or society and almost always caused harm. It differed from unaware impolite engagement because although ignorance may at times cause hurt feelings, the intent was naïveté and curiosity. Whereas intentional non-inclusion, although not always deliberately intentional, caused harm. Students did not mention examples in their current university classes where they felt intentionally excluded.

Summary of engagement with differences.

Participants talked about different levels of engagement and awareness. Often participants were not aware that how they engaged could be impolite. In other circumstances participants had learned and practiced an awareness of mutual respect. They may also have learned and practiced intentional hostility, which caused harm and anxiety. Participants chose not to engage in a variety of ways from unaware non-engagement where participants had not yet learned how to engage with mutual respect, to polite avoidance where participants chose not to engage for fear of being offensive.

Intentional non-inclusion happened when participants felt excluded for reasons that were beyond their control.

Summary and Conclusion

In summary, participants noticed cultural difference, whether it was a topic of discussion in classes or not and encounters with difference evoked an emotional response. Participants talked about a range of emotional responses in their fears and hopes. Their hopes included learning as joy for discovery, safety and honesty, and connection. Their fears included discomfort, resignation, anger, resentment, anxiety, awkwardness, and isolation. A surprising finding here was that both students and instructors seemed to have similar hopes and fears. Most participants indicated that our common humanity is paramount in diverse classrooms, but their anxiety with difference could prevent potential learning opportunities. Participants indicated that there was value in interdependence, but some participants that did not know how a system works, struggled alone not knowing who to turn to for help.

Student participants in this study engaged with differences in different ways. Findings showed that there were different levels of intentionality of engagement and non-engagement. Even though I say intentionality, participants did not always seem to be cognizant of the reasons for their engagement. Levels of engagement varied from unaware impolite engagement to engagement with mutual respect to intentional hostility. Levels of non-engagement included unaware non-engagement, polite avoidance, and intentional non-inclusion. When participants practised mutual respect, there was the highest degree of satisfaction, but they often seemed to stumble upon mutual respect without careful planning to get there. It seemed to happen almost by trial and error. The other levels of

engagement and non-engagement, whether aware or not, were part of the stumbling and trial by error process of getting to mutual respect. Even though some of the classes specifically addressed cross-cultural communication and course content intentionally centered around cultural diversity, there did not seem to be one recipe for mutual respect that everyone could follow.

Scenarios for addressing contentious issues seemed to sneak up and catch everyone off guard when they least expected it. All the levels of intentionality of engagement were part of the learning process in the “defacto global village” that Sam talked about where participants worked “stage by stage by stage and at the point at the top of the pyramid, the apex, there would be the solution to the problem.” The solution was the process, the engagement which inevitably was rough and unpolished because there is no one set template when it comes to emotions and relationships. Like Sam said: “We’re getting there. We’ve got this emerging new type of energy and enthusiasm that’s coming up through the ranks” and that emerging energy is contagious.

Chapter 6:

Strategies and Attitudes to Engage with Differences

In the second section of Chapter 5 I discussed the intentionality of engagement and I cited mostly student examples. In this chapter I address instructor strategies and attitudes to engage with differences. Whether intentional or not, instructors talked about philosophical and pedagogical principles and strategies they intended to attain and implement in culturally diverse classrooms. Although I did not observe their classroom interactions, this is what instructors told me. In this chapter I examine the pedagogical strategies that instructors talked about like: community building, cooperative learning, social events, family compatible hours, welcoming children, students participating in educational decisions, sensitive course content, conversations, modeling, storytelling, alternative assignments (See Table 6.1). Even though I have separated the discussion about strategies and philosophy here, I recognize that the tools and strategies that instructors implemented in their classroom were supported by their philosophy.

Table 6.1 Pedagogical Strategies

Pedagogical Tools
Building community
Cooperative learning
Social events
Family compatible hours
Welcoming children
Students participating in educational decisions
Sensitive course content
Conversations
Modeling
Storytelling
Alternative assignments

Under educational philosophy, I address the attitudes and dispositions of empathy, humility, and pride that instructors talk about that cultivate a culturally sensitive environment (See Table 6.2).

Table 6.2 Instructor Attitudes

Instructor Attitudes and Disposition
Empathy
Humility
Pride in student achievements

Pedagogical Tools

All instructors, especially instructors in the EFS program, demonstrated that there was a sensitivity to the needs of a culturally diverse student population, and there was an acknowledgement of the continuity between informal and formal learning communities as part of their philosophy and practice. They based their pedagogical tools on their philosophies and principles. Rather than seeing education as solely an academic content based pursuit, especially the EFS program took into consideration that students have families, jobs and, therefore, face many challenges and obstacles in their educational journey. Instructors were aware that teaching was more than just delivering course content, but that the classroom environment played an integral role to healthy learning.

Building community: "Establishing relationships is part of the program's Mandate."

Instructors, especially in the EFS program, consciously tried building a strong community among students and instructors. Relationships were built through organized venues and establishing a safe environment, which was integral to the program's philosophy. Instructors talked about the importance of relationships in diverse educational

environments. Building community through relationships seemed to be key to a favourable experience, which was the essence of Professor Fast's (EFS) mantra: 3 R's:

> To form relationships with students before you can teach. So that's kind of my message to future teachers is the power of the 3 R's, which is relationship, relationship, relationship.

Like in a family, relationships are paramount to a well functioning system, and instructors took the time to learn about their students' struggles, their experiences whether with drugs, alcohol, prostitution, jail, poverty, or evictions. "These people have lived it," Professor Roy (EFS) said. Professor Roy's teaching philosophy was that everyone can learn and his job was to make it possible, and because he had a relationship with his students, he knew his students and their background:

> I am always blown away by the resiliency of these students, their strengths. People say that you give them a lot. They get a lot from the government but try living their life. See if you could survive it.

His relationship with his students evoked pride and admiration for their resilience.

Students in this study longed for opportunities to build relationships, like Ben (EFS) who had a good suggestion for the possibility of cross-cultural relationship labs where you could just go to think about things and talk about things: "I'm all for an hour-long you know, let's just sit and have a real neat conversation."

The EFS program simulated those "think about things" labs that Ben suggested, as closely as was possible in a flawed system. Family style seating areas with soft couches, playpens for babies, and family social events allowed for those relationships to flourish. Families that eat and play together take time for relationships, which Ian acknowledged

was important for other people, but not his priority. It was not his priority because he did not yet know the benefits of those relationships as nonnegotiable knowledge, essential to a holistic educational experience. The EFS program tried to emulate an informal home environment, where students could feel safe and comfortable and therefore build internal support systems to achieve maximum student satisfaction and success. Some of the ways instructors promoted relationship building included encouraging faculty to have an open door policy, promoting nontraditional learning, and assigning mentors to new students.

Cooperative learning: "I talk about cooperative learning as an important strategy in classes."

The intent of fostering a healthy informal learning community was that it would have a positive effect on the formal learning environment. Instructors talked about cooperative learning as part of their formal learning agenda. For example, Professor Sato strived to model mutual respect, cooperative learning, and he actively promoted "a lot of student involvement, interaction" in his classroom discussions seeking opportunities for his students to practice those aspects of pedagogy:

> I do also want them to have some understanding in terms of the kinds of teaching strategy that could be employed in the multicultural classroom where there's a lot more cooperative learning and group work.

To promote cooperative learning Professor Fast (EFS) intentionally paired newcomer students with students that were familiar with the program: "If they have any questions they can just turn to their partner there and say what did he just say or what did that mean." The idea of cooperative learning as a pedagogical tool acknowledged that students were not empty vessels waiting to be filled by the instructor. The instructors

talked about cooperative learning as an effective strategy in a culturally diverse class because it offered opportunities for students to not only construct knowledge jointly, but also to build on each other's differences and strengths. Learning was not an individual act but happened in a community. As students learned to participate in a learning community as part of their university education, they could hopefully pass that on to their students once they had their own classrooms. Tibbitts (2005) says that education must foster "personal action in order to guarantee these conditions" (p. 107). The final phase of a transformative learning experience is the prompt to personal action, which was made possible in cooperative learning.

Professor Fast (EFS) also said: "I talk about cooperative learning as an important strategy in classes." Not only was cooperative learning a good learning strategy, it was also effective for retaining information and he maintained: "you are allowing them to teach each other." Cooperative learning encouraged the group of students to move from being merely a disparate collection of students that happened to be in a university class together to an intentional community of students that watch out, teach, and cover for each other. About working together, Professor Roy (EFS) said:

> We encourage them to study, the study buddies. In the last couple of years you'll see students sitting as a group, four, five of them after class working together. Help each other get through the program. So we push cooperation. Cooperative learning.

Many university classrooms may not be very conducive to working in groups. Furniture needs to be moved back and when a classroom is very full, it is difficult to move things

around for a short class period, but instructors in this study still promoted cooperative learning as best they could.

Students like Derek appreciated cooperative learning opportunities because they saw university as more a place for joint learning:

> So I think working in groups is important. It's more than just reading a book or writing a paper. It's having a whole bunch of minds coming together and looking at the book together.

Learning in a university was more than reading and writing in isolation, but people working together to attain joint goals.

Social events: "We're all going glow bowling."

Social events are usually not part of the regular university agenda, but to ensure for maximum success, the EFS program acknowledged that education addressed more than just the intellect and was an holistic endeavour, addressing social needs as well. Social events served to establish a student community as family. To that end the program included social events such as bowling, potlucks, and pizza lunches to promote a family atmosphere as Professor Roy said:

> This Friday for example, we're all going glow bowling, bingo bowling, five pin bowling. We try to make it family oriented. We have a lot of food. Potlucks around here. Pizza lunches and stuff. People that eat together, yeah, it's kind of a nice way to keep the group together.

The EFS program made a concerted effort at building a student and instructor community.

Family-compatible hours: "We try to make the hours, at least as much as we can, family-compatible."

With a nontraditional student clientele, the EFS program tried to adopt both philosophy and pedagogy to accommodate families. For example, Professor Roy (EFS) explained: "We try to make the hours, at least as much as we can, family-compatible." That meant a later start in the morning so students could get their kids off to school and an earlier dismissal so students could get home to their children. "The standard is the same standard, the same professors as across street." Professor Roy (EFS) continued, but "the only thing that I ask the instructors is to be a little bit more flexible with understanding of life circumstances."

Welcoming children: "I'm sitting there holding a baby."

Another nontraditional aspect of the EFS program was that children were welcome on campus, in the hallways, and even in the classrooms. Part of the reason for the success of the EFS program that Professor Roy talked about was that the academic environment was like a family: "kind of a family atmosphere." Everyone in the program worked towards making the educational environment like a home environment where students were welcome to bring their children to class if they encountered childcare problems. Children were even welcome to participate in class, which they on occasion did. On occasion instructors could be seen walking in the hallway carrying a baby during a student's exam. Professor Roy pointed out:

> And we have a change table in the washroom and we had a playpen. (laughs) You will see […] our receptionist, holding a baby in her lap or sometimes they'll bring the baby to me and I'm sitting there holding a

> baby because they're writing a test. One day I was walking down the hall and they're writing a history test and the history professor was walking up and down the hall holding the baby.

In one corner of the entry way stood a playpen and Professor Roy noted that children came in with their parents almost every day. One time a mother came in with her six day old baby. "What type of determination is that? Who does that?" Professor Roy laughed. Not only was the program compatible with family obligations, but it acted like a family, where instructors were readily available, not just during office hours, but willing to carry a baby during a test.

Participating in educational decisions: "Even students should have some role in terms of setting rules within the classroom and that they have a say."

Some instructors implemented facets of conscientization that included students participating in educational decisions. Professor Sidell (EFS) indicated:

> Very often I will ask them to choose something that they will like to talk about. And then I will begin talking about it; then, it's fine; it seems to work out. Instead of having a prescribed content or prescribed material or prescribed topics to deal with which to work.

Professor Sidell incorporated student-generated topics in his class. Professor Sato also talked about gathering ideas at the beginning of the term about topics that students wanted to discuss. Professor Sato said he talked about democracy in the classroom and seeing the school as "a microcosm of society and, therefore, even students should have some role in terms of setting rules within the classroom and that they have a say." Although he encouraged future teachers to implement a democratic system in their future classroom, I

did not see whether democracy was being implemented in his university classroom. When I asked whether he implemented democracy in his university classroom he noted: "We talk about it and how you would go about doing that." Talking about it was a good start, but Davies (2006) says:

> Given, as we saw, that most descriptions of education for global citizenship stress the importance of democracy and human rights, if pupils are to be educated in and for global citizenship this suggests that they should experience democracy and human rights in their daily lives at school—and not just be told about it. This means that pupils must have some role in the decision-making structures of the school. (p. 17)

Students, especially in the EFS program, talked about being invited to participate, invited to conversations, about brainstorming, about dynamic interplay, getting involved, and use of different strategies to verbalize and actualize ideas. Dalia talked about education as "creating their own pathways to learning being more open to the open ended questions and starting the conversations." Anjalee reiterated a few times, "My way of thinking is totally changed." Thinking on her own had given her "a lot of open freedom." Sam (EFS) actually employed Freire's (1972) problem posing rhetoric when he talked about "sensitivity towards others too and so there's more of a spiritual growing, awakening. There's a consciousness there." About taking ownership Sam was motivated to contribute and participate:

> And so if you could take on that personal role of ownership, it made everything go a little more smoother. Get them to really take ownership of the issue. And they become learners a community of learners.

Yet, at the same time Sam (EFS), like Anjalee, appreciated clear expectations as he vacillated between ownership and instructor centredness:

> If we knew what our expectations were, our responsibilities would be clear. If it's too top down, there's a tendency to not be as engaged. You know that was part of a strategy.

Egbo (2009) suggests that "education legitimizes dominance and power, and it also serves to interrogate and interrupt power, but only through the concerted effort of all stakeholders in the community of learners" (p. 137). Transformation from the traditional academic power structure to a thriving community of empowered learners depended upon a delicate balance of both student initiative as well as instructors awareness and willingness to make room for that to happen. Moving away from the "top down" approach that Sam (EFS) talked about was evident in instructors being willing to release power to some extent.

Culturally sensitive course content: "I think that it's important not to teach race as something that is a special topic."

Instructors demonstrated an awareness that course content and pedagogical strategies needed to align with a safe environment for a class to be sensitive to cultural diversity. Some instructors structured their course content with material that represented the university's diverse student population and used that opportunity to engage on the topic of difference. Although no instructors talked about mandatory multicultural education or anti-racism courses as a prerequisite for teaching in a culturally diverse university, all the instructors that I interviewed, whether they taught a class specifically on the topic of cultural diversity or not, talked about incorporating course content that

demonstrated awareness of cultural diversity. Choosing books by authors of different ethnic backgrounds, using vignettes that showcased issues related to cultural diversity, and seeing students of different language backgrounds as experts in the field, were all ways in which instructors tapped into the wealth of diversity. Instructors talked about their course content, instruction, and environment benefitting from culturally diversity. They saw it as a building block to learning and, therefore, consciously designed their courses with inclusivity in mind, as Professor Martin illustrated:

> I think that it's important not to teach race as something that is a special topic in American studies. I don't think that American literature or American history can be extracted from race relations at any stage and so in these syllabi I teach about 50% visible minority authors.

As Professor Martin's expertise was in race and ethnic studies, she structured her version of the introductory course with that emphasis, but since there were a variety of sections of this course to choose from, students were not obliged to take her section if they didn't like its emphasis: "There are several […] courses that run simultaneously. They don't have to take mine and get stuck with issues that maybe they're not interested in."

Because Professor Martin had an interest in the topic, it got addressed, but if she did not, race relations would not be addressed. It sounded like it was up to individual instructors to take the initiative.

Professor Martin also said: "I mean as budget cutbacks happen, there are certain canonical areas I think, that need to be covered first unfortunately." That the canon, which included major works that influenced the thinking of Western culture, should take precedence over attention to race and ethnic studies was peculiar. Who decides the canon

and what should be included? She said that race and ethnic studies were often offered as special studies courses for those who were interested, but also that race relations could not be extracted and isolated. She talked about consciously choosing content that focused on identity, race, and ethnic issues and that was her way of infusing her introductory courses with authors of different cultural backgrounds. That way whether students were interested in race and ethnic studies or not, the goal was that they acquire sensitivity through this exposure. She used books of diverse authors to address issues of power and identity:

> Subjects of identity politics is maybe a good way to put it. The way I think about it. How we can think about power dynamics and identity politics and it just turns out that the majority of the writers that I like happen to be Asian American or African American.

Professor Martin's expertise, persuasion, and personal taste infused her course with exposure to a variety of cultures in the required reading. Similarly, Professor Tensen, also talked about choosing texts as an opportunity for students to interact with material that they may otherwise not know about. Inclusivity was front and centre in her course content:

> When I'm teaching an introductory English, because my interest is language and culture, I am choosing textbooks that are specifically by others who have those interests too and very often different multiple cultures are involved and interact in a variety of ways and so we can use it as fodder for discussion.

Again, Professor Tensen's own interest in culture and language prompted her to structure her course with diversity in mind. Coming from a larger culturally diverse city and

university, along with her experience in many different places in the world, had exposed her to many cultures: "I was very grateful that my classrooms here are much more culturally diverse and I actually depend on that to have sort of different points of views as a resource." In her area of expertise, student diversity was essential to the richness of the course: "Every novel that we dealt with in our first year class was from a different religious orientation as well." Diversity in course material was intentional to expand all students' views, whether they had not traveled far or not, either ideologically or physically.

Professor Tensen recognized the importance of multicultural instruction across the curriculum since it had often been relegated to content area classes and aimed towards students of ethnic minorities, without realizing that cross-cultural literacy is important for everyone from students to instructors to administrators to policy makers. Gay (2003) talks about the importance of incorporating ethno-sensitive content and perspective in everyday practice instead of relegating it to certain classes aimed at students of ethnic minorities. Gay (2003) says that it is misleading to think that attention to cultural diversity is an addendum to regular coursework when it should be the backbone of all course work. Both Professor Martin and Tensen demonstrated an interest and awareness of cultural diversity and therefore incorporated diversity in their course as backbone.

Besides the appreciation for course content that demonstrated sensitivity to diverse cultures, most of the student participants talked about the appreciation for course content and instruction that was practical, applicable to real life, and welcomed their participation. Practicum, simulation labs, guest speakers that spoke of field practice, choosing their own topic for papers, and group work that encouraged practical applicability all empowered

students and instructors. Some of the ways in which instructors tried to make learning as practical and applicable to real life as possible included: engaging in conversations, modeling, storytelling, and offering alternatives to the traditional assignments.

Conversations: "I'll let them start the conversation."

Students expressed enthusiasm and appreciation for the learning opportunities that awaited them when they were given the chance to interact and engage with others that think differently. Making space in classroom discussions for students that represented multiple perspectives to interact and learn from each other had the potential for breaking down visual, auditory, and ideological barriers that separate people. Safe classroom environments provided the opportunity for all participants, both instructors and students, to practice and learn the polite methods of engagement with difference.

Moving from knowledge to meaning required student participation and interaction with the material. In this study, some of the instructors saw teaching as a conversation and they used a dialogic method. Overall students appreciated and attested to learning more when instructors implemented a conversational style of instruction. This was how instructors talked about how they used conversation to engage with different perspectives.

For example, Professor Sidell (EFS) said: "Most of my classes is not me talking, but the students talking. I ask a lot of questions in relation to readings and whatever the course material is." About how students reacted to his pedagogy, he noted:

> They say you run your classes differently. Yes, I do. You're not going to sit there and I talk at you all day. The banking system. I'm not into that. We will share ideas. We will share information. We will do things together and I want to hear what you think about it. I want to hear how you analyze

> things and what you bring with you to this group, because some of you have a lot of things that we can use together and share.

Professor Sidell's (EFS) pedagogy was what Gay (2000) would call emancipatory. He taught by conversation, listening to students because he was authentically interested in what they had to say:

> I like to ask questions because I like to hear what people have to say. So I'll ask questions and you talk and I will listen and if I think I can contribute something, then I'll say something. But listening to people is really interesting.

Where some instructors may see their role as imparting information to students, Professor Sidell saw his as listening and encouraging students to contribute to the group. He told of an incident where a student's comment became a learning opportunity for everyone, including him as professor. He related the story:

> One day….. funny what happened…… the other day, one girl says, we feel inferior to the whites. I said, you feel inferior to the whites and all the white students in class turned and looked at her, and said, Really. One girl said, Yeah. Well that was an issue. That was the first time I ever heard anyone say that in the classroom. I know that people think it, and say it in private conversations, but nobody has said it before in a class; so we used the rest of the class to just talk about it. That was a heavy issue! Whew!!!! I learned, tremendously, from it. So did the others in class. They talked about it many times after that. I believe the class got their money's worth from that class, alone!

Without warning Professor Sidell was thrown into an uncomfortable situation that he took in stride. He demonstrated flexibility and immediately engaged in a golden opportunity that students brought to the table, one that he could not have conjured up in any way. He dropped his plans for the day and took time to address this important topic.

Professor Sidell designed assignments that challenged students to learn about a different culture other than their own and learning about other cultures inevitably did touch on the topic of food, clothing, and beliefs. Talking about food and clothing were gateway conversations to ideological issues that invariably led to topics of beliefs, justice, and fairness, not just as it related to cultural diversity but also diversity in a broader sense of the word. It led to topics of resistance or embracing new traditions that replaced home country traditions. Struggle accompanied such changes when "people bring their culture with them. They cannot leave their culture at home when they go for a walk. So it is a kind of a give-and-take" which he promoted in his classroom.

Professor Sidell (EFS) built in flexibility so that students could be part of the design; he wove student ideas into the fabric, making sure that the course was practical for students. He made connections between student generated topics and the theory they were talking about: "I make it kind of conversational and try to not have them detect. They kind of get so involved in it because I use what you call personal techniques." The personal techniques that Professor Sidell talked about are the basis for culturally responsive instruction where no one is invisible or isolated, and where students' potentials are unleashed.

Using the method of conversation, Professor Tensen also addressed the importance of applying course content to real life:

> All their experience and their insights about their experiences is given a value and then they're given a theoretical framework that allows them to hold it and think about it in a more systematic way.

To hold the theoretical framework in a systematic way, she invited students into the conversation:

> I really like students to have the power but I'm also well aware that at different ages, different contexts and with different subjects, people need different kinds of things. I do want them to think. That's really important to me and so I'll let them start the conversation. I'll ask them questions.

Her invitation to engagement started with her asking questions of the students, which may have given the impression that she still had the power and may have hindered the honest interchange of ideas. Nevertheless, her intent was to engage and involve her students, rather than lecturing. Her questions served to start the conversation.

Similarly, Professor Sato said: "So a lot of student involvement, interaction. I always try to use resources that are readily available and so I have been showing things like videos and doing case studies and using that as a basis for problem solving." Professor Sato acknowledged the sensitive nature of topics like prejudice and racism, and he indicated that the conversations that took place in his class were meant to help students "deal with that:"

> I try to break that down further into some of the key issues related to multiculturalism. Things like dealing with racism and prejudice and so I did spend a bit of time on that. Aboriginal experiences. And also how to deal with that because sometimes you know it's a sensitive area.

Although he was cognizant of the delicate nature of the topics related to difference, that did not deter him from dealing with it in his class.

Professor Nodea (EFS) also described his teaching philosophy as an exchange of ideas where he was also a learner:

> You know, my classes improve from term to term based on the interactions I have with students. And so that's that education as a nonhierarchical exchange is my philosophy.

He experienced the benefits of learning from students and he claimed it resulted in more effective pedagogy, which benefited everyone. He ascertained that students learn the best from practical exposure to situations, which was in tune with the culturally sensitive teaching that Gay (2000) talks about that is multidimensional. Professor Nodea challenged his students:

> If I put a challenge out to them, in your practicum try this. When they have those experiences and whether it's successful for them or not I think that they really like to talk about their own stories and their own experiences.

He made room for their stories and experiences.

All the students attested to the fact that dialogue versus monologue supported and encouraged academic growth. Ideas, like seeds needed to be nurtured to encourage growth and that was possible through dialogue. The following student comments affirmed that the instructors' pedagogical strategies seemed to be successful. Ian indicated: "I like classes that talk a lot. Like the students talk and to get to hear so many different opinions." When given the opportunity to participate, students expressed satisfaction as evidenced in Dalia's quote: "Yes, we definitely have opportunity. We do group discussions. We do

partner discussions. We do pair and share. We do class discussions. They leave time open for questions." At times instructors may not know whether their pedagogical goals are met, but these student contributions confirmed the success.

Modeling: "The techniques that I use, I hope they will utilize."

When teachers modeled critical thinking, students had the opportunity to see how it worked in action. Instructors talked about modeling a teaching style they wanted students to emulate. They took seriously their position as role model as illustrated in Professor Sato's quote: "I try to as much as possible to use the approach that I would hope that teachers would use in their classrooms." He told his students "continuously how important they are and the important role they play." Professor Tensen saw it as her job to show her students how to participate in discussions. Professors Sidell (EFS) and Fast (EFS) also taught by modeling. Professor Sidell (EFS) wanted students to be able to implement the techniques as illustrated in this quote:

> The techniques that I use with the students, I hope they will be able to utilize some of them with their students; reminding them that they are going to be the teachers of tomorrow.

Professor Fast (EFS) played quiet music in the background to enhance the environment and engaged in friendly small talk:

> Model things such as when the students come in the morning whether they're adults or young people, greet them or perhaps share a compliment with a few of them just to start the day off in a good direction.

The goal of modeling was that students would emulate the practices they saw and if those practices were inclusive, safe, and void of sexism and biases, then one teacher passed on

that behaviour to a classroom of students. Positive behaviour then multiplied exponentially. Modeling desired behaviour was an ingredient of culturally responsive teaching that Gay (2000) talks about.

Storytelling: "I teach by story."

To assuage anxiety for their students, instructors saw the importance of education as a community enterprise with a safe holistic approach that valued relationships and promoted a family atmosphere. Families often spend time telling stories. A pedagogical strategy that tapped into diverse cultural knowledge systems was exactly story telling. Storytelling gave students the opportunity to make emotional and social connections with course content, which made education comprehensive (Gay, 2000). Many of the instructors talked about using story telling as an engagement tool. When asked about his teaching philosophy, Professor Sidell (EFS) said, "I teach by story." Professor Nodea (EFS) drew students into the conversation by telling stories and inviting them to talk about their experiences. He called his lectures stories and that if I were to walk into his classroom, he would probably be telling a story: "I really believe very strongly in the power of stories in education. That's a perspective that I grew up with and it's something that I've brought into my teaching." The reason he used storytelling as a pedagogical tool was that he loved to collect, hear, and share stories:

> I feel justified in using that as a teaching method. If we look at brain study research and how students learn, we know that they learn through pattern making, through making connections to existing knowledge, through having some emotive relationship with the material – all the qualities of a good narrative.

He supported his pedagogical strategy of storytelling with empirical evidence of its success.

Similarly, Professor Fast (EFS) also used storytelling and humour, emphasizing that story telling was a successful teaching tool of the past. He told his own experiences and dilemmas "about classroom management or getting along with children or strategies to reach the ones that are learned helpless, or strategies to reach a kid who can't focus." By telling stories, his students learned from his examples, which he thought were effective "as compared to hear a theory from a textbook." His incentive for using story telling was that they were practical and applicable in real life, unlike theories in a book.

Alternative assignments: "I want to be innovative and I want to be somewhat interactive."

In this study the question about what assignments instructors used in culturally diverse classes, generated a wide variety of responses from the conventional term papers and exams to alternative assignments where students were invited to invent their own assignments. All the instructors used traditional assignments to some extent, and by traditional assignments I mean APA or MLA style library research papers, exams, and quizzes.

An example of using alternative assignments was Professor Nodea (EFS) who demonstrated the most ingenuity in implementing alternative assignments for assessment and made every effort for his assignments to be what Gay (2000) would call emancipatory and multidimensional. He did not use tests as a form of assessment and, for assignments, gave students a choice between the typical university style research paper, APA format,

2500 words and an alternative that he invited students to invent. One of the reasons for alternative assignments Professor Nodea (EFS) observed:

> You know in the Faculty of Education we pay a lot of lip service to the idea of multiple intelligences. And that becomes very important when you're working in culturally diverse areas to recognize that not all students are coming in with academic prowess. But that doesn't mean that they are absent of talent or ability or intelligence. It may just represent or present in a different way. And so if we're going to be effective multi-cultural educators, we have to recognize that intelligence is not singular. It's pluralistic. It's multifaceted, diverse.

What Professor Nodea (EFS) found was that when students chose the alternative assignment, they usually put more time and effort into it and they usually learned more. About his teaching style he said: "I'm not going to entirely throw my teaching style out the window, but I want to be innovative and I want to be somewhat interactive." Creative and alternative ways of assessment included options to make music, a play, do a CD, do a skit, or make a game.

Similarly, Professor Fast's (EFS) assignments were also multidimensional, encouraged creativity, and were applicable to real life. "I also give alternative assignments," he said. He included assignments like an autobiography, a creative presentation, attending a school board meeting, attending a parent council meeting in their local school, and a debrief time at the end of every class for students to assess whether their new learning reinforced or challenged existing paradigms. He used debates and dilemmas as a teaching tool to discuss a variety of topics such as gifted education issues,

segregation vs. inclusion, attendance policy, report cards, grades, suspensions, difference between discipline and punishment.

As part of the education program, to empower and prepare students for future success, Professor Roy (EFS) also took into consideration practical applications of teaching methods. He arranged for principals to come in to the faculty to interview students: "Students get dressed up for it. It's a pre-interview before they actually get hired after the five years by some of the same people. It's a good learning skill." Practical assignments such as these taught transferable skills for future use and promoted student engagement.

Instructor Attitudes and Disposition

Not only did instructors talk about their strategies and tools, but also their attitudes, dispositions, and philosophy behind their choices which included empathy, humility, and pride in their students.

Empathy: "So I try to be sensitive."

Empathy was one of the philosophical tenets that guided instructor practice and helped instructors to see students as individuals that had personal lives and not just as a student number on a class list, evident in this quote by Professor Roy (EFS):

> You can't just say a student is a student. Well these students have three or four children. No support. They don't have any money. Asking for an extension because of sick parents, sick children. They're moving again because they got evicted. Some of them get beaten up. Very resilient people.

He attributed their resilience to the hardships that they had endured and those hardships enabled them to be empathetic which became "beneficial to them for future employment."

Instructors in this study ascribed to the fundamental attitudes that Villegas and Lucas (2002) suggest that teaching is more than knowledge in a certain specialty. Instructors recognized that diverse perspectives were part of the university milieu and, since differences could cause anxiety, they talked about the need for extra sensitivity to manage experiences with differences. Some of the instructors ascertained that teaching in a culturally diverse class was not different in content than in any other class, but as Villegas and Lucas (2002) state, require extra sensitivity and sociocultural consciousness. Professor Fast (EFS) and Sato pointed to the awareness that a worldview is shaped by individual life experiences and teaching requires an acknowledgment of those different experiences. Professor Fast noted: "They've been through different life experiences. They've struggled." Instructors' principle and pedagogy became evident when they talked about teaching in an alternative program requiring patience, especially for students coming from diverse educational systems that needed time to acclimate to a new system:

> If I feel that that would be too stressful, especially in first year, I will give an alternative assignment. Students that are trying to go the journey of a new culture and new community (Professor Fast).

Similarly, Professor Sato also recognized that students had different needs:

> [Preservice teachers] should be more sensitive to the people who are in front of them in terms of, where they come from but you can't always treat everyone the same way because their experiences are different.

Dealing with racism and prejudice was a sensitive topic and he talked about it carefully, giving voice to students who may have had personal experience, like his:

> To be sensitive to other people's issues, background because I come from a minority background and you've encountered situations where you don't feel like you belong or there's been prejudice directed towards you, so I try to be sensitive to that and try to be more inclusive in my own classroom.

He encouraged future teachers to extra sensitivity by modeling it in his own classroom. He knew what it was like to be ostracized because of race and, therefore, intentionally worked at promoting extra sensitivity in his classrooms.

Another example of empathy was when Professor Tensen said that although she tried "approaching all ethnicities equally," she also noted that when she had students that spoke different languages, she was "conscious of the speed of my discourse" and adjusted her speaking to a slower pace. This would suggest differential treatment and not a colour blind approach, but the different treatment was motivated by her extra sensitivity and intended to benefit the students. She also made an effort at privately speaking to the students who may experience difficulties to ensure they were keeping up. She did not shy away from difficult topics and talked about "bringing racism out of the closet" and putting it on the table, about working "through the ignorance that had led us to those kind of decisions," and helping people to "be aware of their own blinders and then make decisions, whatever decisions they feel are appropriate once they see them." Her goal in bringing racism out of the closet was to empathetically model a positive approach.

Humility: "To be an effective teacher you have to be humble."

Like empathy, humility was also a theoretical underpinning of instructors' teaching philosophy that guided how they interacted with students. Instructors in this study demonstrated an attitude of humility and vulnerability. They did not claim to know all the answers to effective pedagogy and they were on a learning journey along with the students, evident in this statement from Professor Nodea (EFS) when he talked about teaching Aboriginal Education: "To be an effective teacher you have to be humble and willing to consider other people's perspectives and willing to adapt." Professor Nodea's pedagogical tool of considering himself as a co-participant in the learning process was informed by his teaching philosophy; teacher-as-learner shaped his strategies. As an Aboriginal instructor teaching Aboriginal Education, he realized that he needed to be receptive to his students' perspectives:

> Someone has grown up believing that the supports that Aboriginal people receive are unjust and unfair and unwarranted. That's their perspective. And so my teaching approach to this has changed completely. I don't assume I have any buy-in when I teach that course anymore.

He recognized that to be effective in the classroom, he needed to put aside his own defenses and be open to potentially antagonistic conversations. He placed himself in a vulnerable position because being Aboriginal was his personal identity. This part of his interview was packed with disconcerting words like concern, worry, enemies, forcing, and harden which illustrated the vulnerability that he was not afraid to admit:

> My concern was in making this course mandatory, we were going to make enemies where we didn't need to. Forcing students to take this course was

> going to harden their perspective against including Aboriginal perspectives was my worry.

Further he illustrated his humility in acknowledging his shortcomings when he said that he "had become insulated and was unaware of how large a divide there is […] between Aboriginal and non-Aboriginal people," and he "wasn't entirely prepared" for what he encountered.

Similarly, Professor Martin also talked about vulnerability in a classroom environment:

> The kind of place where people can admit that they are wrong or that they don't know everything because I think the most hostile kind of classroom environments happen when people are stubborn and unwilling to listen to other people and that's professors and students alike. So just where everyone is willing to admit their humanness.

Instructors are usually expected to know the answers to the questions students have and Professor Nodea and Martin talked about a classroom where they were willing to admit that they did not have all the answers. Professor Martin described a hostile environment as one where people did not listen to each other's ideas and it was her goal to eradicate hostility in her classroom by admitting "their humanness."

Pride in student achievements: "The people do us proud."

Instructors' experiences with differences led them to affirm student abilities and achievements. In this study Professor Roy (EFS) demonstrated an affirming attitude as he proudly talked about the achievements of the students in the program: "And I believe we're very successful. I am very proud. We have over 70 percent success rate of grads."

He laughed as he talked: "I don't know when I'll leave. It's too exciting. Too positive. Too challenging and it's been enjoyable." About his colleagues he observed:

> They just love it too. They're burned out from the school system. It's a rebirth working with the diverse classrooms of the program here and they're rejuvenated. They keep me young. Find something that you can let go enough to follow your passion. It's amazing. The people do us so proud all over the place.

Professor Roy exuded pride and enthusiasm as he showed me around the classrooms and hallways pointing to graduation photos on the wall.

Summary of pedagogical strategies and philosophy.

In this study, instructors, especially in the EFS program, adopted an holistic approach to education and planned for a healthy learning environment to achieve success for the students. Their philosophy became evident in their pedagogical tools. One of the goals in the EFS program was to emulate a home environment. Although not all home environments are safe, typically a home environment signifies a place where people are comfortable, and feel free to be themselves, which means secure in their identity. Especially in the EFS program, an inviting environment was integral to its fabric because instructors were cognizant that they were working with students that faced significant challenges in their personal lives outside of class. The EFS program tapped into the strengths that students came with and turned even otherwise difficult situations into assets. Instructors in the program realized that extra sensitivity, humility, and pride benefitted students. Other tools that illustrated an holistic approach to education was the open door policy of instructors, the family friendly environment that promoted friendships;

flexibility in schedules and deadlines, and seeing students as individuals rather than numbers on a list. Not only the instructors in the EFS program, but others instructors as well talked about cooperative learning and group work as part of their pedagogical toolbox, as well as engaging in difficult conversations to challenge students to an environment of equality that honoured difference.

While traditional lectures were still used, instructors also used other pedagogical approaches that promoted culturally sensitive milieus. Instructors engaged with difference and made it part of the curriculum by using course content that reflected diversity. Conversations, modeling, storytelling, and alternative assignments were some of the practical strategies. By implementing diverse pedagogical tools they acknowledged diversity in cultural learning styles. They acknowledged that learning in the university setting could happen in other ways than lectures. Things like storytelling and teaching by conversation were all skills that anyone could develop and model where learning happened through doing. Egbo (2009) points to practical strategies such as "modeling positive language use" and "examining text and other resource materials to remove sexism, bias, and stereotypes" (p. 103). These were ways that learning could happen through doing.

As mentioned in the literature review, Shor (1987) challenges teachers to acknowledge and celebrate cultural diversity and to be creative in inventing new ways to reduce academic frustration and failure. Instructors in this study showed evidence of that challenge, and also what Villegas and Lucas (2002) suggest:

> Preparation for teaching entails more than knowledge and skills. Without certain fundamental attitudes, such as a belief that all students are capable

> of learning to high levels, it is doubtful that a teacher can be effective in a culturally diverse society. (p. 25)

Instructors went beyond their content area knowledge and skills to engage students. Villegas and Lucas (2002) also say that "one way teachers can give students an active role in learning is by involving them in inquiry projects that have personal meaning to them" (p. 92). They ascertain that "the content of the curriculum becomes 'knowledge' for students only when they infuse it with meaning" (Villegas and Lucas, 2002, p. 73). Students were given the opportunity to infuse meaning by engaging with the material in personal ways.

Some instructors used nontraditional assignments that Gay (2000) would see as comprehensive, multidimensional, empowering, transforming, and emancipatory. Strategies such as these could tap into a wide array of "cultural knowledge of experiences, contributions, and perspectives" (Gay, 2000, p. 31).

Paradoxical Nature of Openness and Guardedness

I conclude this chapter by acknowledging that like hopes and fears existed on the same page, in the same classroom, in the same hallways, so also a paradoxical openness existed amidst guardedness where instructors and students wished to authentically engage and benefit from diversity, but there seemed to be personal and institutional constraints that held them back. I examine the paradox of an openness to experiment with alternative pedagogy within a traditional academic frame that seems slow to change. Participants all talked about a richness they wished existed and, at times, could see on the horizon, but often eluded them. I observed where conscientization was encouraged and conversely, where entrenched vestiges of the banking model still existed. From the results of my

study, I saw that students were conscious of many differences and eager to engage in settings that did not wholeheartedly encourage engagement for a variety of reasons. Egbo (2009) proposes that for teachers to empower their students it is necessary to adopt "several progressive pedagogical frameworks" (p. 96) and she includes critical pedagogy, diversity pedagogy, transformative learning, and peace education.

No teachers, not even in the EFS program, mentioned any professional development or specific training in cross-cultural education, though the instructors in the EFS program were the ones that were the most open to experimenting with alternative pedagogy. Pedagogical tools like conversations, storytelling, modeling, debriefing, and practical, formative, and alternative methods of assessment were all ways in which instructors in the EFS program experimented with alternatives to the traditional lecture format. Most of the instructors in the Education faculty came from teaching in the public school system with many years of experience in a variety of schools where they may have learned these strategies.

Instructors that taught in the English department did not speak of pedagogical training either. Understandably they talked about academia's sincere effort in changing paradigms, but justifiably seemed ill equipped and hesitant in actually implementing changes. Some participants spoke the conscientization and transformational language quite well, but what were they actually saying and doing? The established system of academia seemed to be presenting a well-intentioned façade of benefitting from diversity, but were the needs of the students actually being met? Here I talk about how conscientization and transformative learning is enacted but within the boundaries set out by the institution (See Table 6.3).

Table 6.3 Paradoxical Openness in a Closed System

Paradoxical Openness in a Closed System	
Conscientization within Boundaries	A slow movement
	Staged conscientization
	Expose limitations
Vestiges of the Banking Model Language	Empty vessels
	Vessel fillers

Conscientization within boundaries: "Show them the limitation of their own thinking."

hooks (1994) says that critical pedagogy engages students to be active participants in the education process and to put their new knowledge into practice. Freire (1972) talks about the possibility of transformative learning when students engage in *conscientization* in a safe environment where differing perspectives and worldviews come together in one classroom and students are given the freedom to question the assumptions about the system. As indicated previously Freire (1972) maintains that, because the disempowered do not have the tools or consciousness to imagine change, they do not challenge the status quo and, if and when they do gain skills and awareness, they have successfully been indoctrinated to continue the system which limits the possibility of transformative learning. With this in mind, I looked at the results of my study through a critical pedagogy and transformative learning lens to evaluate whether there was evidence of the implementation of these theories in the classrooms.

From my limited observations I saw a slow movement towards transformation that at times felt staged to some students. Instructors were trying to change their role from the dispensers of all knowledge, and it seemed that some started to see their role as co-

learners. These differing roles left students struggling with contradictory expectations in this slow paradigm shift.

A slow movement. University's acceptable boundaries have changed and academia has become a friendlier place for nonmainstream students since Cubberley's (1909) time at the turn of the 20th century. Research and practice confirm that there are benefits to teaching and learning in culturally diverse classrooms, instead of mass assimilation of the past, although vestiges of assimilation still exist. The question is, "do we really know how to implement conscientization and transformative learning?" Critics like feminist scholars Gore (1992), Ellsworth (1992), and Briskin (1990) say that critical pedagogy is just a new way of packaging old paradigms. Student-centred learning is still instructor-centred because the instructor has the power to allow or disallow student participation. Authoritarianism just takes the form of a new benevolent dictatorship and critical pedagogy is inept when it comes to addressing the power imbalance between student and teacher. That may indeed be the case, but let us not disregard everything that has changed. Things are changing, perhaps slowly, but as evidenced in this study, instructors are aware of pedagogical tools that can promote a safe and healthy learning environment.

Since, as a student, I had never personally experienced the problem-posing concept that Freire (1972) posits as the ideal learning philosophy and environment, nor had I seen it modeled, it was difficult to evaluate in my study whether there was evidence of the conscientization Freire talked about. I did my best in imagining what it could look like. I attempted to evaluate, as best I could, the ways in which students experienced raised awareness and instructors implemented consciousness raising. I examined what participants said and did that either confirmed or negated a consciousness raising position.

Both students and instructors talked about being transformed by their academic experience, but that transformation still seemed to be limited to the university sanctioned acceptable boundaries. Sometimes learning was transformative but not always how, when, or in the direction anticipated as was the case in Ben's (EFS) situation where his learning resulted in silence. Findings indicated that there was evidence that students gained awareness and it would be difficult to measure whether that is what Freire meant by conscientization. I would not say that students were liberated from an oppressive system, nor did they nor I, in fact, see the system under study as oppressive (which is an extreme word) except for Derek and perhaps Suzanne. Freire might say that we have all been successfully indoctrinated by an oppressive system, and Derek was the only one that realized and was frustrated by it.

Staged conscientization. There did seem to be conscientization happening in some classes, but it seemed to be staged. For example, although there seemed to be some student interaction and input in Derek's classes, he seemed to see through the façade and claimed instructors were just pretending to give students control. He did say many of his classes were monologues but, when given the opportunity for group work, the group work was staged. Derek painted group activities like a perfunctory action that students participated in because the teacher required it, but observed that the group did not know how to think as a group:

> If you have one person thinking beside another person who is thinking but they're all thinking individually. They're not really thinking together. They're just in the same room with each other.

He described the possibility of a group's brainpower to a network of computers all linked together:

> In a way linked all their minds and so they're thinking together even if they're networking and thinking as one unit. The brainpower of that group just multiplied.

Bennett (2004) says that being exposed to a diverse range of ideas encourages critical thinking and Derek did think critically, but his impression of formal education left him feeling stifled and caged in an environment that potentially could have all the necessary pieces for authentic engagement**.**

Even when he participated in group work, Derek suggested that it was limited in its effectiveness because it was a teacher-centred requirement. About whether students in his class were able to implement what he described as "two heads are better than one" thinking he said:

> Rarely, and if there were opportunities I mean, […] it was marginal or it was being, I don't want to say suppressed but directed by the instructor of the course so in a sense we were all responding to questions.

He suggested that real interaction did not happen because students were not allowed to take their thinking beyond classroom walls and given the freedom to explore "crazy without limits" possibilities. Bennett (2004) says that the opportunity for positive cross-racial interactions contributed to overall satisfaction of all students. Students of diverse cultural backgrounds would provide the possibility for rich networking in groups, but that was only partially happening in classes that Derek was in, and he did not take initiative to establish those kind of free thinking groups outside of his classes.

Expose limitations. In many cases it still seemed that students were seen as limited in their thinking and instructors as enlightened. Their job was to enlighten the students with their knowledge. Students said things like the goal of education was to try to "change the way people think and in terms of history and in terms of writing history and in terms of reading history." Instructors saw their job as: "basically show them [the students] the limitation of their own previous thinking."; "to help them [students] become very conscious about that and try basically to empower them."; "demand that they [students] look at things more critically and more carefully."; help students "to a different understanding of something." This sounded like students were limited and instructors were not and the change required was instructor-directed and if they did not come to that predetermined understanding then they could fail or have to redo the assignment: "I will fail you and I will invite you to redo it."

I wondered whether it was possible to demand critical thinking and participation. Critical thinking with its multiple meanings seemed only possible when students were exposed to a variety of opinions and, if students were indeed expected to engage in critical thinking, they needed to be assured that their participation was welcome, whether it met an instructor's expectations or not.

Professor Fast (EFS) talked about students evaluating previous thinking and as a result of exposure to classroom discussions, readings and instructor input, the experience led to a reinforcement of previous opinions or an acquisition of a new way of thinking, familiar steps in the transformative learning process. He did not use critical pedagogy or transformative learning rhetoric, but some of his methods were examples of their

actualization where teaching and learning were a relationship that provided room and space for aha moments during every class.

Summary of conscientization within boundaries. In summary "we talk about it" seemed to be a common theme in this study where the value of diversity was talked about, conscientization was talked about, consciousness raising was talked about extensively, but how to implement it was elusive, similar to what the critics of critical pedagogy indicated. Instructors invited students to suggest topics they would like to discuss, and they were invited to use their experiences as data, but otherwise I questioned how much autonomy there actually was, perhaps heavily guided autonomy. Good that there was action and discussion about student action and democracy, but implementation of active learning and democracy in the university classroom may be more effective, although frankly, the academic system prevents real democracy from happening in the classroom because instructors are required to come up with course outlines before they meet their students and submit the grades when the students have gone home. Vestiges of the banking model language still existed.

Vestiges of the banking model: "A professor will teach you."

Even as there was evidence, albeit fragmented, of transformative thinking, banking model language persisted in relation to students' images of themselves as vessels. Sleeter (2005) says: "the banking model, which much of the standards movement implicitly supports, treats students as empty vessels into which knowledge is poured for retrieval later" (p. 106). Although instructors may try to move away from the banking model, many students still came with the expectation to be taught something by someone that knows. Vestiges of the banking model were difficult to erase from student expectations and

evident in the language students used about their learning. In this section I discuss the students as empty vessels and the instructors as the vessel fillers.

Empty vessels. For the most part, students in this study still saw themselves as empty vessels waiting to be taught something by the vessel fillers, the instructors. For example, even though Ben (EFS) said: "This multiplicity of perspective is something that I was taught last year actually in my English class," being taught something" insinuated that it was something done to him and he was a passive observer of what was being done to him as an empty vessel. Ben also talked about a "professor who will teach you" and Derek said: "They were just expected to educate you on a subject." Suzanne talked about the instructor "trying to teach us" and interesting to note the word "trying," because she resisted the teaching because she did not agree with it, and said so openly in the interview: "I don't agree with some of things he's trying to teach us," but she did not say so to the teacher. She was an unwilling vessel that disallowed filling.

Sam (EFS) talked about vestiges of the old system that were still alive and well here, and about the system that sometimes punished you for being self-expressive. He was quick to add: "It's not that it's not getting better. We've got a long way to go. But you do still see those elements are there. I enjoyed that class and got a really good mark there." He appreciated a new paradigm but old paradigms were difficult to change. It was still about getting a good mark versus I learned a lot in that class through this innovative method of learning:

> We'll always have to have you know our procedures and our protocol and our norms so that we can ensure order, but we also have to be mindful

> about not in any way limiting or squashing that beautiful creative genius that is in all of us.

Sometimes the procedures and protocols did exactly that: squashed creativity and genius because the norms established the rules and boundaries. Freethinking with limits seemed to be encouraged, but it still needed to be presented in the traditional academic format and language, which the vessel fillers assessed and deemed acceptable or not: "I will fail you." In the EFS program students were given more flexibility to experiment within those acceptable boundaries.

Vessel fillers. Another vestige of the banking system was the lecture format of post-secondary instruction where instructors saw themselves as vessel fillers. Many instructors talked about using a lecture format for part of their instruction and, although they welcomed and invited dialogue, still were essentially in control over what went on in the classroom. Professor Fast (EFS) noted: "that universities are still into the lecture format for the most part when they're teaching." As much as there was an effort at changing, the old paradigm of lecture was the primary method of teaching in the university setting, which was especially difficult for students who struggled with English as a second language.

The banking model, especially when instructors were seen as vessel fillers, led to the fears addressed in Chapter 5. Some felt intimidated by the system, others struggled with unfamiliar style and content, and others felt disempowered. To demonstrate the stark contrast between the vessel filler and awareness raising mentality, Tanya (EFS) talked about two classes that seemed to be a night and day difference. She compared her experience in the EFS program and the class she took on the larger main campus as

dramatically different. She expressed high satisfaction with her experience in the small EFS program, but expressed intimidation in her class on the main campus, where class sizes were much larger: "I was very intimidated. Very different class setup. More students. Those are a lot of strangers over there. I feel like sometime I am not up to par with the academics at the university level."

Tanya's instructor in the History class implemented the banking concept that Freire talked about. He played the vessel filler role quite impeccably and, in turn, expected students to adopt an empty vessel mentality. Tanya's uncertainty was evident in this quote about the large lecture-oriented class she was in on the main campus:

> So he talks right from 6 till 9. There's one break in it. [laughs a little] Not a lot of visuals. Just talking, talking and grabbing notes and then, when I look back at my notes, I'm like, was this important?

Ball (2006) states that written and oral language expresses culture and reflects worldviews, beliefs, values, and conscious and unconscious expectations. The expectation in this environment was that the teacher dispensed the knowledge, and the students did their best at figuring out what they should retain for tests. Ball (2006) says that it is important that teachers are aware of differences in worldviews, but the instructor in this History class seemed to lack awareness of differences in worldviews and differences in learning styles. He probably came with a plethora of knowledge in his field, but he seemed incapable of translating it into a language that Tanya (EFS) found accessible. Since culture and previous practice directly influence student speech and writing, it is important that teachers encourage diversity in delivery (Ball, 2006; Shor, 1987). It

sounded like diversity in delivery was exceptional in the university classroom and, if there was diversity, it was more likely to be found in the EFS program, where Tanya (EFS) felt like she had something to contribute.

Tanya (EFS) relaxed as she talked about the smaller class sizes in the EFS program where instructors used visuals and involvement was encouraged:

> He gets the class involved. He'll take another person's ideas or thoughts and apply it to the text we've read and comparisons and again too he tries to touch on issues that are happening right now in our city. Like if you ever had a question or something caught your eye, you have no qualms with putting your hand up and he'll answer your concern or question.

This instructor did not play the vessel filler role here and, immediately, Tanya not only physically relaxed as she talked but also her voice gained confidence. A quality class to her meant an instructor that took student input into consideration, used visuals, applied theory to practice, and invited questions and discussion. Gay (2000) ascertains that culturally responsive teaching recognizes that students are not just academic entities, but intellectual, social, emotional, and physical beings. When students felt that their cultural identity was valued and legitimized in both classroom behaviour and curriculum, they felt that they belonged. That was definitely the case in Tanya's situation. In the EFS program, class sizes were small, students were open in sharing their ethno-cultural background, and they were part and parcel of the instructor's pedagogy. She felt valued and comfortable, whereas in the large class where students did not interact, and the instructor spent class time lecturing with very little input from students, she felt alienated and quite unnecessary.

Suzanne also experienced this alienation in her classes. Her previous experiences in culturally diverse environments had prepared and provided her with tools necessary to engage and benefit from open conversations, and she would have enjoyed the challenge, but the lecture format of her classes prevented student interaction. She said discussions would be beneficial in culturally diverse classes "because you get to hear what they have to say about where they're from and their families and their cultures." If there was no opportunity "you're kind of going to stay a bit ignorant." She said that she just sat there and got lectured on and, therefore, there was no opportunity to express her voice or interact with classmates. Lack of opportunities for student interaction prevented students from engaging in conversations and, therefore, they could not learn from ideological differences.

Egbo (2009) says that "negotiable knowledge is context driven and is geared towards promoting local epistemologies and values," (p. 97) which seemed to be another reason why Suzanne expressed such a depth of frustration about her instructor who focused his lectures exclusively on urban geography. Since the instructor focused on a small immediate circle of knowledge, it left Suzanne frustrated and unsatisfied because her understanding of knowledge went beyond local epistemologies.

Not only did some instructors structure their classes around the traditional lecture format, students tended to choose traditional assignments over alternative ones. Because students tended to choose more traditional assignments even when given the choice of alternatives, I venture to say that according to Villegas and Lucas (2002), students, whether intentionally or not, may be part of the pressure for teachers to conduct their

classes in traditional ways. Students expected teachers to be the dispensers of knowledge and that expectation may be difficult to change.

Summary of vestiges of the banking model. In summary, what my study revealed was that the banking model still persists, but there was a slow emergence of conscientization. Research suggested that classes that adhere to the lecture format were not ideal places for learning, and my study confirmed that assertion. Especially in a culturally diverse class, where everyone could benefit from interaction, lectures stunted the rich learning potential but even in classes where instructors did invite student participation, it could not be taken for granted that students willingly participated. Critical thinking was only possible in a nonthreatening environment. A culturally diverse class was potentially an ideal place to promote critical thinking since the students represented diverse ways of thinking and doing, but critical thinking could not be demanded. Even in the fragile climate of tensions and flaws as instructors struggled with how to change the paradigm of education from a banking concept to a problem posing concept, the satisfaction of both students and instructors in the EFS program, at least on the surface, was favourable. Satisfaction may be attributed to the intentionally culturally diverse makeup of the student population and also the maturity level of the students that had learned to appreciate an education - not only an education, but an educational climate that was welcoming of nontraditional students and an environment that welcomed dialogue.

Summary and Conclusion

Instructors talked about pedagogical strategies and tools that helped them engage with difference. Building community was an important goal and they implemented community building by promoting relationships, cooperative learning, organizing social

events, offering family-compatible hours, and welcoming children. They also talked about tools such as culturally sensitive course content, seeing teaching as a conversation, as a model, using storytelling as a teaching tool, inviting student participation in educational decisions, and alternative assignments to assess learning. Attitudes and dispositions such empathy, humility, and pride in student achievements also made engaging with difference approachable.

The chapter concluded with an observation of the paradoxical nature of openness and guardedness in the academy. Although there was evidence of Freire's concept of conscientization and Mezirow's transformative learning within the boundaries set by academia, vestiges of the banking model still existed. Even in the intentionally diverse EFS program, which illustrated some flexibility in pedagogy, student assignments, and assessment, the majority of the students, when given the opportunity to choose alternative assignments, still chose traditional assignments such as essays and take home exams. This was probably largely due to learning being "viewed as the consumption, storage, and recall of decontextualized bits of information by individual students" (Villegas and Lucas, 2002, p. 67). Paradigms were difficult to change. Villegas and Lucas (2002) maintain that students still ascribe to the traditional mode of learning, where "the more knowledge a student retains as demonstrated in tests that focus mostly on factual information, the more successful a learner he or she is perceived to be" (p. 67).

Many of the instructors talked about using the traditional lecture format, as a pedagogical tool and students spoke disparagingly about instructors that lectured "on them." Some instructors offered alternatives to traditional assignments, but academia still had a set of requirements and expectations that students needed to fulfill. It may be

unrealistic for instructors to expect students to choose nontraditional assignments because it behooved students to practice and gain more experience in the traditional academic form.

Some instructors demonstrated a willingness to reevaluate and analyze their own forms and the impact they had on students. In the "unfixed, unsettled, porous, and hybrid" (p. 79) cultural spaces that Giroux (1994) talks about, it was important for instructors to adopt sensitivity to inclusivity in those porous cultural spaces and to be able to question their own assumptions. Working in a culturally diverse classroom called for a constant reevaluating of one's own worldview as interacting with people that espoused the different ways of doing things and different ways of thinking and believing that Giroux (1994) indicates. This leads to an unsettled sense between old traditions and new ways. There was evidence of that unsettled sense. Traditional academia, which frustrated some students, was difficult to change, not only because instructors may have lacked knowledge, skills, or experience to do so, but also because students themselves were resistant to paradigm changes. Pedagogical changes confused students because suddenly they did not know what to expect, as was the case in Anjalee's experience, where her expectations were turned upside down in a different system leaving her familiar expectations behind.

Students could also be resistant to paradigm shifts because there existed a tension between traditional and nontraditional experiences. It was out of the students' control as to what methods and philosophy teachers implemented in the classroom. Once students were encouraged to take ownership and become involved in their education, they could not assume that that was the case in all classes. Encouraging students to change their educational paradigm could come with deep dissatisfaction where they may feel liberated

in one class, and by comparison, deeply disillusioned when that empowerment was not part of a different instructor's practice.

Students that have been colonized within the system leave instructors in a difficult position to promote changes. They are expected to live up to certain student expectations and, when they suddenly do not, students are dissatisfied and think their instructors are not fulfilling their duties. I addressed the tension that alternative pedagogy within traditional academia presented when instructors and students found themselves in different places on this continuum of understanding what the expectations of the academy were. Moodley (1995) points out that the critics of multicultural education ascertain that multicultural education has been either an alternative to current practice or a palliative for cultural inequalities without addressing structural issues, but the instructors, especially in the EFS program did implement structural practices that actualized sensitivities.

Chapter 7:

Ambiguity about Identity Pertaining to Difference

In this chapter I observe how participants talked about their personal and public ethno-cultural identity. As illustrated in previous chapters, learning in a global classroom makes for a high stakes situation, and talking about external differences can be a very delicate matter. Even more so was talking about personal ethno-cultural identity. Findings in this study suggested that participants' consciousness of difference influenced how they situated their own ethno-cultural identities, who they were, how they negotiated differences, and what prompted them to identify differently in public and private spaces. Talking about ethno-cultural identity is a fragile topic and, often, the procedure for self-identification includes a list of options for participants to check the box that they feel pertains to them. These lists rarely adequately describe the fragile and delicate intricacies that only open-ended self-identification can capture.

I divided the discussion into student and instructor experience, and divided the analysis into the following themes: private identity, public identity. (See Table 7.1) I took note of the language that participants used to talk about their identity and what that could mean. Both student and instructor participants in this study described themselves in terms of how they differed from others.

The self-identifying aspects included: visible minority, newcomer to Canada, Black, Aboriginal, part of a cultural group that had been in Canada for many generations, female, male, a mixture of ethnicities, free of cultural boxes, part of a religious group, and from a small town or large city. Student participants represented varying ages and lengths

of time at university, from recent High School graduates that just started university, in the middle of their undergraduate degree, close to finishing their undergraduate degree, and returning students for an after-degree or returning to university after a long hiatus in the employment world. Some instructors had experience teaching in universities that they described as culturally diverse and others as less culturally diverse. Some had been professors at a university for a long time and others were at the beginning of their career.

Table 7.1 Ethno-Cultural Self-Identification

Ethno-Cultural Self-Identification		
Students	Private Identity	Ambivalence
		Derogatory self-identification
		Mixed heritage as an internal mosaic
		Personal religious affiliation
	Public Identity	Public disassociation
		Ostracism
		Token authority
		Ingroup/outgroup identification
Instructors	Private Identity	Ambivalence
		Visible minority/racialized
		Internal mosaic
		Personal religious affiliation
		Pride
		Free of cultural boxes
	Public Identity	Morphing
		Ingroup/outgroup identification

Student Ethno-Cultural Self-Identitification

All students were open to talk about ethno-cultural identification; some felt comfortable in declaring their ethnicity or wearing traditional clothing in some settings, but not in others. In private identity I talk about ambivalence, derogatory self-identification, self-perception of an internal mosaic, and personal religious affiliation. In

public identity I address the issue of public disassociation, ostracism, token authority, and ingroup/outgroup attachment.

Private identity of students.

Although all students were willing to talk about their ethno-cultural background, some expressed feelings of ambivalence, self-deprecation, and even denial when it came to ethno-cultural self-identification. Some students talked about their background as an amalgamation of ethnicities like an internal mosaic motif, and others saw their ethno-cultural identity closely related to their religious heritage.

Ambivalence: "Maybe some denial." Students expressed their ambivalence in various ways. Tanya (EFS) talked about her family expressing hesitancy in her researching her roots: "So I don't know, maybe some denial." She had reason for her denial since she talked about experiences in her past where, "You weren't really liked," because of being Métis. She just recently started to explore her ethno-cultural heritage in the intentionally diverse environment of the EFS program, and that appeared to have helped her to name her own discomfort and to revisit experiences of her past that contributed to shaping her perspective. Being surrounded by people that were all striving for common academic goals and participating in classroom discussions that tried to address racism and structural injustices, had helped her to name her denial.

Like Tanya, Sam (EFS) also identified as Métis and "Heinz 57, I guess." The appendage of "I guess" was an interesting choice of words here, which sounded hesitant. It could suggest uncertainty and ambivalence. Although Sam said: "I am proud of my heritage. I have had no say though you know, like the rest of us I mean," it sounded like

uncertain resignation. It suggested the possibility of having a say. If he had a say in the matter, would he still choose being Métis?

Like Sam, Ben also used the expression "I guess" to indicate his ambivalence about the mixture of ethnicities in his background. To "guess" something means to assume something without being completely sure whether it is true. He did not complete his sentence where he explained why he said "I guess" and ended with "I just don't know."

Although Anjalee initially introduced herself in a confident tone of voice as: "I'm an Indian," later on in her interview she identified as a minority student and immigrant:

> But for me like students like an immigrant it's very hard because we don't know any basic knowledge over here. Being a minority student in the class. That's also a little bit; it makes little bit difference.

Anjalee was upfront with her ethno-cultural background and being a minority student did affect how she participated in class. Because she did not possess the same knowledge background as other students, she acknowledged difficulty.

Although Abri had lived most of her life in Canada, she identified by her birth country: "I am originally from South Africa." And then she said: "And I don't know what more I can say." She did not say any more. Her ethnic identity intersects with her broader understanding of being Canadian. By talking about her place of origin as her identity, could indicate that she had deduced that to be considered "Canadian" still required being of European origin.

Similarly, Suzanne did not offer many details and spoke with some hesitancy about her cultural background. Her great grandfather was from Poland, and she had Ukrainian and English heritage, "but other than that, I am really not that sure." It did not sound like it was a topic that she was used to discussing.

Derogatory self-identification: "I'm a cultural mongrel." Some students appeared to use self-deprecating language about their heritage like Ben (EFS): "I'm a cultural mongrel." Mongrel does not have positive connotations, referring to a mixed breed dog of inferior quality (freedictionary). When Ben spoke about himself as the "bad white male," a "cultural mongrel," and "don't know what my identity is sometimes," he may have used these terms as a strategy to deal with confusion and anxiety about his ethnic identity.

Ben had so thoroughly embodied the "bad white male" persona that he publically degraded himself and thereby distorted reality as well. His friends used to call him an ambassador, but he called himself a "cultural mongrel" and a "bad white guy." It seemed like he would like to believe that he was an ambassador, but teachings on white guilt and white privilege had swayed him to question his own place in society.

When Ben (EFS) used mongrel to describe himself, the reaction of the listener was either a vocal negation or a silent questioning, not knowing what to say. Since my interaction with Ben was in the setting of the interview, I did not reveal an emotional response and took the response in stride. Perhaps he was looking for affirmation about his identity, and trying to elicit a response that would assure him that he was indeed not bad, nor a mongrel. He may have thought it inappropriate to speak of himself in a congratulatory manner and, therefore, he couched compliments about himself in what his

friends said about him. They used to call him the "ambassador" because he demonstrated empathy towards others, which was the opposite of the "bad white male" phenomenon. That led me to think that he did not really see himself as a mongrel, but had adopted the negativity about his gender and race from his academic surroundings.

Ben was concerned about how his father still talked and, perhaps in reaction to his father's "racial epithets," he positioned himself as self-loathing on the other end of the pendulum. At the same time, he did not completely disassociate himself from his past as he wondered where politically incorrect talk such as his father's fit in with freedom of speech. "I just don't know what my identity is sometimes" appropriately described the confusing way in which Ben (EFS) talked about his identity.

Similarly Tanya (EFS) identified as "half breed" and both she and Sam (EFS) identified as "Heinz 57." They located their identity, perhaps to come to terms with the locus of oppressed minorities. Both Tanya and Sam may have internalized racist markers and, although they were students in the EFS program where ethno-identification and autobiography had been part of the program, they still voluntarily used what could be seen as negative markers to identify themselves. It seemed that the forms of discrimination that they may have experienced in public spheres had resulted in barriers, and therefore they camouflaged or adapted their identities to protect themselves. Although Sam (EFS) claimed pride in his Métis heritage, he still used derogatory language and Ben (EFS), as a white male, would have no reason to identify in a negative way, adopted the "mongrel language," perhaps in solidarity with his classmates, who also identified in self-degrading ways.

I presumed that the class goal of talking about personal identity and writing an autobiography would be to give students self-confidence in who they were, and yet they still identified with negative labels. If students were so accustomed to identifying with negative labels and going under the radar, wishfully passing for something they were not, it probably would take more than a few self-identification exercises to change a deeply entrenched paradigm. Although talking about identity and writing reflective pieces was definitely moving in the right direction towards pride in ethnic heritage, the whole system needed to be welcoming of diverse student voices for them to experience a positive daily reinforcement that they were not only welcome here, but part of the knowledge making quest.

Mixed heritage as an internal mosaic: "A little bit of everything." Some students talked about their cultural heritage as a combination of ethnicities. Tanya's (EFS) immediate response was: "Heinz 57. Yeah that's sad in a way. So much different. Mom and Dad both very different. We have some Aboriginal and it's tricky especially Métis or half-breed."

Similarly Sam (EFS) also self-identified as:

> Ok, well I'm Métis. I have Ukrainian in me. I have some French, some Aboriginal. I'm a bit of a Heinz 57, I guess. My genes got shaken instead of stirred.[…] I am proud of my heritage.

The term Heinz 57 came from the slogan Heinz 57 varieties, which Henry Heinz used to market his many diverse products (Heinz Trivia). When used in conjunction with cultural heritage, like the wide diversity of Heinz products, Heinz 57 meant a mixture of

ethnicities. Sam did not say Heinz 57 in a disparaging way and he wanted to make sure that I understood that he was proud of his heritage.

Similarly Ben (EFS) talked about the various ethnicities represented in his past. His mother was born in Germany and came to Canada as a child. He said his last name was French and he had traces of:

> French, German, and Aboriginal I guess. And I say I guess because it's not like I [pause] I just don't know what my identity is sometimes. You get me? Like I don't qualify to be a Métis the way that things are written nowadays and so I don't feel as if I can claim that part of my identity and heritage because I don't know if it would be perceived as jumping on the bandwagon.

With the mixture of ethnicities, Ben did not know where he should put his association. It appeared that "jumping on the bandwagon" to "qualify" as Métis would be a financially beneficial identification but, because he otherwise did not identify as Métis, he did not pursue that route.

An internal mosaic of ethnicities seemed to cause students further uncertainty evidenced in terms like "I guess" and "I don't know." This led me to think that they may have thought that they should be more definitive about who they were and where they came from with a more singular response. Since that was not possible, they struggled with how to make sense of their identification.

Those that had lived in Canada all their life, also talked about an internal mosaic of different cultures in their past, like Dalia and Suzanne who identified with a mixture of cultures. Dalia talked about being "A giant melting pot […]. A little bit of everything."

This personal tension may have prohibited knowing who you are. This was not to say that lack of confidence in personal identity always prevented effective teaching, because confidence was not something that is acquired all at once nor consistently maintained once it is acquired. Perhaps ambiguity about identity could be attributed to these internal tensions that participants experienced personally, either a part of, or completely separate from their academic experience or influence. They came to a culturally diverse class as an embodiment or personification of internal cultural diversity within themselves.

Personal religious affiliation: "I guess like technically I'm Christian." Unlike the other students that identified by claiming a cultural heritage in response to the ethno-cultural self-identification question, it was noteworthy that three students, although somewhat loosely, claimed religious affiliation. Egbo (2009) says that often cultural misunderstandings are associated with religion. Statistics Canada (2001) shows that slightly over 80 percent of (province) declared religious affiliation. Derek was one of them:

> I guess like technically I'm Christian. I use that term very loosely because we celebrate the Christian holidays but I don't actually attend church so yeah I don't know. My cultural background I mean I guess I'm biased to my own life experiences, but I'm open to all viewpoints. I'm open to all religions. I'm open to all ideas. I'm open to everything. I'm all for positive change. I'm opposed to negative change.

Derek also said, "I guess" two times in this description, which once again suggested his ambivalence. His association with Christianity was defined by adherence to the Christian holidays, but not especially to a code of values nor a formal connection: "I don't actually

attend church." His "so yeah I don't know" illustrated ambivalence about his ethno-cultural identification and then he focused on the postmodern principles that he did value, his openness to many viewpoints.

Dalia also claimed religious affiliation in her ethno-cultural identification:

> I was raised Catholic, little bit of French in there, little bit of Métis in there, a little bit of Irish, Ukrainian on one side. We've got some Italian. We're really, we're all about the food.

It was interesting to note that Dalia listed her religious affiliation along with her ethno-cultural heritage all in one sentence, which made it seem like they were closely related and yet when she said "we're all about the food" she, like Derek, distanced herself from the code of values inherent in being Catholic. She did not say that she currently was Catholic, but rather that she was raised Catholic, leaving her current association with Catholicism hanging in the air unaddressed. Talking about food being associated with ethno-cultural background demonstrated a more neutral level of distinction, very different from the negative connotations mentioned by Sam, Tanya, and Ben, all in the EFS program.

Where Dalia and Derek's religious associations seemed to be based on the traditions of their families, Sam's (EFS) religious affiliation seemed to be based on a more personal conviction. He talked about a Higher Power defining his identity: "So I've always looked at my dependency on Creator, on God and I feel very strongly because I really feel that I really wouldn't be here without God." The "I feel very strongly" seemed to indicate the personal conviction that seemed to be absent from Derek and Dalia's more distant association. Whether a personal conviction or a loose family tradition, religious association spoke of ingrained values that influenced behaviour and ways of thinking.

Public identity of students.

Some students were more open in talking about their struggles with identity than others, especially when it came to public identity and how they felt they were perceived in society. Findings in this study indicated that students sensed a tension between private and public identity, with some students expressing hesitancy in revealing their identity in public, and like Tanya preferred to remain under the radar in terms of ethno-cultural identification. Others talked about ostracism because of ethnic background, as well as the discomfort in being considered the token authority on their ethnicity, or when they observed someone else being expected to be a token authority. Students also talked about ingroup/outgroup identification.

Public disassociation: "I'm sure a lot of us just kind of went through under the radar at school right." In some circumstances some students preferred not to identify by their ethnic background. For example where Tanya was uncertain about the response to her Métis heritage she chose to not identify as such. About a class she was in that was not in the EFS program, she said: "I haven't identified with anybody." She mentioned, "It's tricky," numerous times throughout her interview. She was still hesitant to ethnically identify, checking out her surroundings first to make sure she felt safe.

Tanya talked about her mother's experience and her own experience in school. About exploring her Aboriginal heritage, she said:

> Back then like she [mother] talks about the discrimination in her school, you know and I know I have cousins who have also said to me like I don't know why you are doing that because you could pass as non-Aboriginal.

Although Tanya had moved to the point of claiming her ethno-cultural background, there still seemed to be a measure of denial, depending on her surroundings. When she talked about her heritage with her family, they did not understand why she would identify as Aboriginal when she could pass for non-Aboriginal. In this next excerpt from Tanya's interview her words stumbled to find the correct terms and tone. She compared the class in the EFS program and the class across the street, which was literally across the street and part of the main campus:

> Everybody here has Aboriginal in them right? So it's very [pause] there's a few, you're not, you're not visible, you're not visibly Natives. I'm sure a lot of us just kind of went through under the radar at school right. But here everybody's got it in their background. Not across the street. I haven't identified with anybody over there in that regard.

Here Tanya struggled with how to express herself, with starts and stops and repetitions. She seemed to be comfortable in sharing her private identity in the safety of the EFS academic program where everyone was open about their ethno-cultural background, but on the main campus across the street, as in her previous educational experience, she chose to stay under the radar. Under the radar usually refers to something illicit being undetected or unnoticed and not getting discovered. Tanya's public identity in situations like that was to pass as non-Aboriginal without being discovered. She was hesitant to reveal her Aboriginal heritage when she was not sure whether she would be welcomed and accepted if she did. Though about the class (not in the EFS program) across the street, she did say she "would have loved for him [instructor] to go around and have everyone stand up and say their names" because she noticed that "there's really a good mix of all sorts of ethnic

cultures over there." She thought she missed out on the richness of the experience because there was not even an opportunity for superficial public identity introductions and, as the attendance sheet went around, she tried to at least remember the names of those sitting around her. About the EFS program, where her identity was validated she said, "I like it over here much better."

Later on in Tanya's interview she talked about a racial harmony camp she was chosen to attend when she was in Grade 8. She still remembered it and still talked about the tools she learned there:

> There should never be a need for racism anywhere so I think I learned that at a very young age. I hope that comes with me even now when I become a teacher as well.

After the class discussions and autobiographical work in the EFS program, it was ironic that Tanya still seemed to describe herself in a self-degrading manner and was still hesitant to reveal her identity in certain settings, evidence of the subtle unspoken messages that she sensed were still alive in the university setting. Her experience told her that the whole world was not always a welcoming place for people of Métis heritage, and the classroom setting where Tanya did not feel free to self-identify as Aboriginal was not conducive to interactions among students. She said the instructor lectured and did not leave time or space for student participation and, therefore, the environment was not conducive to experiencing the richness of a culturally diverse class. It was not a humanizing experience.

Even if the opportunity presented itself, Tanya would need to feel a sense of safety before she would reveal her identity. In the EFS program she was learning what it meant

to come out from under the radar and shed the disguise in certain situations but, since this was a new experience for her, that coming out seemed awkward. Perhaps she did not have the language yet to describe herself in a positive way, since patterns and language of the past are difficult to change. Humour and self-degrading language were the next disguise that she needed to shed before she proudly identified as Aboriginal in private and public places, but whether that could be accomplished depended upon her surroundings and whether she deemed them safe.

Like Tanya, Ian also identified as Métis, but his identification with his heritage on the continuum of disassociation appeared to be for a different reason. Unlike Tanya, his uncertainty and hesitancy were more related to a disassociation from his ethnic background rather than an embrace: "Like I'm Métis and like that's part of my family but it's not how I see certain issues." He distanced himself from his family heritage by expressing his difference rather than solidarity with his familial culture. Instead of moving towards an embrace of his ethnic heritage like Tanya's journey, he seemed to find pride in finding his identity outside of the Métis culture.

Another example of the tension between public disassociation and private identity was evident in the interview with Anjalee. When we talked about India, I told her that I had visited India, that it was a beautiful country, and that I loved the saris. She smiled a big smile: "Yes, that's my favourite dress." Later on in the interview she talked about not feeling comfortable wearing her sari at the university or at a place of employment. About the conflict with her upbringing and her new country she said:

> Yes. It's totally different from here. From childhood we are trained by our parents to obey them and then we are supposed to go for like our

> traditional dressing. Here we don't, quite often we don't do like if I wear sari, so everyone will be seeing it, I don't feel good. So when I am outside of the university and not in job I can go and wear whatever I like.

Anjalee did not feel free to publically identify with her ethnic background by wearing her traditional sari that she loved, but saw fit to only wear a sari in private settings where other Indian women also wore saris. She struggled with her cultural background where respect for parents meant obeying them, and she still felt the pressure to acquiesce to her parents' wishes even though they were no longer close by. Her parents expected her to wear the traditional clothing, and she would like to, but felt uncomfortable. Hesitancy to publically identify with her ethno-cultural background by dressing in her favourite traditional clothing indicated that either real or perceived, she felt she may garner negative responses that she would rather avoid. Allowing room in the curriculum for students like Anjalee, to contribute her cultural experience as a learning opportunity for other preservice teachers, would not only be beneficial for affirming Anjalee's identity, but it would also provide a valuable setting for preservice teachers to understand students from different backgrounds.

Ostracism: "My father feels like that's a real strike against him." Tanya (EFS) was the most open in talking about her personal experience with publically feeling ostracized because of her background. Tanya's previous academic experience, like that of her mother and cousins' was that:

> you weren't Native enough to play with the Native kids but you weren't white enough to really be with the white kids so you were really just in the middle there and it was awkward. I always felt like that, it was very, you weren't really liked.

When talking about her ethno-cultural background, Tanya leaned over the table and whispered as if it was still a secret and something she did not say out loud. Why she would prefer to avoid ethno-cultural self-identification seemed to be based on her previous school experience "where you weren't really liked" because she didn't fit in with the white kids or the Native kids.

Going under the radar was not possible for some participants, and ethno-cultural identity then could cause public ostracism. Another example of probable ostracism for ethno-cultural identity was illustrated in this quote by Ben (EFS) whose father anticipated that his Aboriginal grandson could face discrimination: "My nephew and godson is Aboriginal. And my father feels like that's a real strike against him." To have a *strike against you* means that life is more difficult and according to Ben's father, his grandson would live a more difficult life. His concern was not unfounded. About the recent Statistics Canada hate crime report, Giroday (2012) cites professor Loewen saying "the hate crime aimed at Aboriginal people is substantial in [city]. That level of intolerance against Aboriginals is something that needs to be looked at much more closely" (A10). Ben's experience motivated him to take a cross-cultural awareness course and he was excited "that things are being presented from a different perspective." The different perspective though that countered intolerance was not yet widespread enough for Ben's father and Tanya (EFS) to be confident that the *strike against* Aboriginal people had been diminished.

Token authority: "It's a part of who I am, but not really." Another facet of public identity that surfaced in this study was, when some participants talked about being considered the token authority on their ethnic background when, in fact, although they

were Aboriginal or Indian, they represented just their own personal perspective. Even though Ian self-identified as Métis, he explained that he did not see through a Métis lens: "It's a part of who I am but not really." About his background he said:

> But I think the way that I see things is a lot different like I guess maybe how I should or how I am assumed to be you know. And especially issues dealing with Aboriginal people. I think that my view on that is different maybe than some other people. So I don't feel obligated to interact in my classroom and participate in my class maybe I guess the way I should be.

It sounded like he sensed a certain obligation to espouse certain viewpoints because of his ethno-cultural background, but countered that obligation with his own unique worldview. He was not willing to take on that token authority role that may be expected of him when it came to Aboriginal issues. Professor Nodea (EFS) spoke exactly to this divergence in thinking when he talked about plural Aboriginal perspectives versus one singular Aboriginal perspective.

Ian also related an incident in his class where the instructor and students looked to one Chinese student when the topic of discussion was about someone of Chinese heritage:

> Immediately when she said Chinese, turn to the one kid who was visibly Chinese in the classroom and she made some joke about it and he was kidding around too not sure whether this joke was culturally sensitive?

Ian noticed that the instructor looked to the student of Chinese descent as the token authority on Chinese issues. He also questioned the cultural sensitivity and appropriateness of his instructor's joke about Chinese culture: "They never censor themselves." That the professor did not censor his speech sounded like Ian thought there

was a need for censorship. The need for censorship in speech would signal inappropriate language usage employed either ignorantly or purposefully. In this case it sounded like ignorance of polite engagement.

Ingroup/outgroup identification: "Sometimes even it's hard to joke with** them **because for** us **the joke means something different." In 1979, Hajfel and Turner proposed a social identity theory that described an ingroup/outgroup phenomenon where people identify with a group and not another (Age of the Sage). Participants talked about understanding difference, but at the same time expressed a strong identification with their own ethnic group. Participants often identified as belonging to their ethnic group and talked about us and them scenarios. An example of ingroup/outgroup identification was when Anjalee noted: "Sometimes even it's hard to joke with *them* because for *us* the joke means something different." "Us" meant people of her ethnic background that would understand her language in a certain way that "them", people outside her ethnic group, would not be familiar with. Although this may sound exclusionary, it could also mean that they operate at stage 3 of ethnic identity clarification, where the individual has positive sentiments towards his ethnic identity and is moving towards stage 4, which is biethnicity.

Similarly Abri was enthusiastic about the increase in people of colour like her: "Like you hardly ever saw people of colour but now everywhere you go. It's wonderful. It's awesome." To see more people like her around, made her feel more comfortable. Although Ian did not mention colour or language, he indicated the comfort of working with people who came from the same background: "We have that connectedness and I think the challenge with different cultural upbringing would be that you wouldn't have that certain play off each other." There was familiarity in working with people who shared

a common background because connections were based on the presumption of an unspoken mutual understanding.

Summary of student ethno-cultural self-identification.

Most students in this study shared a common sense of uncertainty and ambivalence for reasons such as previous negative experiences because of background, a sense of not belonging because of different accent and skin colour, and unfamiliarity with talking about heritage. Self-identification could not be defined with one singular brush as students related identity to ethnicity, country of origin, amalgamation of ethnicities and religious affiliation. They talked about their public identity in terms of sneaking under the radar to avoid public disclosure of identity, resisting being considered a token authority of their ethnic heritage, and ingroup/outgroup association.

The students that used negative words to describe their ethno-cultural background were all students in the EFS program, and had been in classes where self-identification was part of the program. Because students in the EFS program did not hesitate when asked the question about self-identification and responded with rather uniform answers like Heinz 57, half breed, and cultural mongrel, may suggest that this conversation already took place in class or in a written assignment such as the autobiography that some talked about. There could be a variety of reasons why students would use self-deprecating language to self-identify. Those reasons could be (1) As a reaction, (2) As an escape mechanism, (3) Actual derogatory self image, and (4) A positive ironic self-deprecation, meaning they actually meant the opposite.

Students may have used self-deprecating language to illicit a reaction from the listener and, when one strategy did not work, they switched to another one. Different

identities may have been salient at different times depending on the response, the purpose, and the situation. Self-deprecation may be one evasive strategy to deal with the negative effects of previous experiences related to their identity, and using humour and self-deprecation was a survival mechanism. This was a curious finding because I presumed that participants would have had conversations about self-identification and how to describe your background in a way that would abide by engagement techniques of mutual respect. This led me to think that perhaps instructors were unfamiliar with knowing how to direct the conversation once students expressed self-degrading language. Although I was not privy to the interaction, none of the students mentioned resistance or discouragement from classmates or instructors in response to their self-degrading identifications.

Some students may, in fact, espouse a derogatory self-image born from past experience of ostracism. Not only does the "level of intolerance against Aboriginals need[s] to be looked at much more closely" (Loewen as cited by Giroday, 2012, p. A12), in a society that ascribes to human rights values, intolerance for a people group needs to be eradicated and, if Tanya still feels like she needs to pass under the radar because of her Métis heritage, we still have much work to do. Like Abri said: "We still have a long way to go."

Some participants may have viewed their self-deprecation as a positive irony. With these protective and evasive strategies, they labeled themselves in a negative way before someone else did, not especially thinking of themselves as mongrel or half breed. Because their cultural group had been labeled in a negative way in the past, they repeated the same pattern, beating themselves and others, to the punch so to speak.

Not all students identified with the same markers in private and public spaces. As stated in the literature review Hurtado et al. (1998) note in their literature review that white students suggest this is more fluid and are less apt to notice discrimination, where minority students may perceive inequality. Students' reasons were not unsubstantiated for their hesitancy in publically identifying with their ethnic heritage because they were cognizant of historical and current racism.

The first theme under consideration in the findings was that of difference. Although participants stressed that visual and auditory differences were just superficial markers in culturally diverse classes, findings also showed that the superficial markers served as a comfortable reminder to participants that identified as immigrants or minorities that they were not alone. Dalia may say that we are all the same, Abri still seemed to take comfort in knowing she was not the only person of colour in a class and society, and Tanya noted that "everybody here has Aboriginal in them," which provided a sense of safety.

Instructor Ethno-Cultural Self-Identification

How instructors talked about their own identity varied like students, from some expressing confidence and others telling about past uncertainties. Instructors expressed similar uncertainties about their ethno-cultural background but were less fraught, vulnerable, and hesitant about their own identity in private and public spheres. Ethno-cultural identification was a self-declaration of the markers that Professor Martin talked about. She said we have all "been identified by different markers," be it "whiteness," of "European descent," "Anglophone" which makes up your identity." About students she said: "So even if they feel that they are not racialized or marginalized in any way, they are already being held by these sorts of things that are invisible to them."

To my question about ethno-cultural identification, all participants could have said something like, I am human and that is what defines me, but instead they clarified those markers whether they were visible or not. Those markers were attached to an emotional experience. As in the section about student experience, I talk about the private and public identities that instructors perceived.

Private identity of instructors.

Instructors talked about their private identity in diverse ways including ambivalence about ethnic identity, visible minority, racialized, an internal mosaic, personal religious affiliation, pride, and an attempt to be free of markers.

Ambivalence: "That's a hard one for me because I do not..." Like students, many of the instructors also talked about their identity with ambivalence. Professor Sidell identified as Black and struggled with describing his ethno-cultural background when he said he did not have "a concise definitive answer." Although he mentioned things like: "You've got to know who you are," he still admitted to ambivalence in his own identification. "Ethno-cultural. That's a hard one for me because I do not… I was born in the Caribbean and grew up in the Caribbean." He grew up speaking Patois, which is a mix of English, French, Dutch, African, Indian, and Chinese languages. In school he learned English, Latin, French and Spanish, and English well enough to write the English Oxford and Cambridge: "But our accent was not good. We did not speak very clearly but we knew English when we were finished." As "a product of the western ways" he said he did:

> not know what ethno-cultural has to do with it because there are so many mixes in the western ways with everything: the food and music, the culture, the dress, the life, the values.

On the one hand, Professor Sidell (EFS) came across as confident of his identity, "you've got to know who you are" but the unfinished "because I do not.." signaled the unraveling of the same confidence he attested to. He provided a confident façade, but underneath the confidence, indicated a tentative uncertainty about his identity. His familiarity with diverse cultures, the juggling of living in a community of people that espoused different values had shaped him to be a versatile thinker and educator, which he passed on to his students.

Professor Martin talked about her ethno-cultural background being: "weird to be a transnational person like if I can coin myself that way very awkward." Her being a transnational person was based mostly on her outward appearance because she grew up in Canada, speaking English. Later as an adult she traveled the world and went back to her birth country in Asia to learn the language. Her word choices like "weird" and "awkward" suggested ambivalence.

Visible minority/racialized: "We're a visible minority group." Some instructors talked about their private ethno-cultural identification marker as visible minority or Black. The reason I used visible minority as a marker in this section was because that was the term that some participants used to describe their ethnic background. However, I acknowledge the problematic notion of visible minority as a marker. I "establish the difficulties that are part of optically derived profiling and related exclusionary practices" (Schnitzer, 2012). Bannerji (2000) challenges the visible minority label as an exclusive

"cultural signifier" (p. 73). She claims that even when she became a Canadian citizen, she remained an immigrant and the term Canadian "applied to people who had two things in common: their white skin and their European North American (not Mexican) background," which insinuated a certain ideology and assumption (Bannerji, 2000, p. 73). As a "non-white" woman, she says, "We are pasted over with labels that give us identities that are extraneous to us" (Bannerji, 2000, p. 74). The intention in this section was not to define markers as othered or as exclusionary as Bannerji (2000) suggests, but to recognize like Egbo (2009) that "colour-blindness is analogous to denying peoples' existence or a negation of their identities" (p. 12). Egbo (2009) notices the irony of the metaphoric colour blindness in a "racialized and culturally diverse society like Canada" (p. 11) when people claim it as evidence of a nonracist stance. "Differences do exist among people," Egbo acknowledges (p. 12). I acknowledge the difficulty in naming difference without making it sound exclusionary.

For example, Professor Sato, as third generation Asian Canadian said: "we're a visible minority group." He said that the Asian Canadians lost their language and culture during the war and, therefore, it was difficult for them to relate to the new immigrant situation. Many Asian Canadians were born here, but still identified as a visible minority group and had an active National Association.

Although Professor Sidell (EFS) did not mention visible minority, he said: "So I'm Black. I cannot hide it, right?" His statement about hiding his skin colour was reminiscent of Tanya's self-identification where she was able to hide her Aboriginal heritage and chose to do so under certain circumstances and Sam saying, "I have had no say though you know" about his heritage. Professor Sidell saying, that he could not hide his

blackness, made it sound like perhaps he would hide it if he could, like his accent which he said was not good. Therefore he changed it because he was able to.

Mixed heritage: "My own cultural background is half Mennonite, half English, Scottish." Minelle Mahtani (2002) talks about 'mixed race' as an integral part of the term 'Canadian', but she acknowledges that the hyphen between ethnicities creates a distance. "The 'mixed race' person resists the occupation of a single ethnic space" (Mahtani, 2002, p. 79). Mahtani (2002) continues "participants uncomfortably inhabit that space of the hyphen, where difference is continually expropriated and appropriated within a Eurocentric framework" (p. 79). "Who is a 'real' Canadian?" she asks (Mahtani, 2002, p. 80). She says that the multicultural policy seems to demand "a model of homogeneous people which is not representative of the complex and diverse ethnic composition of the country" (Mahtani, 2002, p. 80).

For some instructors a mixed heritage came with "double consciousness" that Mahtani (2002) indicates, like for Professor Martin who says:

> I was born in [Asia]. I was adopted by a Canadian Caucasian Canadian family. I was raised in a German town in a very Mennonite town actually. My first language was English. My second language is French and my third language would be [Asian language].

Although Professor Martin mentioned an awkwardness she noted: "I am happy to talk about my ethnic background, but I don't think it comes to anything conclusive." Her "double consciousness" came from her external appearance being Asian, but her upbringing being mainstream Canadian. Noteworthy in Professor Martin's self-identification was the strong association with language. She was fluent in three languages,

but had experienced students in a class question whether she spoke English. I surmised that the reason they would question her ability in English was because of the visible marker of Asian-ness. Because Professor Martin looked Asian, students expected her not to speak English, and yet English was her first language. Her students saw through the lens that Bannerji (2000) points to, that limits people to seeing someone as Canadian only if they were white Caucasian.

Noteworthy here was that similarly, Professor Fast also indicated an internal mosaic of ethnicities even though his outward appearance was white: "My own cultural background is half Mennonite, half English, Scottish, father being Mennonite and my mother being English." He identified as a mixture of religious affiliation and nationalities, which also caused a sense of double consciousness.

Professor Nodea also identified as from a "mixed culture ethnic background" which he felt fortunate about, because it gave him a "sensitivity to multiple perspectives" with "one set of grandparents who spoke [Aboriginal language], which was awesome" and "another set of grandparents who spoke Ukrainian which was awesome." Although his mixed heritage was "awesome" it still left him in a position of trying to define his own identity that fit him and his situation.

Personal religious affiliation: "So often out of sync with the [pause] totally Mennonite community." Some instructors also expressed their religious affiliation as part of their ethno-cultural identification. Professor Fast's (EFS) ethno-cultural self-identification was based on religious affiliation in conjunction with other nationalities. He spoke of his discomfort with some of the ideology of his upbringing: "So often out of sync with the [pause] totally Mennonite community from which I was born and raised."

He talked about some of the judgmental religious tenets that were at play and, therefore, did not fully embrace the Mennonite community where he grew up.

As an adult Professor Fast had learned to appreciate his upbringing, but he claimed to have been "a bit of a radical" concerning his schooling ideas. His own rather harsh schooling prompted him to pursue an education degree to change how education is done, to counter judgment with a gentle and kind demeanor. His ethnic tightrope walk resembled Tanya's (EFS), when she talked about not fitting in with either the Aboriginal kids nor the White kids. Growing up, he did not feel at home in the Mennonite community nor the English community. Although he struggled with his Mennonite upbringing, he still identified with the Mennonite marker, evident of the inclusion of "our" in his statement: "Similar to what some of our Mennonite writers have written about." With his "radical" thinking he redefined what it meant to be a nonjudgmental Mennonite.

Similarly, Professor Roy's (EFS) mentioned religious affiliation briefly: "grew up Jewish," but his defining association was geographic location, which may have meant that the region that he came from was populated by other people that shared the same religious affiliation. His association with his religious heritage seemed neutral.

The implication of this finding was that although not any of the courses talked about were in theology, there was still mention of religious affiliation, which indicated a certain set of values that participants lived by, that defined who they were and influenced their worldview.

Pride: "It was fun growing up […]." Some instructors showed more pride in their ethnic heritage and where they came from than others. Professor Roy (EFS) grew up in the same part of the city where Professor Nodea (EFS) grew up, but belonged to a

different ethnic group. Professor Roy chose to stay in the community where he grew up and he defined his ethno-cultural background in terms of location and religious/cultural affiliation: "Well I grew up in the […] of the city. [laughs] I'm still living in the […]." He said that some people were afraid of that part of the city, but he lived there his entire life and did not understand why because "everybody gets along. It was fun growing up […]." He liked the cultural diversity and had never worried or been afraid, perhaps a little naive. He said he was:

> very proud of being a […]er. I think a lot of the richness of the city and some of the strongest people mentally and physically came out of the […]. It builds character.

He spoke with pride and enthusiasm about his upbringing with no desire to leave or forget where he came from. His ethno-cultural identity was not morphing, but his pride was in a geographic origin. He did not see any need to redefine himself in a different socioeconomic location. Using Professor Sidell's (EFS) words, Professor Roy (EFS) seemed to know who he was. Professor Roy's (EFS) visible public marker was whiteness.

Professor Sidell (EFS) took pride in stressing the importance of knowing who you are:

> You've got to know […] what you're doing here and, why you're here. Are you going to stand up and count yourself as a person? You can stay there feeling inferior if you want to, but where is it going to get you?

He maintained that an inferiority complex will then be passed on to the children and for that reason it was important to talk about issues such as these because he said, "racism is not a black-white thing." He seemed to think that combating an inferiority complex was a

personal battle that individuals needed to fight. Because he was able to stand up and count himself as a person, others should be able to as well. Yet his counting himself as a person had come with challenges such as changing his accent.

Free of cultural boxes: "I am always striving to be free of my own cultural boxes." Unlike the other instructors, Professor Tensen did not associate herself with any ethnic group. She resisted the cultural boxes that society seemed to erect: "I find it extremely difficult to get out of my cultural boxes and I'm likely not very successful much of the time." She continued: "I am always striving to be free of my own cultural boxes." Her goal with her students was to encourage the same: "I am always urging the students to be free of their cultural boxes. That perhaps is one of the bottom lines of everything I do in all my classes."

In this quest Professor Tensen realized: "I am aware of my own ignorance." Although her personal desire was to be free of the cultural boxes that her surroundings defined, I wondered whether she was also seeking to slip under a radar like Tanya (EFS), although for different reasons. Perhaps, Professor Tensen tried to evade her position of privilege that she had become accustomed to, and she tried to erase the usual cultural trappings that separated people.

Professor Tensen's ethno-cultural self-identification speech was unique among the others as she did not identify as part of any cultural group and, in her language, distanced herself from her cultural heritage. She resisted "externally imposed markers" (Schnitzer, 2012). Her rejection of identification could be seen as a form of White privilege, an opportunity for dissociation with being white, which people of colour in Canada usually do not have. In the end Professor Tensen also did not have that privilege in this study

either because I, as a researcher analyzed her position as one with white privilege, which may be an unfair conclusion to draw because all she said was that she was striving to be free of cultural boxes. Her identity was in her struggle to be free of the markers that Professor Martin and the labels Bannerji (2000) talk about.

Professor Martin and Bannerji did not have the opportunity to be free of their markers because they were visible. It was one thing to be free of them, but another to convince society to be free of markers as well. Markers were only problematic in as far as they were used to differentiate people for the purpose of elevating one over the other, which is what Egbo (2009) says about differences. Markers were only characteristics that make for the richness in a diverse society, and should not be used as tools of segregation or discrimination. Whether Professor Tensen was successful in releasing and disassociating herself and her students from the extraneous markers that may segregate was not apparent, but her language demonstrated an honest striving towards erasure of differences that otherwise separate.

Public identity of instructors.

Some instructors were as ambivalent about their public identity as students, but the instructors did not use the same derogatory language like Heinz 57 or mongrel. Some instructors talked about their public identity as morphing and an ingroup/outgroup identification.

Morphing: "So I'm trying to redefine myself." For some instructors**,** their identity was in fluctuation like Professor Nodea (EFS), who described his ethno-cultural identification as "morphing." Morphing was an interesting word choice since it suggested a transformation and was reminiscent of the literature review that said that identity was

multiple and socially constructed. His settings had influenced a changing sense of identity over time and place. Although he self-identified as Aboriginal, his new "morphing" definition referred to a socio economic status, which had a new set of rules and expectations:

> Having grown up in an inner city urban Aboriginal context, with that perspective, to now live in a world that is more mainstream and socio-economically successful is a change. So I'm trying to redefine myself in that new context. I believe that culture is dynamic and it's fluid and it's changing so my culture is changing.

He talked about learning all of the rules of the academic world and "neighbourhoods that were socio economically stable and successful" and "mainstream." He said: 'I would describe myself as culturally being in metamorphosis and change, and in sort of trying to redefine myself for a new setting."

When I asked Professor Nodea whether it felt like he had left something behind by living in a non-Aboriginal world, he contemplated:

> Much of my time has to be oriented to being successful in the world that I teach in and so I guess that time is not being spent you know in the cultural norms that I grew up with so I guess I do.

Morphing was a good way to describe the metamorphosis: "I'm trying to adapt to a new setting."

Where Professor Nodea (EFS) talked about morphing, Professor Sato talked about integrating:

> But many of the ethno-cultural groups look upon us in the way of say you know we have already integrated to a certain degree so there are lessons to be learned there but we don't have the same kinds of issues sometimes that other groups have. Like employment issues.

Professor Sato saw his Asian Canadian community as one of the older immigrant communities that had struggled through difficulties and arrived at a place of acceptance in society. Although the Canadian Asian community experienced many difficulties, especially after the war, Professor Sato did not dwell on the rather recent history of racism against Asian Canadians, though he did acknowledge: "I come from a minority background and you've encountered situations where you don't feel like you belong or there's been prejudice directed towards you." His perception of his community was that they had moved on from the historical prejudice, the young people were motivated, pursued higher education, "are doing well," and had become successful members of society. From his experience and social location, he gave the impression that the Asian Canadian community was not ostracized anymore, but rather that they were confident in their identity and in their place in Canada. His confidence, however, did not seem to be based on Canada's embrace of his Asian culture, but his neat assimilation. Even though his generation had lost the language and he had lived in Canada his whole life, he still identified as Asian.

The Asian Canadian youth "doing well" was also evidence of assimilation into the mainstream Canadian way of doing things, like getting a university degree and securing successful and financially viable employment. They had been successful in erasing the socioeconomic and academic differences, but Professor Sato still identified as visible

minority. His visible minority identification did not sound as "extraneous" as Bannerji's (2000) did to her and yet, the fact that he identified as visible minority suggested that perhaps not all things were equal. In a society that gave lip service to the romantic ideals of diversity but, in practicality did not know how to achieve it, left newcomers with only one option and that was to assimilate as smoothly as possible, which Professor Sato had along time ago. The success that he had enjoyed in his profession may have buoyed his confidence about his background and that, in turn, impacted how he taught because he came across as a confident, competent, and humble educator.

Ingroup/outgroup identification: "Our people will think that they are trying to be white." Like students, instructors also differentiated between their ethnic group and others. Examples of this were: Professor Fast (EFS) mentioned "our Mennonite writers," Professor Sidell (EFS) said: "We spoke our Patois" and later on: "our people will think that they are trying to be white." Professor Sato indicated: "We don't have the same kinds of issues sometimes that other groups [them] have. Most of our [Asian] community young people…"

Although Professor Sidell (EFS) came to Canada as a young adult, he still strongly identified with the Caribbean community because he said: "All my friends grew up in the Caribbean." Outwardly he had learned to assimilate into Canadian society, even changed his accent to be employable, but all his friends were Caribbean, after all these years in Canada. To become gainfully employed changing an accent was required, but even changing an accent did not seem to give him access to social status and other social groups, unless he consciously chose friends just from his home country, which is not very likely given his familiarity with critical pedagogy and social justice.

Identity in acculturation was a complicated issue where it was important on the one hand, like Professor Sidell (EFS) said, to know who you are. On the other hand it was just as important to not hold those boundaries of identity so close that it prohibited moving outside of comfort zones to experience the benefits of diversity. The boundaries between us and them could be dissolved when people worked together on joint projects with the same goals, but it seemed like both students and instructors needed help in getting there. Us could then become we. Authentic interaction would provide the possibility to move beyond the mosaic motif where individuals existed as separate entities in isolation, to a social cohesion motif that fused differences into a kaleidoscopic art piece.

Summary of instructor ethno-cultural self-identification.

Ethno-cultural identification came with an inconclusive sense because it had to do with language, with visible markers, with values we were raised with, with friends, and with neighbourhoods. Although not to the same degree as students, most instructors also suggested ambivalence about their ethno-cultural identification. They also mentioned visible minority and racialized status, personal religious affiliation, pride, and being free of cultural boxes as part of their personal identity. There was mention of parts and percentages here such as half English, half Mennonite, part Aboriginal, part Ukrainian, and born in Asia or the Caribbean but raised in Canada. Not only did instructors see their class as a percentage of cultural diversity, but they described themselves in terms of percentages and mixtures as well. In terms of public identity, instructors also talked about the tension between integrating into mainstream society and maintaining an ingroup/outgroup identification.

Summary and Conclusion

This chapter examined how participants talked about their private and public identities. As stated in the literature review, Moodley (1995) challenges the 1984 Equality Now report as labeling visible minorities as one monolithic group, where it says that although different visible minority groups share to some extent the commonality of social exclusion, the histories, challenges, and needs of Blacks, Caribbean Canadians, and Indo Canadians are very different. Aboriginal people are not considered visible minorities, but because of their unique history of social exclusion also have unique identity challenges. The different ways in which participants talked about their identification illustrated the different challenges and needs. At the same time, these were individual perspectives and can not be seen as generalizations of a group.

Participants in this study illustrated that ambiguity existed when it came to talking about personal identity: students, even more so than instructors. Bissoondath (2013) talks about Canada's "uneasy social fabric" where although "in a country over 130 years old, we are still uncertain who we are" (p. 308). There seemed to be a lack of clarity concerning identity, and both minority and nonminority participants evidenced a discomfort in talking about it. In this chapter I unpacked the imaginary identity and examined the name calling strategies that participants used to self-identify.

Participants indicated ambivalence about their ethnic identity and many talked about their mixed heritage as an internal mosaic of cultures. In one case it was attributed to the parents representing two different ethnic backgrounds like Professor Nodea (EFS) whose father was Aboriginal and mother English; Professor Fast (EFS) who was half Mennonite and half English and; Tanya (EFS), Métis who felt like she was not accepted as

either white or Aboriginal. The other ethnic tightrope that participants walked was if they had come to Canada from a different country like Anjalee who emigrated from India. The tightrope was less evident in Abri's account because she grew up in Canada and yet still identified as from South Africa, Professor Sato who also grew up in Canada but identified as third generation Asian, and Professor Martin who was born in Asia, adopted by a German family, grew up in Canada, and spoke a few languages.

Findings showed that self-identification also encompassed beliefs and values. Mention of religious beliefs surfaced in many of the interviews and specific religious affiliation was part of self-identification: belief in Creator God, Christian, Jewish, Mennonite, and Catholic. This showed that identity and how participants perceived themselves encompassed much more than differences such as skin colour and accent, but went to the essence of what a person believed and valued.

The implications of these results suggested that it may be difficult to promote pride and enthusiasm for ethnic identification in a classroom, when instructors and future instructors were unsure about their own identity and still maintained an "us and them" stance. Going back to the finding that many participants expressed an awkwardness about addressing issues of cultural diversity, lack of opportunities to talk about ethnicity may have been one of the reasons for the ambiguity and insecurity. It was not possible to gain understanding in a vacuum. Therefore the process of understanding cross-cultural issues, particularly issues pertaining to identity and race, required interaction and sometimes struggle.

Also as indicated in the literature review participants in this study confirmed the complicated aspects of identity. Identity in a culturally diverse classroom was much more

complicated than visual markers. It functioned on many layers from visual and auditory differences to beliefs and values that constituted a person's worldview. Identity indeed was multiple like an internal and external mosaic, complicated like a tightrope balancing act, and associated with power when certain identities were the rule makers. A new finding in this study was the complexity of the ingroup/outgroup association and how participants managed the delicate balance of interacting in a culturally diverse class while strongly identifying with their ethnic background. There seemed to be an authentic striving for pride in each unique identity while engaging in diversity.

Finally identity remained a fragile terrain where participants had developed defense mechanisms such as humour and self-degradation to camouflage their discomfort. In order for students to get an understanding of different perspectives, they needed a community such as a safe classroom environment that supported individual expression so they could learn from each other and also feel comfortable talking about their own identities or wearing clothing that represented their culture.

The question remained why then did this self monitoring, censorship and loathing persist in many of the participants' self-identification, especially in light of an environment that aimed to do just the opposite? Experiencing the paradox of a theoretical valuing of difference in contrast to the hidden preference for assimilation, explained why there continued to be ambiguity about identity. If the unspoken message that students received was that they should exchange their accent, clothing, and food for uniformity in brand name academia, then it was indeed difficult for them to figure out who they are. If they were given the impression that where they came from needed to be changed, then where they are going was suddenly in flux. Doing an autobiography exercise could indeed

be very confusing when in one class it was encouraged to come out from under the radar and, in the next, continuing under the radar was socially preferable. Not only was it confusing for students, but also for instructors, who also expressed ambivalence, though not to the same degree of negativity as the students.

Chapter 8:

Discussion and Summary

This final chapter provides an overview of the study, discussion and summary about insights gained about the benefits and challenges of teaching and learning in culturally diverse post-secondary classrooms, relationship of the results to prior research on the topic, theoretical and practical implications, and suggestions for future research.

Overview of the Study

This study examined the lived experiences of students and instructors in culturally diverse classrooms in two departments at one urban Canadian university, here called Global University. The study employed a phenomenological qualitative approach and aimed to understand the essence of the experience of teaching and learning in culturally diverse university classrooms. This research relied on one-time interviews with students and instructors. Since Munhall (2007) says that two to three interviews with the same participants are more useful, I acknowledge the limitation of my being able to adequately describe the experience to its fullest potential. In chapter 1, I included the epoche aspect of the phenomenology, where I bracketed my personal rationale, previous experience, and presumptions related to the phenomenon. In chapter 2, I researched the history and facets of effective cross-cultural education. In chapter 3, I outlined the methodology of phenomenology I implemented in the study. I conducted interviews with 16 voluntary participants, nine students and seven university professors. In chapters 4, 5, 6, and 7, I presented the findings pertaining to research questions. In this final chapter 8, I discuss the

results where I offer the synthesis of the research questions, and my understanding of why the study was important.

Summary and Conclusion

Using the research methodology of phenomenology, this study examined the lived experiences of students and instructors in a culturally diverse university. In the process of explicating meaning and arriving at a measure of synthesis, I was cognizant of the fact that even though to the best of my ability I bracketed out my biases and presuppositions, I still was only able to see the experience through my personal lens that had been shaped by unique details, as had unique details shaped the upbringing and framing of perspectives of my participants. I could not presume that I had been able to isolate and extrapolate the very essence of the experience of teaching and learning in a culturally diverse post-secondary classroom. Like Professor Nodea (EFS) said, "There is no Aboriginal perspective. There are only Aboriginal perspectives." Plural. There was no one perspective that encompassed them all, but there were many threads and themes common to all. Predominant themes from this study were: (1) All participants were aware of differences. (2) How participants experienced difference depended on their own social location which, in turn, impacted their understanding of social status, power, and insider and outsider perspective. (3) Encounters with difference, whether it was how they personally were different or how they observed difference evoked an emotional response, which I called hopes and fears. (4) Students and instructors had strategies in how they engaged with difference. (5) Participants' ethno-cultural identification revealed fragile terrain where there was a range of responses from evidence of self-loathing rhetoric to pride in one's heritage.

With 25% of the invitations to participate generating a positive response, I gathered that both students and instructors were eager to engage in a conversation about the topic of cultural diversity in their classes, but the conversation was highly contentious and confusing. There was an eagerness to engage in cross-cultural dialogue, but engagement came with a risk of misunderstandings and leaving comfort zones. Whether cultural diversity was specifically addressed in the curriculum or not, all participants were conscious of differences, whether visual, auditory or ideological such as ethnicity, language, religion, gender, sexual orientation, age, geographic origin, diverse perspectives, and socioeconomic class.

Students talked about feeling ill equipped to know how to deal with both superficial conversations and clashes that addressed deeper issues. They often preferred to stay in their comfort zone by working with people they knew and with whom they shared a common background. Getting a good grade was important and easier attainable if they worked with someone with whom they shared a common background.

Most instructors in this study required the traditional APA assignments and most students still chose the traditional essay, even when given an alternative option because they simply did not know what to do with an alternative. They preferred rubrics so that expectations for how to get a good grade were very clear. The few students that did chose nontraditional assignments, when given the opportunity, agreed that they learned more and worked harder than they would have on a traditional assignment. The instructor that did give the option for alternative assignments felt pressure from the university to adhere to the traditional format.

Although instructors did not mention professional development on the topic of teaching and learning in culturally diverse classrooms, they talked about useful strategies to engage with difference. This is not to say that professional development necessarily ensures sound pedagogy, but it could be helpful for both students and instructors to engage in concerted learning on cross cultural interactions.

Findings in this study revealed that experiences in the global classroom was intricately connected to how participants perceived their own identity and those perceptions were laden with emotions. Noteworthy was that instructors' and students' emotional responses to difference were very similar, with both groups of participants expressing their hopes and fears using comparable language. Both students and instructors also expressed ambivalence about their identities with some seemingly self-derogatory labels bantered about. Most participants described their own ethnic background as a mixture of cultural heritages, sometimes causing a tightrope balancing act between two cultures, feeling like they did not fit in either side. Participants mentioned being in university classrooms where they did not feel comfortable in revealing their identify for fear of being ostracized. If indeed there was an authentic valuing of diversity, participants should feel free to be themselves wherever they go, but they did not.

Although participants enthusiastically attested to the richness of diversity, and one student even claimed his university experience was utopian, when looking beneath the façade facets of a dystopian utopia emerged. Participants uniformly talked about valuing difference, but actions often demonstrated the opposite, like participants feeling like their different and "wrong" accent should be changed to be the same as everyone else's, that

clothing from their birth country should be exchanged for the majority style, and a neighbourhood exchanged for socio economic uniformity.

Using Freire's critical pedagogy and Mezirow's transformative learning as theoretical framework for this study, I examined whether instructors demonstrated a releasing of traditional power relegated to teachers. How participants arrived at their own personal ethno cultural identification was intricately linked to themes of conscientization and awareness. Results showed a continuum on the spectrum of power sharing with some instructors still stalwartly seeing themselves as vessel fillers to instructors on the other side of the spectrum, willing to reevaluate traditional models. Especially in the EFS program, there was evidence of a movement away from the traditional lecture format of instruction to a more conversational style that included: building community, empathy, humility, safety, culturally sensitive course content, conversations, modeling, storytelling, alternative assignments, humour, group work, self assessment, informal study groups, and exercises that took students out of the four walled classroom. Students in the EFS program indicated taking ownership of their learning and feeling more comfortable to participate, except for Ben (EFS), who consciously erased his voice from the dialogue.

Voice erasure also happened where students indicated that they were being lectured, did not feel welcome to participate unless they had the right answer, and felt disempowered in an instructor controlled environment. In those cases instructors gave the message that they were the vessel fillers and students the empty vessels that needed filling. No students appreciated being seen as mere names and numbers on a class list and the empty vessel ideology was usually met with resistance. This resistance was revealed to me in the interview, but not to the instructor.

The constraints that participants talked about in this study illustrated that the academy is a fragile place. To be able to benefit fully from the richness of cultural diversity and invite the conversation, it was important to infuse all course content with culturally sensitive topics and material instead of relegating it to fringe courses. If curricula included a representation of many cultural groups, languages, clothing, food, and ideologies, then all students could visualize themselves as a part of the program. Moving away from Eurocentric education to incorporating diversity into all courses could open the doors to potential conversations, and could provide a venue for rich learning experiences where everyone's human rights are honoured. A key ingredient for the learning to be beneficial in a culturally diverse classroom was safety, where both students and instructors demonstrated empathy. Safety and empathy could pave the way for people to reach out and understand different perspectives. We are not there yet, but there is an awakening in programs like the EFS program.

The findings in this study supported the notion that literacy is a multifaceted and complicated issue. Those in power have been the ones to not only define literacy, but also how that specific definition benefits certain people that fit and belong within those designated parameters. In an increasingly culturally diverse university milieu it was important to reevaluate and expand the definition of literacy to include cross-cultural sensitivity and awareness because, what we could draw from the evidence in this study, was that cross-cultural issues were like the "elephant in the room." We can see, hear, and ideologically know that the issues, like an elephant, are there, but we carefully tiptoe around them pretending they do not exist. Even when we start addressing the issues, which are multifaceted like the different parts of an elephant, we all see them from

different perspectives because we all look at them from different vantage points, dependent on our previous experience in home and academic communities.

The goal of this study was to bring the elephant of cultural diversity into the centre of the room to see what the pulse of the conversation could be if we opened the door and invited participation. What could be demonstrated from the evidence was that while there was an eagerness to engage, we do not realize how anxious we are about cultural diversity and how intricately connected the conversation is to our personal identity and our sense of belonging, which explained the deep rooted sense of ambiguity. What it seemed participants were asking was: Do I belong? Do I belong in my neighbourhood? Do I belong if I bring bannock for lunch? Do I belong if I wear a sari to class? Do I belong if students think I do not speak English or if I speak with an accent? Do I belong if I say what I really think? Do I belong if I have some honest questions about politically incorrect freedom of speech? Do I belong if I do not associate myself with my ethnic group? Where do I actually fit in this academic terrain and how do I negotiate my way through an unsettled territory?

What I can conclude from my findings was that in post-secondary education both students and instructors enter unsettled territory. On the surface everything may seem to be operating smoothly and we would like to think that it is in fact, but when we look below the surface and address an elephant-size issue like cultural diversity that we do not usually talk about, then anxiety, tension, and confusion emerge. Both students and instructors come with certain expectations, and within this fluid environment either see themselves as part of the process or as onlookers. Some students tend to identify as onlookers since they are used to being the empty vessels that need filling but, when given

the opportunity for active engagement, they slowly wake to a new paradigm. There was evidence of hope.

Pinar (2004) talks about conversation being "an unrehearsed intellectual adventure" (p. 188). My study added to the academic conversation on the topic of cultural diversity, and it showed that students and instructors yearned for an honest dialogue on the topic and they longed for tools to know how to engage. They longed to locate themselves in this conversation, and they wondered whether it was safe to bring themselves as a whole person into the conversation. I am very grateful to the participants in this study that were willing to take part in unrehearsed conversations to tell me about their experiences in a culturally diverse classroom. From the evidence, it was a necessary conversation that needs to be continued. We need to talk about it. We need to practice talking about cultural diversity until we get comfortable with maneuvering our way through the tension to a place of resolution.

Although conversations about cultural diversity and ethno-cultural background may be awkward and involve stumbling upon the wrong words, the mishaps are part of the learning in how to interact in culturally diverse settings. Participants wanted to avoid being offensive and, since they did not always know what was considered offensive in terms of cross-cultural discussions, they opted for silence or avoidance. It is important to acknowledge that we cannot wait until we think we know everything there is to know about a culturally diverse classroom for us to engage in the dialogue. Cross-cultural content as core to curriculum and strategy, as suggested in previous chapters, can be agents for not only moving towards closing the current gap, but also prompting individual pride in ethnic heritage. Culturally responsive instruction empowers students to be "better

human beings" (Gay, 2000, p. 32), and to be successful in their academic endeavors both in the classroom and beyond (Gay, 2000). About an ideal learning environment in a culturally diverse class that promotes becoming "better human beings," Derek says: "a classroom that enables everyone to learn. A class where it's about discovering and contributing and with a goal in mind that it's to better humanity, better the universe." In a flawed system, the professors I interviewed are valiantly trying to develop the affirming attitude toward students from diverse backgrounds that Villegas and Lucas (2002) talk about. Finally research question 3 stated: What are the benefits and challenges of literacy learning in a culturally diverse post-secondary classroom?

Benefits and Challenges: A Dystopian Utopia

In unpacking the benefits and challenges of authentic engagement and learning in a culturally diverse post-secondary classroom, I couched the conceptual framework of key findings in terms of the paradoxes and ironies that participants either expressed openly, cloaked in politically correct language, alluded to in between the lines or held quietly in their silences. As illustrated in Table 8.1 the paradoxes included valuing and devaluing difference and the irony of perceived richness.

Table 8.1 A Dystopian Utopia

A Dystopian Utopia		
Valuing and Devaluing Difference	Belonging, non-belonging, and the pressure to fit in	
Irony of Perceived Richness	Gold without currency	
	"Like that" with limitations	

Valuing versus devaluing difference.

Since I started the presentation of results with a discussion about the awareness of differences in Chapter 4, in this final chapter I close with a discussion about differences.

The notion of difference in this study revealed a deep-rooted paradox, which Bannerji (2000) describes as "the paradox of both belonging and non-belonging simultaneously" (p. 65). Both belonging and non-belonging indicated an emotional experience, which was directly related to a perception of acceptance of personal identity. Bannerji (2000) talks about the labels that originated in the ideology of the country, in the media, in education, and in everyday language which combine to create identity. While the window dressing in this study suggested the valuing of differences, an observation of what participants actually said and did, quietly showed that differences may not be as valued as the polite façades seemed to suggest, and this directly affected how participants experienced their post-secondary education. In this section on the paradox between rhetorical valuing of difference and the actual practices that indicated a devaluing of difference, I talk about belonging, non-belonging and the pressure to fit in.

Belonging, non-belonging, and the pressure to fit in. Most participants wondered whether they belonged, whether they fit in and how to define their place in academia. A politically correct answer that claimed an appreciation for diversity without really knowing exactly what that meant may be a step in the right direction, when blatant racist actions in society at times do not even attempt to hide a sugar-coated platitude. To speak politely of valuing difference was then a small step on a long journey to authentic valuing of difference. The next step would be in knowing how to embody that value.

Although all participants expressed an appreciation for the richness of diversity, there existed an irony of the perceived richness where participants received a paradox of messages. They expressed the pressure to fit into the norms of the majority, whether in clothing, food, or neighbourhood, which led to a sense of non-belonging unless they

ascribed to the majority thinking. That participants expressed discomfort and alienation about things like clothing, speaking with an accent, bringing ethnic food for lunch, being able to openly talk about cultural differences, and feeling free to actively participate in class without imagined or real repercussions illustrated an entrenched tension and paradox of belonging and non-belonging.

An illustration of the vacillation between belonging, non-belonging and succumbing to the pressure to fit in was the culture shock process that Anjalee went through to acclimatize to her new surroundings. That Anjalee did not feel comfortable wearing her sari to university classes and places of employment meant that, either she intrinsically felt uncomfortable in outwardly dressing differently than everyone else or from experience, the external messages she received caused the extrinsic discomfort.

Anjalee's discomfort could be a combination of both but, if her environment would be as Villegas and Lucas (2002) propose, "affirming toward students from culturally diverse backgrounds," (p. 26) then she would be released from the pressure to fit into a certain style of clothing. Paradoxically, although Anjalee demonstrated resistance to changing her clothing to fit in, she seemed to embrace the new educational paradigm that she was exposed to in her classes. She expressed preference for thinking for herself and having her own ideas over the rote learning she was used to in India. In comparison to where she came from, this apparent freethinking may not be as freethinking as she thinks. The freethinking came with its own limitations and methods of indoctrination, which also sent her the message that wearing a sari was not desirable and changing an Indian accent was recommended to fit into a certain interpretation of academia. She embodied the

paradox of belonging and non-belonging that Bannerji (2000) talks about, and it left Anjalee feeling alienated from her classmates.

Some participants vacillated between a paradox and contradiction of messages where, in certain circumstances, they were given the message that they belonged and in others they did not know whether they did. For example, Tanya's (EFS) mother's current dismay in Tanya researching her heritage showed that her mother still thought it best for Tanya to continue her under the radar Aboriginal existence to fit in with the majority, meaning that she still thought that Aboriginal people did not always belong and it was best to disguise that identity to at least pretend to belong. Tanya did not know what to do with the paradox of messages she received where on the one hand in the EFS classes now suddenly she was supposed to be proud of her heritage, but on the other hand in the large university class where there was no interaction between students, she did not know whether she would belong if she self-identified as Aboriginal. At home she received another message from her family to fit in and be successful in whatever form that needed to be.

Not only did students express external pressure to conform to the majority, but also instructors. Professor Nodea (EFS) was learning to live a different kind of life in a different socioeconomic neighbourhood than his upbringing. With the change in his socioeconomic status, he had either felt personal or societal pressure to change his neighbourhood to belong. Difference was difficult to live with and to negotiate whether in clothing, food, nuances in language, or lifestyles, let alone deeper ideological differences.

Perhaps because of the conflicting messages participants received, they also reacted with conflicting messages. Where most participants either verbally or nonverbally express a desire to fit in, Derek claimed: "I don't care if I fit in" because, like the other

participants, he was very eager to have his voice heard. It seemed that he did really care, did want to fit in and belong, but he was not willing to give up who he was to fit into a paradigm that he disagreed with. However, he had many ideas about how to change the system into a place where he could be an active member who belonged.

Irony of perceived richness.

Although participants in this study consistently talked about the richness of diversity, findings suggested that there existed an irony in perceived richness, which seemed stilted. Table 8.2 illustrates the disparity between what participants said about the benefits of cultural diversity in the university and what they may mean. In the first column are the actual quotes and in the second column, I indicate what participants did not say, but what they suggested in what they did not verbalize.

Table 8.2 Irony of Participant Quotes about Richness

Irony of Participant Quotes about Richness	
Students: What they say	**What they don't say**
"After being in this class I'm just sort of buzzing inside. It's such a fresh experience." Ben	Ben experienced the freshness as an outsider looking in and did not seem to have the imagination that he could be part of the experience.
"You get to really enrich your life."	Enriching did happen, but the potential for even richer learning opportunities were being missed because of time, pedagogical, and curricular constraints.
"This multicultural class and just how there's such rich material going on and I finally bought a recorder because there's just been some gold, *real gold* [emphasized] in these classes that I would have wished that I could've saved and listened to just to nerd out sometimes or to share with other friends." Ben	It's not that Ben was not learning, but he took the learning to a place where he felt comfortable to express himself. He shared the gold with a community of friends that also looked in from the outside.
About the missed learning opportunities when we don't engage in cross-cultural discussions, Tanya says: "So in one sense you're kind of missing out on that richness."	Although Tanya lamented missed learning opportunities, she was understandably still cautious in identifying as Aboriginal and therefore ironically, also contributed to everyone "missing out on that richness."
"The students talk and to get so many different opinions right. I like that." Ian	Yet the "like that" only went so far as long as the many different opinions did not affect grades.
Instructors: What they say	**What they don't say**
"It enriches all of us. The life experiences. Hearing about different cultures and the way they were raised and the schooling and the different types of respect and listening that other children have in different parts of the world." Professor Roy	This was in keeping with what the research said and "hearing about different cultures" was a good start. The challenge was to incorporate a celebration of different cultures, which the EFS program was doing as best as they understood how.
"Oh, I think the richness, that cultural richness which we	It sounded good theoretically, but was not always

can contribute. They have something to contribute; for me diversity in the classroom based on culture or people is a richness." Professor Sidell	happening.
"I'm enriched by hearing these different perspectives. There is only different perspectives, that we have an environment that is potentially intellectually stimulating, socially enriching, and very very rewarding as teachers." Professor Nodea	The instructor was enriched, but were the students? Students were still caught in the paradigm of pleasing the instructors to acquire the good grades, which made an intellectually stimulating environment a little less glamorous. Rewarding for teachers yes, but perhaps not as rewarding for students since they were not in control over what happened in the classroom. Nevertheless, the potential for richness was there.
"And so looking at those philosophical perspectives I think the students are enriched and I'm enriched by hearing these different perspectives. The other way to look at that is that you have all of these deficit students that aren't enriched in a way that is culturally appropriate in the way that I'm used to." Professor Tensen	I wonder what she meant by deficit students. Deficit students do not exist because every student came with their cultural capital.
"So when you have a classroom that is [pause] full of students from different cultures and different languages, they have real life experience. You can bring that into the classroom and as I said before enrichen everybody's experience." Professor Tensen	Here the instructor would need to be very careful not to make students feel like the token authority on their culture, which could cause discomfort.
"You see the benefits to me are very are really really great. In fact, I really depend on people with those kinds of expertise to get everybody else out of their comfort zone and expand everyone's awareness." Professor Tensen	But do the students depended on it? What incentive did students have to get out of their comfort zone?
"Enjoying the wonder of it, the beauty of it, the richness of it, rather than the wrongness of it. The rightness of diversity." Professor Tensen	That was a good place to start, but how do we move on from here?

Enriching did happen, but the potential for even richer learning opportunities were being missed because of time, pedagogical, and curricular constraints. All participants agreed that there was richness in cultural diversity, but how to tap into the richness was elusive at times. Ben (EFS) talked about the real gold of diversity, but the gold seemed to come without a tangible currency. Ian talked about liking diversity but within limits.

Gold without currency. The real gold of diversity was there but, at times, it needed to be cashed into a tangible currency to be of use to the participants like for Ben (EFS) who experienced the freshness as an outsider looking in but did not seem to have the imagination that he could be part of the experience:

> This multicultural class and just how there's such rich material going on and I finally bought a recorder because there's just been some gold, real

> gold [emphasized] in these classes that I would have wished that I could've saved and listened to just to nerd out sometimes or to share with other friends.

It was not that Ben was not learning, but he took the learning to a place where he felt comfortable to express himself. He shared the gold with a community of friends that also looked in from the outside. The psychological high he got from class discussions left him "sort of buzzing inside" because "It's such a fresh experience." The gold was there but sometimes not in a format that could benefit everyone.

"Like that" with limitations. Participants uniformly "like" diversity, but the "like" came with a caveat. "The students talk and to get so many different opinions right. I like that," Ian said. Although Ian liked all the different perspectives, the "like that" only went so far as long as the many different opinions did not affect grades.

About the missed learning opportunities when we do not engage in cross-cultural discussions, Tanya said: "So in one sense you're kind of missing out on that richness." Although Tanya lamented missed learning opportunities, she was understandably still cautious in identifying as Aboriginal and, therefore, ironically also contributed to everyone "missing out on that richness."

The word rich and enrichen came up frequently interviews. Professor Roy (EFS) said: "It enriches all of us." Hearing about different cultures" was a good start. Professor Sidell talked about: "the richness, that cultural richness which we can contribute. They have something to contribute; for me diversity in the classroom based on culture or people is a richness."

It sounded good theoretically but was not always happening, gathering from the experiences participants talked about in previous sections.

The challenge was to incorporate a deeper learning about different cultures, which the EFS program was doing as best as they understood how. Instructors talked about being enriched, but were the students? Students were still caught in the paradigm of pleasing the instructors to acquire the good grades, which made an intellectually stimulating environment a little less glamorous. Rewarding for teachers yes, but perhaps not as rewarding for students since they were not in control over what happened in the classroom. Nevertheless, the potential for richness was there. When instructors like Professor Tensen mentioned depending on cultural diversity to enrichen their class, did students also depend on it? What incentive did students have to get out of their comfort zone? Students may not be as willing to get out of their comfort zone when they were defined as deficit students:

> And so looking at those philosophical perspectives I think the students are enriched and I'm enriched by hearing these different perspectives. The other way to look at that is that you have all of these deficit students that aren't enriched in a way that is culturally appropriate in the way that I'm used to.

Deficit students do not exist because every student comes with their cultural capital. "Enjoying the beauty of it" was a good place to start, but how do we move on from here?

In summary, the common theme of richness was uniform in most interviews and yet, when looking beneath the surface of what participants said about valuing difference, the richness in experience was not quite that rich when the pressure to fit in spoke of a

dystopian devaluing of difference. There was a sincere longing for belonging that eluded participants because they thought they needed to think, behave, dress, speak, and live in certain neighbourhoods to be part of an exclusive academic club.

In the next section I present first, student suggestions that I developed into recommendations for how cross cultural interactions could be encouraged both in and outside of the classroom, and second, suggestions for further research born from ideas that participants told me about, and ideas that emerged as I was conducting the research.

Recommendations

This study was informed by the tenets of critical pedagogy, transformative learning, and a human rights perspective. Therefore, in keeping with an attempt to give students a voice, I gathered from student suggestions, many recommendations that could improve our academic system. The list of their least favourite activities were those that resembled Freire's (1972) banking system at work, where teachers singularly possessed the knowledge and passed it on to passive students, who were required to express the teacher's knowledge in the teacher's prescribed form. Teachers wrote their knowledge on the blank slate of student minds mostly in the form of monologue, otherwise known as lecture. There was little enthusiasm for the lecture format. The favoured activities were those that resembled Freire's problem solving strategy. Recommendations that students had for the ideal university environment suggested a place where Mezirow's transformative learning and Freire's conscientization were actualized. It was a place where human rights were honoured, where students actively participated in their educational journey, and took ownership and responsibility. The following recommendations listed both student ideas and ideas that I gathered as a result of conducting this study.

Rights and responsibilities.

An ideal university classroom was a place where citizenship was modeled. Sam was convinced that we could model utopia in a university setting and that was possible when everyone honoured the core values of citizenship, which were essential for a positive learning environment in a culturally diverse class. Modeling citizenship included students taking responsibility for their behaviours and contributions and it also included how instructors made students feel:

> To me a perfect university classroom really takes a responsibility for modeling citizenship and kind of making students feel very accepted and equal and at the end of the day making them feel good. So how does a student feel about themself at the end of the day when they leave the classroom and go home? How did you make them feel?

Sam also talked about the importance of being agents of change: "I'd like to think that I'm an agent of that. And the more agents we have, that see that, the brighter the future of education is going to be, the less militarist right?" Being an agent of change meant that students took responsibility for the change.

Abri also talked about students taking responsibility for creating that ideal classroom and like Tibbitts (2005), proposed that teaching with a human rights perspective strives to provide equitable access and promotes methods that are participatory. According to Abri texting and showing up late for class were not a model of citizenship. The ideal classroom would be where students cooperated and worked well together. Human rights were as much about rights as responsibilities and students were willing to take responsibility. Taking ownership of their education prompted them to be on

time and on task, without distractions like texting. My recommendation is that students should be challenged to take responsibility for their education. Like instructors are required to give students a course outline as a contract, students should be required to sign a course contract as well, that would encourage them to take an active role in the educational process.

Physical space.

Both teachers and students talked about the space in which an ideal university classroom existed. Although we do not put much emphasis on the physical space in universities, it was noteworthy to hear how often it came up. Participants talked about plants in the classroom and school, about being able to move around, and about teachers not being required to stand at the front. Bare white walls make a university classroom feel sterile, confining, and uninviting. Students suggested sitting in circles instead of straight rows because in straight rows you only look at the back of the student in front of you, instead of their face. Students suggested being aware that students coming from different parts of the world may not be used to the sterile environment and they challenged our system to be more user friendly. The recommendation was to pay attention to windows, fresh air, open space, a lot of sunshine and plants, which all contributed to a healthy atmosphere.

"Department of the real world" (Derek).

To promote a learning environment that is culturally responsive, a recommendation from students was to put less emphasis on homework and more emphasis on relating learning to real life. Students talked about teachers that promoted outdoor classrooms to

"tune in, turn on and not drop out" Sam said. He noted that learning then becomes "something that would get their (students) attention and hold it."

Derek's suggestion was that universities should have a department called Department of the Real World. He said he didn't "know how much about the real word people actually learn in university." Since he claimed specific subjects did not really prepare today's generation for tomorrow's world, there should be a place where students could learn about healthy life choices, happiness, personal financial management, and creativity. He also suggested a "Department of Creativity" and a "Department of Where You Just Think About Stuff" where students could use their mind without limitation. He said it was imperative that education be practical for every day life and teach students about the real world. He noted that university should teach students how to be creative both within the existing system and beyond and that it should be a safe environment, all tenets of culturally responsive education.

The discussion lab that Ben talked about could be part of the Department of the Real World. He expressed that class time restricted learning and a discussion lab could be a place where students could go to do group work. He realized that without a mandatory component to it, it may not work and he laughed when he said: "You know what student is going to ask for more class time?"

Students talked about creative methods that instructors used to relay information and reinforced cognition that was very different than their experience in school. They talked about interactive games such as a fish bowl activity and being encouraged to chose creative methods and expressions of knowledge. My recommendation is that instructors

explore alternative pedagogical methods that are in tune with a Department of the Real World philosophy that Derek suggested.

Learning outside of the classroom.

Both students and instructors talked about an ideal university setting where learning happened outside of the classroom and removed from an institution. Professor Nodea said the ideal university classroom, "would be removed from an institution. It would have the full support of the community around it, which would of course include materials and it would be a situation where assessment was used only as an aide to teaching and never as a grade."

Students talked about the importance of learning outside of the classroom where Service Learning rated high in student satisfaction and fulfillment. Not only did it serve to give students a sense of accomplishment, it also served to introduce them to what it was like to have their choice profession. Opportunities for learning outside of the classroom would address Derek's disillusionment with his university education for not preparing him for a real job. He did not discredit universities but "if it really wants to give its students what they're looking for when they're entering university, it needs to completely reorganize how it does things. And by that I mean give them a set of skills and line them up with the job when they exit."

Since it is not physically possible to take students to all the places where learning is possible, Ben suggested using technology to create simulations of going outside. He suggested interactive discussions with other classes at other universities in different parts of the world:

> In terms of the same topics that we're taking. And having access to that by getting some guidance from profs about things like that. They all have this greater connection to what we're really doing that again there's only so much time.

My recommendation was to explore ways in which instructors could take students out of the classroom or bring the outside world, as Ben suggested, into the classroom to enhance learning.

Safety.

It is important that students have a sense of safety. Derek said that it was essential that students feel safe for creativity and learning to flourish. Ian concurred and said he would base his teaching on human rights ideals:

> I think a lot of times it's not really what you're teaching, it's how you're teaching it. And because the kids are not going to remember talking about anything right. They might for the test, but the way you taught it and how they felt while they were getting taught it I think even just like the activities that they were doing. I think that's more based on like I want my classrooms to feel safe for everyone and not feel segregated for anyone else and that's why and that's how I feel like in university. I don't feel really oppressed or anything. It's fairly open, I think.

Ian appreciated what he called professors with an education mindset. He appreciated tools and methods that challenged the status quo. He seemed to feel free to challenge the system, though it sounded like his Education classes were set up to encourage critical thinking of systems, within boundaries. My recommendation along with

these students was that instructors work consciously at providing a safe environment where students could feel safe to learn and safe to challenge and question assumptions.

Open-ended questions.

Students talked about open-ended questions, starting conversations, and a place where student input was taken into consideration. Open-ended questions called for pedagogy that was not monologue or lecture based. Students would like education to be transformative. Suzanne indicated that the ideal university classroom "makes you think about what you are doing and it makes you realize that maybe you could change something and makes you want to change things for other people." She wanted education to be "less egocentric" and more open to ideas that reached beyond the city and beyond our little world. She wanted to know how Geography "affects people in other places as well." My challenge to instructors is to put aside the carefully prepared lectures and instead explore what students know and can contribute to the construction of knowledge.

Childcare.

Tanya suggested a daycare centre for the ease of working parents. As a full time employee and student, parenting was a juggle for her and other students. The small program she was a part of recognized that, and made the department as child and family friendly as possible, but onsite childcare would be very beneficial for busy working parents.

Small and diverse classes.

The ESF program that garnered the highest participant satisfaction had small class sizes and promoted a family atmosphere. To the question what an ideal university setting looked like Suzanne said:

> I think it's a really good idea to have smaller class sizes that involve the students and have people from different areas so you get to hear from the different perspectives, from the different political backgrounds, from different ethnicities and religious backgrounds because that makes you more aware of what's going on.

There may be budget restrictions to smaller class sizes, but instructors could still explore the possibility of creating small communities within larger classes. Developing relationships within small groups could give students that community sense that the small program in this study provided. The success of an intentionally diverse program confirmed what Bennett (2004) noted about positive cross-cultural interactions leading to a decrease in ethnocentrism. The ideal classroom is one where everybody is accepted and everybody given the same opportunity. Positive cross-cultural communication experiences in university classrooms can potentially lead to a decrease in ethnocentrism in society and can serve as exemplary small microcosms of wider society.

Some of my own suggestions for action.

Munhall (2007) says that "our final research narratives of description and interpretation need to have implications for the profession" (p. 202). She says that phenomenology needs to have relevance beyond listing themes. The method of phenomenology itself has the potential for transformation. The following suggestions

speak to the relevance and meaning of the study and how my understanding of the experiences moved beyond the listing of themes in previous chapters to concrete recommendations that could improve our practice in culturally diverse post-secondary classrooms. The "wide-awakeness and attentiveness" that Munhall (2007, p. 203) talks about is my goal in offering these recommendations. The goal of phenomenology is to shed light on things that may otherwise remain hidden and then call for action based on participant narratives (Munhall, 2007). Action is also the final step in the transformative learning process.

Forums for discussions.

My study did not include a dialogue between student and instructor, but it would have been interesting to have students and instructors participate in a joint discussion about teaching and learning in culturally diverse classrooms. That would have given Derek and Professor Tensen the opportunity to communicate, ask questions, and express frustrations in a safe place without the fear of a bad grade for speaking honestly. That gave me the idea of public forums. Public forums could be beneficial for teacher and student communication. It could be a safe place where students and instructors could ask questions about anything – education, pedagogy, learning, the real world, the system. You could have different topics, invite participation, and it would not be attached to a grade.

Although students expressed frustration with the traditional system, as illustrated in this study, when given the opportunity to choose creative assignments over traditional, many chose traditional methods. Therefore I recognized the challenge of establishing authentic exchanges within the system the way it is. Forums for discussion could be a start and they could start in individual departments where students and instructors would be

invited for a brown bag lunch discussion forum. Instructor and students could take turns in deciding the topics for discussion. As a result of this research, a colleague and I launched Friday Forums, an informal and interdisciplinary space for staff and students to share ideas, inspire colleagues, and keep us connected as a scholarly community. We chose topics, invited speakers, and hosted an informal discussion time. This year we have hosted three Friday Forums, with good attendance and an enthusiastic response.

Student advisory groups (SAG).

To encourage a culture of ownership, students of all cultural backgrounds need to be involved in educational decisions. Gathering from their experiences, students wanted to be involved and had valuable ideas to contribute. Universities could have student advisory groups that would serve as academic consultants to the university on the topic of cultural diversity. The SAG could be a resource to teachers and as a group, students could come up with ideas on how the university could promote cultural sensitivity in all areas of campus life.

Student, Ideas, and Coffee (SIC).

As a result of this research, volunteer students and the Special Events committee in my department organized a coffee house to feature student work. Once students were given the freedom to organize and promote an event, they took complete charge of the event, including an interview with the university's publicity office, printing flyers, distributing them around campus, and arranging promotional presentations in many classes. Students from a variety of departments volunteered to present their work in a variety of mediums. The students decorated the space with tablecloths, centre pieces, candles, lights, and baked snacks for the crowd. It was a well received special event. Later

with students' permission we posted photographs on the department website. We are in the process of holding the second SIC event this fall.

Multidisciplinary professional development days.

Cranton (1996) suggests that professional development can be a transformative learning experience for educators. All of the students and instructors I interviewed would be excellent presenters for multidisciplinary cross-cultural professional development days. They could speak on different topics that are relevant to all instructors and students in a culturally diverse university. Workshops could include topics on teaching, learning, and assessing in culturally diverse classes, pedagogy that promotes conscientization and a human rights perspective, learning outside the box, and student empowerment.

Occupy time in Higher Education.

Time is an integral part of how we do education. The school day is divided into equal time slots which we call classes. Whether work has been completed or not, whether the discussion has reached closure or not, when the bell rings the class is finished, students vacate the classroom because the next class waits in the hall to occupy the room. The occupy movement was a call to action by an interest group that challenged 1% of the population to social and economic justice. There are students and instructors that are challenging academia to new standards and norms. Some of those challenges include: assessments could also be based on what a student contributes to education rather than just fulfilling certain requirements on a rubric that the instructor has developed. We need to promote a culture of participation. When people feel isolated for a sundry of reasons such as accent, clothing, health, age, gender, then taking the time to interact is an important

ingredient to overcome preconceived notions that different groups have of each other. Students of teachers. Students of each other.

Munhall (2007) suggests that "Phenomenological research is a quest for what it means to be human" (p. 163). In this study it was my quest to explore what it means to be human in a culturally diverse university classroom and like Munhall, found that once participants reflected upon the experience, they arrived at a place of recognizing the richness. To experience that richness requires relationships and relationships take time. Although it is difficult to imagine how we can break free from the constraints of time that we are all bound by, both students and instructors can seize the learning moments in and around class time. It is important for relationships to grow in between the traditional rows in classrooms, clocks on walls, and assignments due on designated dates. Much can be learned from the unplanned curriculum. Informal discussion forums, student advisory groups, or extracurricular activities that could involve both students and instructors working on joint projects are ways that could promote an intentional culturally diverse academic community outside of the classroom walls and time.

Cross-cultural literacy as core content.

As stated in chapter 2, Gay (2003) says that multicultural education goes beyond content and is integral to all education. Instead of isolating multicultural education as a class or unit, Gay (2003) says it needs to be systematically woven into the core of every curriculum, every policy, every classroom climate, and every method of assessment. Since in this study it became apparent that although some instructors were making a concerted effort to fashion their course content with cultural diversity in mind, there still was evidence of culturally diverse content being relegated to content area classes such as

cross-cultural education or student diversity. I commend instructors that are preparing their courses with a diverse student population in mind and my recommendation is that all course content areas should incorporate sensitivity and material that demonstrates cultural diversity. I also recommend that it would be beneficial for instructors to take workshops on teaching in culturally diverse settings. The Winnipeg Regional Health Authority offers Aboriginal Awareness workshops for faculty and staff at Health Sciences Centre. Universities could offer similar workshops that would equip faculty and staff with practical skills for teaching and working in culturally diverse classes.

Suggestions for Further Research

In this section I offer suggestions for further study on the topic of teaching and learning in culturally diverse post-secondary classrooms.

1. Much of the research in education in culturally diverse environments has been conducted focusing on K-12 and future K-12 educators (Hernandez, 2004; Pohan, 1996). Studies that focus specifically on the post-secondary environment are important. A similar diversity audit such as this that would open the invitation to students and faculty from all departments, would provide the university with an overview of experiences across disciplines in a post-secondary setting.

2. To be able to access the opinion of an even larger group of students and faculty regarding their attitudes and experiences pertaining to cultural diversity, it would be beneficial to conduct a diversity audit that would collect quantitative data similar to the Canadian University Survey Consortium (CUSC). CUSC annually conducts university student satisfaction surveys, which allows the universities that participate to analyze and assess their programs and services and compare them with other institutions. The aim is

increased understanding of student experience and, consequently, improved services (Canadian University Survey Consortium, 2012). An annual diversity audit aimed at specifically gathering data from students and instructors on the topic of cultural diversity would give universities across the country a good pulse and a good starting block to start measuring the success of specific programs, and professional development that promotes cultural sensitivity.

3. Additional research is needed to explore administrator's experiences and attitudes towards teaching and learning in a culturally diverse institution to see whether there is, in fact, resistance to change in pedagogy, knowledge construction, and student assessment methods that some instructors perceived, as indicated in this study.

4. Dr. Rona Halualani with a group of researchers conducted a holistic diversity mapping project at San Jose State University to look for evidence of diversity in the university's existing curriculum and climate. They looked for diversity related courses, curriculum, activities, programs, and events that took place on their campus and assessed what the university was doing well and what the gaps were. I recommend conducting a cross curricular study such as this at the university where I conducted this study.

SSU Diversity Mapping Project: Findings and Recommendations by Dr. Rona Halualani, San Jose Sate University http://www.youtube.com/watch?v=qrEqVbhmkRw

5. In chapter 3, I refer to Kailin (2002) who says that often good and "well-intentioned people may practice everyday racism without being aware of it" (p. 3). Kailin (2002) advises that it is very important to identify qualities that define successful teachers, but it is problematic to expect teachers to naturally have the skills, knowledge, and experience necessary to implement culturally sensitive pedagogy without training.

Training is necessary because Kailin (2002) says that, although nearly 90 percent of post-secondary instructors are "white," courses in multicultural education or anti-racism are rarely required. Based on the findings from this study, questions for further study could be: How do the insights from this study impact teacher training? How do teachers develop and adopt their strategies for dealing with diversity?

Conclusion

In conclusion, in this study I addressed the research question: What are the lived experiences of students and instructors in culturally diverse post-secondary classrooms and what meaning do they ascribe to the experiences? This is what I heard. Whether cultural diversity was specifically addressed in the curriculum or not, all participants were conscious of differences, be they visual, auditory or ideological such as ethnicity, language, religion, gender, sexual orientation, age, geographic origin, diverse perspectives, and socioeconomic class. Experiences pertaining to difference evoked emotional responses and defense mechanisms from all participants. Intentionality of engagement included various levels of engagement and non-engagement. How participants talked about differences demonstrated the discomfort of a difficult knowledge. Ultimately, consciousness, emotional responses and techniques of engagement were intricately associated with personal identity, and this study showed that personal identity was also an emotional issue where participants evidenced varying levels of ambiguity.

My findings concurred with Gay's (2003) assertion that on the surface it may seem that harmony exists between different ethnic groups, but that does not mean that they have established an authentic community where cross-cultural interest and understanding exists.

Interviews with students and instructors in the university's small EFS program indicated an environment that most closely approximated an authentic community where students expressed the highest degree of feeling like they belonged. The intentional culturally diverse focus in student make-up, course content, and systemic elements in place, related to higher student and instructor satisfaction. In this program there was no pretense of sameness. Students were seen as equal, and the program offered possibilities for differences to be used as building blocks for learning opportunities. In the larger university classes, students talked about feeling alienated, voiceless, and invisible to instructors who needed to present required material.

Although there was limited mention of discomfort related to culture in the larger classes, there was also a limited sense of benefitting from a culturally diverse community. Contrary to Bissoondath's (1994) assertion that immigrants wanted to assimilate and not be singled out for their unique exotic dress, food and culture, for some in this study there was a general pride in ethnic heritage and a sincere desire to embrace distinctive clothing, food and cultures. Unfortunately they did not know how in an environment that seemed to encourage assimilation, which exacerbated the sense of not knowing where and how they belonged.

My study showed that participants spoke the proper multiculturalism policy language but, the discrepancy in experiences suggested that at times there was a disconnect between words on a page and actions in a university setting. In some instances that discrepancy was as subtle as nonverbal cues and silences. Some things were simply not talked about very loudly, yet. Participants were quick to add that visible markers of difference should not hinder classroom interactions, but their experiences showed that

they sometimes do. Students' affirmation of common humanity led me to think that ethno-cultural self-identification, differences in clothing, accents, traditional ethnic foods, and ideologies should not cause anyone discomfort, but sometimes they did.

That is what I heard in participant voices, in their silences, in their comforts, and their discomforts. I heard a dystopian utopia. I heard their hopes, but also a longing for the possibility of safety, honesty, authenticity, and belonging. Although most participants expressed an appreciation for the richness in polyvocality, there appeared to be a substantial gap in knowing how to negotiate differences to be able to tap into that utopian wealth. The paradox between the romanticism of cultural diversity and the actual practice helped explain why participants also expressed a deep sense of ambiguity about their own cultural identity, with some disenfranchising themselves or attempting to provoke a reaction with the derogatory language they used. In a system that "pays lip service" to diversity with sometimes not knowing how to implement its values, explained why participants, whether they fit the Eurocentric mode or not, felt marginalized and obligated to work hard to scrub their speech and thinking of a wide variety of accents.

My study also showed that there was hope, enthusiasm, and excitement for learning. A teaching approach and instructor attitude, whether consciously or not, based on an empowerment, transformative, and consciousness raising model, provided a positive safe learning environment, especially in culturally diverse classes where students could sense uncertainty about their identities.

References

Age of the Sage. *Social Identity Theory: Tajfel and Turner 1979.* Retrieved on June 6, 2014 from http://www.age-of-the-sage.org/psychology/social/social_identity_theory.html

Agyepong, R. (2010). Rethinking anti-racism and equity education: Issues in curriculum and development teachers. In C. C. Smith (Ed.), *Anti-racism in education* (pp. 75-85). Ottawa, ON: The Canadian Centre for Policy Alternatives.

Association of Universities and Colleges of Canada (AUCC). (2010). Answering the Call: The 2010 inventory of Canadian programs and services for Aboriginal students. Retrieved on May 23, 2011 from http://www.aucc.ca/_pdf/english/reports/2010/aboriginal_report_e.pdf

Antonio, A. L. (2002). Faculty of color reconsidered: Reassessing contributions to scholarship. *The Journal of Higher Education, 73*(5), 582-602. Retrieved from Academic Search Premier database October 13, 2010.

Applebee, A. N. (1996). *Curriculum as conversation: Transforming traditions of teaching and learning*. Chicago and London: The University of Chicago Press.

Appleman, D. (2003). Are You Makin' Me Famous or Makin' Me a Fool?: Responsibility and Respect in Cultural Representation in Teacher Research. In S. Greene & D. Apt-Perkins (Eds.), *Talking, Reading, Writing, and Race: Contributions of Literacy Research to Racial Understanding* (pp. 71-85). New York & London: Teachers College Press.

Aronowitz, S. (2000). *The knowledge factory: Dismantling the corporate university and creating true higher learning*. Boston, MA: Beacon Press.

Au, K. H. (1993). *Literacy instruction in multicultural settings.* Fort Worth, Texas: Holt, Rhinehart and Winston, Inc.

Au, K. H. (2000). A Multicultural perspective on policies for improving literacy achievement: Equity and excellence. In M. L. Kamil, P. B. Mosenthal, P. D. Pearson, & R. Barr (Eds.), *Handbook of reading research, Vol. 3* (pp. 835-847). Mahwah, NJ: Lawrence Erlbaum Associates.

Bailey, B. (2001). A white paper on Aboriginal education in universities. In R. Bruno-Jofre & N. Aponiuk (Eds.), *Educating Citizens for a pluralistic society* (pp. 161-180). Calgary, Alberta: Canadian Ethnic Studies.

Bakhtin, M. M. (1981). *The dialogic of imagination: Four essays by M. M. Bakhtin*. Austin: University of Texas Press.

Ball, A. F. (1995). Text design patterns in the writing of urban African American students: Teaching to the cultural strengths of students in multicultural settings. *Urban Education, 30*(3), 253-289.

Ball, A. F. (2006). Teaching writing in culturally diverse classrooms. In C. A. MacArthur, S. Graham, & J. Fitzgerald (Eds.), *Handbook of writing research* (pp. 293-310). New York: Guilford Press.

Banks, J. A. (1994). *Multiethnic education.* Boston, MA: Allyn and Bacon.

Banks, J. A. (2001). Multicultural education: Characteristics and goals. In J. A. Banks & C. A. M. Banks (Eds.), *Multicultural education: Issues and perspectives 4rth Edition* (pp. 3-30). New York: John Wiley & Sons, Inc.

Banks, J. A. (2003). Educating global citizens in a diverse world. *New horizons for learning*. Retrieved May 1, 2014 from http://education.jhu.edu/PD/newhorizons/strategies/topics/multicultural-education/educatingglobalcitizensinadiverseworld/

Banks, J. A., & Banks, C. A. M. (2004). Introduction. In J. A. Banks & C. A. M. Banks (Eds.). *Handbook of research on multicultural education, 2nd Edition* (p. xi). San Francisco, CA: Jossey-Bass.

Banks, J. A. (2004). Multicultural Education: Historical development, dimensions, and practice. In J. A. Banks & C. A. M. Banks (Eds.). *Handbook of research on multicultural education, 2nd Edition* (pp. 3-29). San Francisco, CA: Jossey-Bass.

Banks, J. (2006). *Cultural diversity and education: Foundations, curriculum, and teaching. 5th Edition.* Boston, Massachusetts: Pearson Education, Inc.

Bannerji, H. (2000). *The Dark Side of the Nation: Essays on Multiculturalism, Nationalism and Gender*. Toronto: Canadian Scholars' Press.

Barnhardt, R., & Kawagley, A. O. (2008). Indigenous knowledge systems and education. In D. L. Coulter & J. R. Wiens (Eds.), *Why do we educate? Renewing the conversation Volume 1* (pp. 224-241). Malden, MA: Blackwell Publishing.

Belenky, M., Clinchy B., Goldberger, N., & Tarule, J. (1986). *Women's ways of knowing.* New York: Basic Books.

Bennett, C. I. (Mar. 2002). Enhancing Ethnic Diversity at a Big Ten University through Project TEAM: A Case Study in Teacher Education. *Educational Researcher, 31*(2), 21-29.

Bennett, C. I. (2004). Research on racial issues in American higher education. In J. A. Banks & C. A. M. Banks (Eds.). *Handbook of research on multicultural education, 2nd Edition* (pp. 847-868). San Francisco: Jossey-Bass.

Bissoondath, N. (1994). *Selling illusions: the cult of multiculturalism in Canada*. Toronto, ON: Penguin Books Canada Limited.

Bissoondath, N. (2013). No place like home. In J. A. Reinking, R. Von Der Osten, S. A. Cairns, & R. Fleming (Eds.). *Strategies for successful writing, 5th Canadian Edition* (307-311). Toronto, Ontario: Pearson.

Bloom, L. R. (2009). Global perspectives on poverty research for social justice. *International Journal of Qualitative Studies in Education, 22*(3), 253-261. doi: 10.1080/09518390902835447

Bogdan, R. C., & Biklen, S. K. (1992). *Qualitative research for education: An introduction to theory and methods.* Boston, MA: Allyn & Bacon.

Brandt, D. (2001). *Literacy in American lives*. Cambridge University Press. Retrieved 21 September 2010 from http://lib.myilibrary.com.proxy1.lib.umanitoba.ca/?ID=43265

Brayboy, B. M. J. (2005). Transformational resistance and social justice: American Indians in Ivy League universities. *Anthropology and Education Quarterly, 36*(3), 193-211.

Briskin, L. (1990). *Feminist pedagogy: Teaching and learning liberation*. Ottawa, ON: CRIAW/ICREF.

Brown, R. H. (1993). Cultural representation and ideological domination. *Social Forces, 71*(3), 657-676. Retrieved January 14, 2009, from Questia database: http://www.questia.com/PM.qst?a=o&d=95184691

Canadian Citizenship and Immigration Resource Center Inc.(2011). Immigration: Study in Canada. Retrieved on May 23, 2011 from http://www.immigration.ca/student.asp

Canadian Heritage. (2010). Human Rights. Retrieved on January 31, 2011 from http://www.pch.gc.ca/eng/1266364666208/1266202785200.

Canadian Heritage. (2011). *Canada's Commitment to Cultural Diversity. Cultural Diversity: A Canadian Perspective*. Ottawa, Ontario: Government of Canada. Retrieved on February 22, 2011 from http://www.pch.gc.ca/pgm/ai-ia/rir-iro/gbll/divers/index-eng.cfm

Canadian Literacy and Learning Network. (n.d.). Essential Skills for the Workforce. Retrieved January 22, 2011 from http://www.literacy.ca/?q=employers/essentialskills.

Canadian Multiculturalism Act. (October, 1971). Retrieved on May 16, 2011 from http://www.solon.org/Statutes/Canada/English/C/CMA.html

Canadian University Survey Consortium. (2009). Retrieved on April 16, 2011 from http://www.uwinnipeg.ca/index/cms-filesystem-action/pdfs/ia/09-cusc.pdf

Canadian University Survey Consortium. (2012). Retrieved on July 6, 2012 from http://www.uleth.ca/analysis/surveys/canadian-university-survey-consortium

Carter, D. J., & Wilson, R. (1997). *Fifteenth annual status report on minorities in higher education*. Washington, DC: American Council on Education.

Chan, A. S. (2007). Race-based policies in Canada: Education and social context. In R. Joshee & L. Johnson (Eds.), *Multicultural education policies in Canada and the United States* (pp. 131-145). Vancouver, British Columbia, Canada: UBC Press.

Citizenship and Immigration Canada (CIC). *Studying in Canada*. Retrieved January 22, 2011 from http://www.cic.gc.ca/english/study/index.asp

Corbin, J., & Strauss, A. (2008). *Basics of qualitative research.* London, UK: Sage Publications.

Cranton, P. (1996). Professional development as transformative learning. San Francisco: Jossey-Bass.

Cranton, P. (1998). *No one way: Teaching and learning in higher education*. Toronto, ON: Wall & Emerson.

Cranton, P. (2000, October). "Individuation and authenticity in transformative learning." Paper presented at the Third International Conference on Transformative Learning. New York: NY.

Cranton, P. (2002). *Teaching for transformation. New directions for adult and continuing education.* NJ: Wiley Periodicals, Inc.

Cranton, P. (2006). *Understanding and promoting transformative learning*. San Francisco, CA: Jossey-Bass.

Cranton, P., & English, L. (2009). Reaching out across the border. In P. Cranton & L. English (Eds.), *Reaching out across the border: Canadian perspectives in adult education* (pp. 93-98). San Francisco, CA: Jossey-Bass.

Crenshaw, K. (1991). Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color. *Stanford Law Review, 43*(6), 1241-1299.

Creswell, J. (2007). *Qualitative inquiry and research design. Choosing among five approaches, 2nd Edition.* Thousand Oaks, CA: Sage.

Cross, S. (2009). *Adult teaching and learning: Developing your practice*. New York: McGraw-Hill.

Cubberley, E. P. (1909). *Changing conceptions of education*. Boston: Houghton Mifflin.

Cumming-McCann, A. (2003). Multicultural Education: Connecting Theory to Practice. *Focus on Basics: Connecting Research and Practice, 6*(B), 9-12.

Cummins, J. (1986). Empowering minority students: A framework for intervention. *Harvard Educational Review*, *56*(1), 18-36.

Davidson, M. (2009). Culture Shock, Learning Shock and Re-entry Shock. *Learning from Internationalisation: Inclusive Teaching Across Cultures.* University of Nottingham.

Davies, L., Harber, C., &Yamashita, L. (2004). *The needs of teachers and learners in global citizenship.* Report of DFID funded project, Birmingham, UK: Centre for International Education and Research.

Davies, L. (2006). Global citizenship: abstraction or framework for action? *Educational Review, 58*(1), 5-25.

Davies, L. (2008). Global citizenship education. *Encyclopedia of Peace Education*, Teachers College, Columbia University (pp. 1-5).

Davis, B. M. (2006). *How to teach students who don't look like you: Culturally relevant teaching strategies*. Thousand Oaks, CA: Corwin Press.

Dei, G. S. (1993). The challenges of anti-racist education in Canada. *Canadian Ethnic Studies, 25*(2), 36.

Dei, G. S. (2008). *George Sefa Dei's First Blog*. The Freire Project. The Paulo and Nita Freire International Project for Critical Pedagogy. Ontario Institute for Studies in Education of the University of Toronto (OISE/UT). (http://freireproject.org).

Denzin, N. K., & Giardina, M. D. (2009). Introduction. In *Qualitative inquiry and social justice* (pp. 11-50). Walnut Creek, CA: Left Coast Press.

Denzin, N. K., & Giardina, M. D. (2010). Introduction. In N. K. Denzin & M. D. Giardina (Eds.), *Qualitative inquiry and human rights* (pp. 13-41). Walnut Creek, CA: Left Coast Press.

Denzin, N. K., & Lincoln, Y. S. (2008). *Collecting and interpreting qualitative materials, 3rd Edition.* London: Sage Publications.

Dobie. C. (April 18, 2010). Canada: Tuition fees discriminatory say students Issue: 120 University World News http://www.universityworldnews.com/article.php?story=20100416163601462

Dowling, M. (2007). From Husserl to van Manen. A review of different phenomenological approaches. *International Journal of Nursing Studies, 44*, 131-142.

D'Souza, D. (1995). *The end of racism: Principles for a multiracial society*. New York: The Free Press.

Egbo, B. (2009). *Teaching for Diversity in Canadian Schools.* Toronto, Ontario: Pearson Education Canada. Pearson Prentice Hall.

Eisenberg, E. M. (2001). Building a mystery: toward a new theory of communication and identity, *Journal of Communication*, 51, pp. 534 – 52.

Eisenkraft, H. (2010, October 12). Racism in the academy. *University Affairs*. Retrieved on October 13, 2010 from http://www.universityaffairs.ca/racism-in-the-academy.aspx.

Ellsworth, E. (1992). Why doesn't this feel empowering? Working through the resistant myths of critical pedagogy. In C. Luke & J. Gore (Eds.), *Feminisms and Critical Pedagogy* (pp. 90–120). New York: Routledge.

Embree, L. (1997). What is phenomenology? *Center for Advanced Research in Phenomenology.* Retrieved on March 17, 2011 from http://www.phenomenologycenter.org/phenom.htm#2.

English, L. M. (2009). From manifesto days to millennium days: Canadian perspectives on community development. In P. Cranton & L. M. English (Eds.), *Reaching out across the border Canadian perspectives in adult educatio*n (pp. 83-92). San Francisco, CA: Jossey-Bass.

Erickson, F. (1987). Transformation and school success: The politics and culture of educational achievement. *Anthropology and Education Quarterly, 18*(4), 335-356.

European Commission. (2007, January). *Discrimination in the European Union*. Brussels: European Commission. Retrieved on March 20, 2011, from http://ec.europa.eu/public_opinion/archives/ebs/ebs_263_sum_en.pdf.

Farr, M. (2007, March). New research programs focus on the Canadian student experience. *University Affairs, 48*(3), 36-37. Retrieved September 15, 2010, from CBCA Complete. (Document ID: 1238623661).

Fast, M. (2013). *Making a way when there is no way: The experiences and challenges of gang affected young adult refugees in Winnipeg.* M.A. Thesis. University of Manitoba: Canada.

Faulkenberry, L. (2007). *Strategies for Teaching Science to Culturally and Racially Diverse Students* (Master's thesis). Available from http://archives.evergreen.edu/masterstheses/Accession89-10MIT/Faulkenberry_L%20MITthesis%202007.pdf

Freedictionary.com. (n.d.). *Mongrel.* Retrieved on April 24, 2012 from http://www.thefreedictionary.com/mongrel

Freire, P. (1972). *Pedagogy of the oppressed.* London, UK: Sheed and Ward.

Freire, P. (2002). Preface making history: Education for the future. In *Reinventing Paulo Freire: A pedagogy of love* (pp. i-xii). Boulder, CO: Westview Press.

Gates Jr., H. L. (1986). Writing "race" and the difference it makes. In H. L. Gates Jr. (Ed.), *"Race," writing and difference* (pp. 1-20). Chicago, IL: The University of Chicago Press.

Gay, G. (2000). *Culturally responsive teaching: Theory, research, & practice*. New York: Teachers College Press.

Gay, G. (2003). The Importance of multicultural education. *Educational Leadership, 61*(4), 30-35.

Gay, G. (2004). Curriculum theory and multicultural education. In J. A. Banks & C. A. M. Banks (Eds.). *Handbook of research on multicultural education, 2nd Edition* (pp. 30-49). San Francisco, CA: Jossey-Bass.

Gee, J. (1990). *Social linguistics and literacies: Ideology in discourses.* London, UK: Falmer Press.

Gee, J. (1991). *Social linguistics: Ideology in discourses*. London, UK: Falmer Press.

Gee, J. P. (2004). *Situated language and learning: A critique of traditional schooling.* New York: Routledge.

Giorgi, A. (1985). Sketch of a psychological phenomenological method. In A. Giorgi (Ed.), *Phenomenology and psychological research* (pp. 8-22). Pittsburgh, PA: Duquesne University Press.

Giorgi, A. (2009). *The descriptive phenomenological method in psychology: A modified Husserlian approach*. Pittsburgh, Pennsylvania: Duquesne University Press.

Giroday, G. (2012). Manitoba's hate-crime rate in '10 near top. *Winnipeg Free Press*. A10 April 13, 21012.

Giroux, H., & McLaren, P. (1992). Writing from the margins: Geographies of identity, pedagogy, and power. *Journal of Education, 174*, 7–30.

Giroux, H. A. (1994). *Disturbing pleasures: Learning popular culture*. New York: Routledge.

Giroux, H. A. (2003). Utopian thinking under the sign of neoliberalism: Towards a critical pedagogy of educated hope. *Democracy & Nature: The International Journal Of Inclusive Democracy, 9*(1), 91-105.

Gladson-Billings, G. (2004). New directions in culturally diverse education. In J.A. Banks & C. A. M. Banks (Eds.). *Handbook of research on multicultural education, 2nd Edition* (p. 50-65). San Francisco, CA: Jossey-Bass.

Gore, J. (1992). What can we do for you! What can 'we' do for 'you'? Struggling over empowerment in critical and feminist pedagogy. In C. Luke & J. Gore (Eds.), *Feminisms and critical pedagogy* (pp. 54–73). New York and London: Routledge.

Government of Canada. (1985). *Canadian Multiculturalism Act.* Justice Laws Website. Retrieved On February 1, 2013 from http://laws-lois.justice.gc.ca/eng/acts/c-18.7/page-1.html#h-3

Gregory, G., & Chapman, C. (2002). *Differentiated instructional strategies: One size doesn't fit all*. Thousand Oaks, CA: Corwin Press.

Groenewald, T. (2004). A phenomenological research design illustrated. *International Journal of Qualitative Methods, 3*(1), 42-55.

Gruwell, E. (1999). *The freedom writers diary: How a teacher and 150 teens used writing to change themselves and the world around them.* New York: Doubleday.

Gupta, A., & Ferguson, J. (2001). Beyond "Culture": Space, Identity, and the Politics of Difference. In A. Gupta & J. Ferguson (Eds.), *Culture Power Place: Explorations in Critical Anthropology* (pp. 33-51). Durham NC: Duke University Press.

Halasek, K. (1999). *A pedagogy of possibility: Bakhtinian perspectives on composition studies*. Carbondale, IL: Southern Illinois University Press.

Heinz Trivia. Retrieved online October 29, 2012 from http://www.heinz.com/our-company/press-room/trivia.aspx.

Henry, F., & Tator, C. (2009). Theoretical perspectives and manifestations of racism in the academy. In F. Henry & C. Tator (Eds.), *Racism in the Canadian university: Demanding social justice, inclusion, and equity* (pp. 22-59). Toronto, ON: University of Toronto Press.

Henry, F., Choi, A., & Kobayashi, A. (2012). The representation of racialized faculty at selected Canadian universities. *Canadian Ethnic Studies*, *44*(2), 1-12.

Hernandez, D. J. (2004). Children and youth in immigrant families. In J. A. Banks & C. A. M. Banks (Eds.). *Handbook of research on multicultural education, 2nd Edition* (pp. 404-419). San Francisco, CA: Jossey-Bass.

Heyward, M. (2002). From International to intercultural: Redefining the international school for a globalized world. *Journal of Research in International Education, 1*, 9-32. Retrieved September 7, 2010 from Sage Journals Online (doi:10.1177/147524090211002).

Hicks, D. (1997). Conflict resolution and human rights education: Broadening the agenda. In G. J. Andreopoulos & R. P. Claude (Eds.), *Human rights education for the twenty-first century* (pp. 80-85). Philadelphia, PA: University of Pennsylvania Press.

h[sic]ooks, B. (1994). *Teaching to transgress: Education as the practice of freedom*. New York: Routledge.

Horrocks, A., & Callahan, J. (2006). The role of emotion and narrative in the reciprocal construction of identity. *Human Resource Development International*, *9*(1), 69-83.

Human Resources and Skills Development Canada. (April 1, 2003). *What are essential skills?* Retrieved online October 29, 2012 from http://www.hrsdc.gc.ca/eng/workplaceskills/LES/pdfs/awareness/what_are_es.pdf

Human Resources and Skills Development Canada. (2003). *Indicators of Well-being in Canada. Learning: Adult Literacy.* Retrieved on May 13, 2011 from http://www4.hrsdc.gc.ca/.3ndic.1t.4r@-eng.jsp?iid=31

Human Subject Research Ethics Protocol Submissions. (n. d.). *Guidelines for Submissions & Reviews.* University of Manitoba: Ft. Garry Campus

Hurtado, S., Inkelas, K., Briggs, C., & Rhee, B. (1997). Differences in College Access and Choice Among Racial/Ethnic Groups: Identifying Continuing Barriers. *Research in Higher Education, 38*(1), 43-75. Retrieved from EBSCOhost.

Hurtado, S., Milem, J. F., Clayton-Pedersen, A. R., & Allen, W. R. (1998). Enhancing Campus Climates for Racial/Ethnic Diversity: Educational Policy and Practice. *Review of Higher Education, 21*(3), 279-302.

Hutchison, C. B., Quach, L. H., & Wiggan, G. (2009). The interface of global migrations, local English-language learning, and identity transmutations of the immigrant academician. In G. A. Wiggan & C. B. Hutchison (Eds.), *Global issues in education: Pedagogy, policy, practice, and the minority experience* (pp. 167-180). Toronto, ON: Rowman & Littlefield Education.

Ignatieff, M. (2000). *The Rights Revolution.* Toronto: The House of Anansi Press.

Ignatieff, M. (2001). *Human rights as politics and idolatry.* Princeton, NJ: Princeton University Press.

Ilkkaracan, P., & Amado, L. (2005). Human rights education as a tool of grassroots organizing and social transformation: A case study from Turkey. *Intercultural Education, 16*(2), 115-128. doi:10.1080/14675980500133481

Indigenous.Uwinnipeg.ca. (n.d.). *Introduction*. Retrieved on March 24, 2012 from http://www.uwinnipeg.ca/index/indigenous

Jaenen, C. (1981). Mutilated multiculturalism. In J. D. Wilson (Ed.) *Canadian education in the 1980's* (pp. 79-96). Calgary, Alberta: Detselig Enterprises Limited.

Jones, B. M. (2001). Multiculturalism and citizenship: The status of "visible minorities" in Canada. In R. Bruno-Jofre and N. Aponiuk (Eds.) Educating citizens for a pluralistic society. *Canadian Ethnic Studies Journal* (pp. 143-160).

Joshee, R. (2004). Citizenship and multicultural education in Canada: From assimilation to social cohesion. In J.A. Banks (Editor). *Diversity and citizenship education* (pp. 127-156). San Francisco, CA: Jossey-Bass.

Joshee, R., Peck, C., Thompson, L. A., Chareka, O., & Sears, A. (2010). Multicultural Education, Diversity, and Citizenship in Canada. Working paper for the IALEI Workshop on Multicultural Education Seoul, Korea February 17-19, 2010.

Kailin, J. (2002). *Antiracist education: From history to practice.* New York: Rowman & Littlefield Publishers, Inc.

Kaufmann, J. (2000). Reading counter-hegemonic practices through a postmodern lens. *International Journal of Lifelong Education, 19*(5), 430-447. doi:10.1080/026013700445558

Khanna, N., & Harris, C. A. (October, 2009). Teaching Race as a Social Construction: Two Interactive Class Exercises. *Teaching Sociology, 37*(4), 369-378.

Kitchener, K. S., & King, P. M. (1990). The reflective judgment model: Transforming assumptions about knowing. In J. Mezirow and Associates (Eds.), *Fostering critical reflection in adulthood* (pp. 159-176). San Francisco, CA: Jossey-Bass.

Kipling's Kim study guide. Retrieved on August 2, 2013 from http://site.iugaza.edu.ps/rareer/contact/courses/victorian-age/kiplings-kim-study-guide

Kleiman, S. (2004). Phenomenology: To wonder and search for meanings. *Nurse Researcher, 11*(4), 7-19.

Kymlicka, W. (1995). *Multicultural citizenship: A liberal theory of minority rights.* New York: Oxford University Press.

Lane, R. J. (2010). Sacred community, sacred culture: Authenticity and modernity. In D. L. Madsen (Ed.), *Contemporary Canadian Native writings in Native authenticity: Transnational perspectives on Native American literacy studies* (pp. 151-165). Albany: State University of New York Press.

LaRocque, E. (2010). *When the OTHER is me: Native resistance discourse 1850-1990.* Winnipeg, MB, Canada: University of Manitoba Press.

Libraries and Transliteracy. (n.d.). *What is Transliteracy?* Retrieved on January 22, 2011 from http://librariesandtransliteracy.wordpress.com/what-is-transliteracy/

Lima, E. S., & Lima, M, G. (1998). Identity, cultural diversity, and education notes toward a pedagogy of the excluded. In Y. Zou & E. T. Trueba (Eds.), *Ethnic identity and power: Cultural contexts of political action in school and society* (pp. 321-344). Albany: State University of New York Press.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Beverly Hills, CA: Sage.

Literary Terms and Definitions. (n. d.). *Anglo-Saxon*. Retrieved on April 18, 2011 from http://web.cn.edu/kwheeler/lit_terms_a.html

Lyon, G. E. (n.d.). Where I'm From. Retrieved on February 6, 2015 from http://www.georgeellalyon.com/where.html

MacKay, T. (1998). *A survey of Manitoba K-12 ESL teachers' perspectives on multicultural education and anti-racist education*. (Master's thesis abstract, University of Manitoba). Retrieved from Theses Canada Portal, http://www.collectionscanada.gc.ca/thesescanada/index-e.html

Magendzo, A. (2005). Pedagogy of human rights education: a Latin American perspective. *Intercultural Education, 16*(2), 137-143. doi:10.1080/14675980500133549

Mahtani, M. (2002). Interrogating the Hyphen-Nation: Canadian Multicultural Policy and 'Mixed Race' Identities. *Social Identities, 8*(1), 67-90. doi:10.1080/13504630220132026

Manitoba Education, Citizenship and Youth. (2006). *Aboriginal Teachers' Questionnaire Report.* Retrieved on February 16, 2013 from http://www.edu.gov.mb.ca/aed/publications/pdf/aborig_teachers.pdf.

Merriam Webster. (n.d.). Marginalize. Retrieved on January 31, 2011 from http://www.merriam-webster.com/dictionary/marginalize.

Mezirow, J. (1978). *Education for perspective transformation: Women's reentry programs in community colleges*. New York: Center for Adult Education, Teacher's College, Columbia University.

Mezirow, J. (1990). *Fostering critical reflection in adulthood*. San Francisco, CA: Jossey-Bass.

Mezirow, J. (1991). *Transformative dimensions of adult learning*. San Francisco, CA: Jossey-Bass.

Mezirow, J. (1997). Transformative learning: Theory to practice. *New Directions for Adult and Continuing Education*, 5-12. doi: 10.1002/ace.7401

Mezirow, J. (1998). On critical reflection. *Adult Education Quarterly, 48*(3), 185-198. doi: 10.1177/074171369804800305

Mezirow, J. (2000). Learning to think like an adult: Core concepts of transformation theory. In J. Mezirow and Associates (Eds.), *Learning as transformation: critical perspectives on a theory* (pp. 3-33). San Francisco: Jossey-Bass.

Mezirow, J. (2003). Transformative learning as discourse. *Journal of Transformative Education*, 1, 58-63. doi:10.1177/1541344603252172

Middleton, S. (1993). *Educating feminists: Life histories and pedagogy*. New York: Teachers College Press.

Milem, J. F., & Hakuta, K. (2000). Special focus: The benefits of racial and ethnic diversity in higher education. In D. Wilds (Ed.), *Seventeenth annual status report: Minorities in higher education, 1999-2000* (pp. 39-67). Washington. DC: American Council on Education.

Miles, M. B., & Huberman, A. M. (1984). *Qualitative data analysis: A sourcebook of new methods*. Beverly Hills, CA: Sage Publications.

Moodley, K. A. (1985). *Race relations and multicultural education.* Vancouver, BC: The University of British Columbia.

Moodley, K. A. (1992). Ethnicity, power, politics and minority education. In K. A. Moodley (Ed.), *Beyond multicultural education: International perspectives* (pp. 79-93). Calgary, AB: Detselig Enterprises Ltd.

Moodley, K. A. (1995). Multicultural education in Canada: Historical development and current status. In J. A. Banks, & C. A. M. Banks (Eds.), *Handbook of research on multicultural education* (pp. 801–820). Toronto, ON: Prentice-Hall International.

Moreno, S. (2010). Race(d) and erased: Theorizing difference in Canadian multicultural education. In C. C. Smith (Ed.), *Anti-racism in education* (pp. 59-73). Ottawa, ON: The Canadian Centre for Policy Alternatives.

Moustakas, C. (1994). *Phenomenological research methods*. London, UK: Sage Publications.

Muchiri, M. N. (2002). An academic writer in Kenya: The transition from secondary school to university. In D. Foster & D. R. Russell (Eds.), *Writing and learning in cross-national perspective* (pp. 242-271). Urbana, Illinois: National Council of Teachers of English.

Munhall, P. (2007). A Phenomenological Method. In P. L. Munhall, *Nursing Research: A qualitative perspective 4rth Edition* (pp. 145-210). Mississauga, Ontario: Jones and Bartlett Publishers.

Nagata, A. L. (2005). Transformative learning in intercultural education. *Intercultural Communication Review*, 39-60. http://humiliationstudies.org/documents/NagataTransformativeLearning.pdf

Nazzari, V., McAdams, P., & Roy, D. (2005). Using transformative learning as a model for human rights education: A case study of the Canadian human rights foundation's international human rights training program. *Intercultural Education, 16*(2), 171-186. doi:10.1080/14675980500133614.

Nitri, D. W. (2009). Toward a functional and culturally salient definition of literacy. *Adult Basic Education and Literacy Journal, 3*(2), 97-104.

Omi, M., & Winant, H. (2002). Once More, with Feeling: Reflections on Racial Formation. *Modern Language Association of America*, 1565-1572.

Opotow, S., Gerson, J., & Woodside, S. (2005). From moral exclusion to moral inclusion: Theory for teaching peace. *Theory Into Practice, 44*(4), 303-318. doi:10.1207/s15430421tip4404_4.

Oxford Dictionaries. (n.d.). *Creativity*. Retrieved on May 13, 2011 from http://oxforddictionaries.com/view/entry/m_en_gb0979150#m_en_gb0979150

Paraschak, V. (April, 1991). The ethnocentric nature of mainstream knowledge: A case study of Native sport in Canada. *Windsor Researcher Newsletter*. Office of Research Services: University of Windsor, pp. 1-2.

Paulsen, R. L. (2003). Native literacy: A living language. *Canadian Journal of Native Education, 27*(1), 23-28.

Pedersen, P. B. (1995). *The five stages of culture shock: Critical incidents around the world.* Westport, CT: Greenwood Publishing Group, Inc.

Pedersen, P. B. (2000). *A handbook for developing culturally diverse awareness* 3rd edition. Alexandria, VA: American Counseling Association.

Pedersen, P. B., Crethar, H. C., & Carlson, J. (2008). *Inclusive cultural empathy: Making relationships central in counseling and psychotherapy.* Washington. DC: American Psychological Association.

Perez, T., & Wiggan, G. A. (2009). Globalization and linguistic migrations: Missed opportunities and the challenges of bilingual education in the United States. In G. A. Wiggan & C. B. Hutchison (Eds.), *Global issues in education: Pedagogy, policy, practice, and the minority experience* (pp. 181-198). Toronto, ON: Rowman & Littlefield Education.

Peterson, M., & Tamor, L. (2003). *Creating schools that work: Promoting excellence and equity for a democratic society*. Detroit, MI: Whole Schooling Press. Retrieved on April 18, 2011 from http://education.wayne.edu/wholeschooling/WS/WSPress/SchlsThatWork.pdf.

Peterson, R. E. (1991). Teaching how to read the world and change it: Critical pedagogy in the intermediate grades. In C. E. Walsh (Ed.), *Literacy as praxis: Culture, language, and pedagogy* (pp. 156-182). Norwood, NJ: Ablex Publishing Corporation.

Pinar, W. F. (2004). *What is curriculum theory?* Mahwah, New Jersey: Lawrence Erlbaum Associates.

Pohan, C. (1996). Preservice teachers' beliefs about diversity: Uncovering factors leading to multicultural responsiveness. *Equity and Excellence in Education, 29*(3), 62-69.

Pratt, D., & McDiarmid, G. (1971). *Teaching prejudice: a content analysis of social studies textbooks authorized for use in Ontario*. A report to the Ontario Human Rights Commission. Toronto, ON: Ontario Institute for Studies in Education.

Quan, D. (June 27, 2014). Have Canada's changing demographics made it time to retire the concept of 'visible minority'? *National Post.* Retrieved December 11, 2014 from http://news.nationalpost.com/2014/06/27/have-canadas-changing-demographics-made-it-time-to-retire-the-concept-of-visible-minority/

Quotes of the Day. Retrieved on June 19, 2014 from http://www.qotd.org/archive/daily.html?date=2010-11-23.

Rabson, M. (2011, April 15). Immigrant vote crucial for Harper: PM uses Bollywood icon to get it. *Winnipeg Free Press*, p. A6.

Rawnsley, S. F. (2003). "*Good for everyone": An anti-racist education resource for teacher educators* (Master's thesis). Retrieved from http://ir.lib.sfu.ca/bitstream/1892/8889/1/b36597041.pdf

Razack, S. H. (1998). *Looking white people in the eye: Gender, race, and culture in courtrooms and classrooms.* Toronto, Ontario: University of Toronto Press.

Reus, K. (2006). International post-secondary education: The education gateway speculative discussion paper. Campus 20/20 An Examination of British Columbia's post-secondary education system. *British Columbia Ministry of Advanced Education*. Government of British Columbia.

Robinson, S. (2009). Literacy lives here: Using video and dialogue to promote and celebrate adult and literacy education in the Canadian Western Arctic. In P. Cranton & L. M. English (Eds.), *Reaching out across the border Canadian perspectives in adult educatio*n (pp. 15-23). San Francisco, CA: Jossey-Bass.

Roosevelt, E. (1948). *Quote* retrieved on March 17, 2011 from http://www.udhr.org/history/biographies/bioer.htm

Ross, V., & Chan, E. (2008). Multicultural education: Raj's story using a curricular conceptual lens of the particular. *Teaching and Teacher Education, 24*(7), 1705-1716.

Sapon-Shevin, M. (2007). *Widening the circle: The power of inclusive classrooms.* Boston, Massachusetts: Beacon Press.

Sapon-Shevin, M. (2010). *Because we can change the world.* Thousand Oaks, CA: Corwin.

Schapiro, S. A. (2009). A crucible for transformation: The alchemy of student-centered education for adults at midlife. In B. Fisher-Yoshida, K. D. Geller & S. A. Schapiro (Eds.), *Innovations in transformative learning: Space, culture, & the arts* (pp. 87-109). New York: Peter Lang.

Schick, C. (2010). Whatever happened to anti-racist education? In C. C. Smith (Ed.), *Anti-racism in education* (pp. 47- 58). Ottawa, ON: The Canadian Centre for Policy Alternatives.

Schnitzer, D. (2011). *Notes*. In the margin on a rough draft.

Schnitzer, D. (2012). *Notes*. In the margin on a rough draft.

Shay, S., Moore, R., & Cloete, A. (2002). Roles under construction: The intersection of writer agency and task design in South Africa. In D. Foster & D. R. Russell (Eds.), *Writing and learning in cross-national perspective* (pp. 272-318). Urbana IL: National Council of Teachers of English.

Shor, I. (1980). *Critical teaching and every day life*. Montreal, QC: Black Rose Books.

Shor, I. (1986). *Culture wars: School and society in the conservative restoration 1969-1984*. Boston, MA: Routledge & Kegan Paul.

Shor, I. (1987). Educating the educators: A Freirian approach to the crisis in teacher education. In I. Shor & P. Freire (Eds.), *Freire for the classroom: A sourcebook for liberatory teaching* (pp. 7-32). Portsmouth, NH: Boynton/Cook Publishers.

Shor, I. (1992). *Empowering Education: Critical teaching for social change.* Chicago, IL: The University of Chicago Press.

Shor, I. (1996). *When students have power: Negotiating story in a critical pedagogy.* Chicago: University of Chicago Press.

Shor, I. (1999). Introduction. In I. Shor & C. Pari (Eds.), *Critical Literacy in Action*. Portsmouth, NH: Heinemann Press. Retrieved on February 1, 2011 from http://www.lesley.edu/journals/jppp/4/shor.html.

Shor, I. (2000). Introduction (why) Education is politics. In I. Shor & C. Pari (Eds.) *Education is politics: Critical teaching across differences, post-secondary* (pp. 1-14). Portsmouth, NH: Boynton/Cook Publisher.

Shor, I., & Freire, P. (1987). *A Pedagogy for liberation: Dialogues on transforming education*. Massachusetts: Bergin & Garvey Publishers, Inc.

Silver, H. (1980). *Education and the social condition.* London, UK: Methuen.

Sleeter, C. E. (1996). *Multicultural education as social activism*. State University of New York Press.

Sleeter, C. E. (2005). *Un-standardizing curriculum: Culturally diverse teaching in the standards-based classroom.* New York: Teachers College Press.

Snyder, T. D., & Hoffman, C. M. (2000). *Digest of education statistics 1999*. NCES 2000-031. Washington DC: National Center for Education Statistics. U.S. Department of Education.

Stanford Encyclopedia of Philosophy. (2008). *Phenomenology*. Retrieved on March 17, 2011 from http://plato.stanford.edu/entries/phenomenology/.

Stanford Encyclopedia of Philosophy. (2010). *Globalization*. Retrieved on April 20, 2011 from http://plato.stanford.edu/entries/globalization/

Statistics Canada. (2001). *Religions in Canada*. Retrieved on November 28, 2012 from http://www12.statcan.gc.ca/english/census01/Products/Analytic/companion/rel/contents.cfm

Statistics Canada. (April, 2002). *Ethnic Diversity Survey (Inactive)*. Housing Family and Social Statistics Division, SDDS 4308, http://www.statcan.gc.ca/imdb-bmdi/instrument/4508_Q1_V1-eng.pdf, See question no. BK_Q110, page 10, on June 15, 2011.

Statistics Canada. (2003). *Statistics Canada Housing, Family and Social Statistics Ethnic Diversity Survey*: Portrait of a multicultural society. Retrieved on February 17, 2011 from http://www.statcan.gc.ca/pub/89-593-x/89-593-x2003001-eng.pdf.

Statistics Canada and Human Resources and Skills Development Canada. (2003). *Building on our Competencies*: Canadian Results of the International Adult Literacy and Skills Survey. Retrieved on May 21, 2011 from http://www4.hrsdc.gc.ca/.3ndic.1t.4r@-eng.jsp?iid=31

Statistics Canada. (2006). *2006 Census*: Aboriginal Peoples in Canada in 2006: Inuit, Métis and First Nations, 2006 Census: First Nations people. Retrieved on May 13, 2011 from http://www12.statcan.ca/census-recensement/2006/as-sa/97-558/p15-eng.cfm

Statistics Canada. (2011). *Ethnic diversity and immigration*: Visible minorities. Retrieved on May 23, from http://www.statcan.gc.ca/subject-sujet/subtheme-soustheme.action;jsessionid=832D4BF1B9CE85F513B70A17F77EF5C1?pid=30000&id=30007&lang=eng&more=0

Statistics Canada. (2012). *Visible minority of person*. Retrieved on June 20, 2014 from http://www.statcan.gc.ca/concepts/definitions/minority-minorite1-eng.htm

Statistics Canada. (n. d.). *How Statistics Canada identifies Aboriginal peoples*. Retrieved on April 18, 2011 from http://www.statcan.gc.ca/pub/12-592-x/12-592-x2007001-eng.htm

Stewart, D., & Mickunas, A. (1974). *Exploring phenomenology: A guide to the field and its literature.* Chicago, IL: American Library Association.

Stewart, D., & Mickunas, A. (1990). *Exploring phenomenology: A guide to the field and its literature, 2nd Edition.* Athens, OH: Ohio University Press.

Stewart, J. (2007). *Children Affected by War: A Bioecological Investigation into their Psychosocial and Educational Needs* (Doctoral dissertation, University of Manitoba).

Street, B. (1984). *Literacy in theory and practice*. Cambridge, UK: Cambridge University Press.

Street, B. (1995). *Social literacies: Critical approaches to literacy in development, ethnography and education*. London, UK: Longman.

Street, B. (1997), The Implications of the 'New Literacy Studies' for Literacy Education. *English in Education*, *31*, 45–59. doi: 10.1111/j.1754-8845.1997.tb00133.x

Street, B. (2003). What's 'new' in new literacy studies? Critical approaches to literacy in theory and practice. *Current issues in comparative education, 5*(2), 1-14. Retrieved October 19, 2010 from http://www.tc.edu/cice/Issues/05.02/52street.pdf

Student Demographics http://umanitoba.ca/admin/oia/publications/index.html Retrieved November 10, 2010.

Tator, C., & Henry, F. (2010). The struggle for anti-racism, inclusion, and equity in the Canadian academy: Representation is not enough. In C. C. Smith (Ed.), *Anti-racism in education* (pp. 369-392). Ottawa, ON: Our Schools/Our Selves published by Canadian Centre for Policy Alternatives.

Taylor, E. W. (1994). Intercultural competency: A transformative learning process. *Adult Education Quarterly, 44*(3), 154-174. doi: 10.1177/074171369404400303

Taylor, E. W. (1998) *The theory and practice of transformative learning: a critical review*. Information Series No. 374. Columbus, OH: ERIC Clearinghouse on Adult, Career and Vocational Education.

Taylor, E. W. (2006). The challenge of teaching for change. *New Directions for Adult and Continuing Education, 109*, 91-95. doi:10.1002/ace.211.

The Freire Project. (n. d.) Retrieved on February 22, 2011 from www.freireproject.org.

Thomas, B. (1984). Principles of Anti-Racist Education. *Currents*, 2 (3). Edited by Tim Rees. Toronto, ON: Urban Alliance on Race Relations.

Thomas, B. (1987a). Anti-Racist Education: A Response to Manicom. In J. Young (Ed.). *Breaking the Mosaic*. Toronto, ON: Garamond Press.

Thomas, B. (1987b). *Multiculturalism at Work*. Canada: Metropolitan Toronto.

Thomas, S. Joseph, C., Lacetti, J., Mason, B., Mills, S., Perril, S., & Pullinger, K. (2007). What is Transliteracy? *Transliteracy: Crossing Divides.* 12 (12 – 3). Retrieved on May 13, 2011 from http://www.uic.edu/htbin/cgiwrap/bin/ojs/index.php/fm/article/viewArticle/2060/1908.

Tibbitts, F. (2005). Transformative learning and human rights education: Taking a closer look. *Intercultural Education, 16*(2). 107-114.

Trupel, H. (2007, April). Foreword. In L. Bhandal & L. Hopkins, *Fighting racism and promoting equal rights in the field of education* (p. 3). Brussels: European Network Against Racism (ENAR).

Undergraduate Student Survey. (2008). University of Winnipeg. http://www.uwinnipeg.ca/index/cms-filesystem-action?file=pdfs/ia/08-cusc.pdf

United Nations Declaration on the Rights of Indigenous Peoples. (2007). Retrieved on October 3, 2012 from http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf.

United Nations Educational, Scientific and Cultural Organization (UNESCO). (1967). *Statement on Race and Racial Prejudice*. Paris, September 1967. Retrieved on January 9, 2015 from http://www.honestthinking.org/en/unesco/UNESCO.1967.Statement_on_Race.htm

United Nations Educational, Scientific and Cultural Organization (UNESCO). (2004). *The Plurality of literacy and its Implications for Policies and Programmes*. Paris: UNESCO Education Sector Position Paper. Retrieved on February 14, 2011 from http://unesdoc.unesco.org/images/0013/001362/136246e.pdf.

Universal Declaration of Human Rights (December 10, 1948). Article 18 and 19. Retrieved on May 16, 2011 from http://www.un.org/en/documents/udhr/index.shtml#a18

Universities Australia. (2011). *National Best Practice Framework for Indigenous Cultural Competency*. In W. Nolan (Eds.). 1-424: Indigenous Higher Education Advisory Council.

v[sic]an Manen, M. (1990). *Researching lived experience.* London, ON: The Althouse Press.

Villegas, A. M., & Davis, D. (2007). Approaches to diversifying the teaching force: Attending to issues of recruitment, preparation and retention. *Teacher Education Quarterly, 34*(4), 137-147.

Villegas, A. M., & Lucas, T. (2002). *Educating culturally responsive teachers: A coherent approach*. Albany, New York: State University of New York Press.

Wagner, D. A. (2000). *Literacy and adult education studies*. World Education Forum Education for All Assessment. Senegal: UNESCO.

Wall, C., Glenn, S., Mitchinson, S., & Poole, H. (2004). Using a reflective diary to develop bracketing skills during a phenomenological investigation. *Nursing Research, 11*(4), 20-29.

Walsh, C. E. (1991). Preface. In C. E. Walsh (Ed.), *Literacy as praxis: Culture, language, and pedagogy* (pp. v-ix). Norwood, NJ: Ablex Publishing Corporation.

Wilson, J. D. (1981). Introduction: An overview. In J. D. Wilson (Ed.) *Canadian education in the 1980's* (pp. 7-13). Calgary, AB: Detselig Enterprises Limited.

Winant, H. (2000). Race and Race Theory. *Annual Review of Sociology, 26*,169-185.

Zajda, J., Biraimah, K., & Gaudelli, W. (2008). Education and social inequality in the global culture. In J. Zajda, B. Biraimah & W. Gaudelli (Eds.), *Education and social inequality in global culture* (pp. xvii-xxvii), Dordrecht, The Netherlands: Springer.

Appendices

Appendix A. Call for Student Participants

Invitation for Students to Participate

in a Research Project on the Topic of Learning/Teaching in a Culturally Diverse University Environment

Oral Preamble: Thank you very much for your time. My name is Helen Lepp Friesen and I am a doctoral candidate in the Faculty of Education (Language and Literacy) at the University of Manitoba and for my dissertation I am conducting a study on the topic of teaching and learning in culturally diverse university classrooms. Results of the research have the potential to inform teaching practices. As our society is becoming increasingly more culturally diverse, such a study is important in order to understand that cross-cultural competency and sensitivity is an essential component in today's work, academic, and social environment. This study has been approved by the University of Manitoba and University of Winnipeg ethics boards.

What would it require for you to participate in the study:

1. Participate in a 1-2 hour voice-recorded interview (not to exceed 2 hours), conducted at your convenience, where you would be given the opportunity to tell me what it is like for you to be a student/instructor in a culturally diverse university class. This is not an evaluation and I will not observe your class.
2. Connect by telephone, email, or in person to member check the transcribed interview. A member check means that you will be able to review the transcript of your interview and decide if your responses were truly what you meant to say. The time required shall not exceed ½ hour. As a small token of appreciation for participating in the interview, you will receive a $10.00 gift card to [redacted] café, the [redacted] student run coffee shop.

I welcome responses from students and instructors of all ethnic, cultural, and national backgrounds. Those selected will be invited to interviews. You are welcome to participate in the study but you are in no way obliged to do so. Thank you very much for your time.

Call for Participants

Please complete the following:

> Would you like to participate in a research project on the topic of learning in a culturally diverse university classroom? This is not an evaluation and I will not observe your class. I would like to know what it is like for you to be a student in a culturally diverse class. To be eligible for participation in this research, you must be 18 years of age or older.

If you provide your contact information, you may be contacted for an interview. As a small token of appreciation for participating in the interview, you will receive a $10.00 gift card to [redacted] café, the [redacted] student run coffee shop.

Name: _____

Please provide preferred contact information: _____

Your name and contact information will be kept confidential and a pseudonym will be used for the reporting of the results.

Thank you very much for your time.

Please fold the form in half, whether you completed it or not, and put it in the box/bag by the door.

Helen Lepp Friesen
PhD candidate at University of Manitoba
Education Department (Language and Literacy)
[redacted]

Appendix B: Call for Instructor Participants

Invitation for Instructors to Participate

in a Research Project on the Topic of Learning/Teaching in a Culturally Diverse University Environment

Thank you very much for your time. My name is Helen Lepp Friesen and I am a doctoral candidate in the Faculty of Education (Language and Literacy) at the University of Manitoba and for my dissertation I am conducting a study on the topic of teaching and learning in culturally diverse university classrooms. Results of the research have the potential to inform teaching practices. As our society is becoming increasingly more culturally diverse, such a study is important in order to understand that cross-cultural competency and sensitivity is an essential component in today's work, academic, and social environment. This study has been approved by the University of Manitoba and University of Winnipeg ethics boards.

What would it require for you to participate in the study:

1. Participate in a 1-2 hour voice-recorded interview (not to exceed 2 hours), conducted at your convenience, where you would be given the opportunity to tell me what it is like for you to be an instructor in a culturally diverse university class. This is not an evaluation of your teaching and I will not observe your class.
2. Connect by telephone, email, or in person to member check the transcribed interview. A member check means that you will be able to review the transcript of your interview and decide if your responses were truly what you meant to say. The time required shall not exceed ½ hour. As a small token of appreciation for participating in the interview, you will receive a $10.00 gift card to [redacted] café, the [redacted] student run coffee shop.

I welcome responses from students and instructors of all ethnic, cultural, and national backgrounds. Those selected will be invited to interviews. You are welcome to participate in the study but you are in no way obliged to do so. Thank you very much for your time.

Call for Participants

Please complete the following:

1. Would you like to participate in a research project on the topic of learning and teaching in a culturally diverse university classroom? This is not an evaluation of your teaching and I will not observe your class. I would like to know what it is like for you to be an instructor in a culturally diverse class.

   If you provide your contact information, you may be contacted for an interview. As a small token of appreciation for participating in the interview, you will receive a $10.00 gift card to [redacted] café, the [redacted] student run coffee shop.

   Your Name: _____

   Please provide your preferred contact information: _____

   Your name and contact information will be kept confidential and a pseudonym will be used for the reporting of the results.

2. May I come to your class to give a 5-10 minute explanation of my study and distribute an invitation to participate to your students?

   Yes No

Thank you very much for your time.

Please respond by Friday, October 21, 2011.

When you have completed this form, please either drop off the hard copy in the designated envelope in the department office with the administrative assistant, or respond to the email via my email address (see below) by October 21, 2011.

Helen Lepp Friesen
[redacted]
PhD candidate at University of Manitoba
Education Department (Language and Literacy)
[redacted]

Appendix C. Preamble and Interview Questions for Student Participant

The researcher will use the following preamble and interview script to guide the interviews. Depending on participant responses, some changes may be made.

Preamble: Researcher (Helen Lepp Friesen): Thank you very much for volunteering to participate in this research project. I am a doctoral student in the Faculty of Education (Language and Literacy) at the University of Manitoba and for my doctoral dissertation, I am conducting a study to investigate the experience of students and instructors in culturally diverse post-secondary classrooms. There are many different perspectives and I am interested in hearing from you what your perspective is of a culturally diverse class. Results of the research have the potential to inform teaching practices.

For this study you will be invited to an individual interview, which will take one hour, but not more than two hours. The interview will be digitally recorded and then I will transcribe and analyze the data. The recording device, and transcripts will be stored in a locked cabinet in the researcher's home. Participation is voluntary and you will have the right to withdraw from the study at any time without penalty. Your identity will be kept confidential throughout the study. To maintain anonymity I will assign you a pseudonym for the written report.

Upon the completion of the interview transcription, I will send you a copy of the transcript by the method of your choice. At this point you may add, delete, or modify any comments that you feel do not accurately represent your position in the member checking process. In addition there will be one ½ hour follow-up meeting at your convenience, either in person, by telephone, or by email to member check the transcription for accurate representation of your responses. Member checking means that after I have transcribed your interview, I will return it to you for verification and or amendment. The time and place of the interviews will be arranged at your convenience. This meeting, whether in person, by telephone, or by email, is estimated to take ½ hour and would take place within two weeks of the interview.

Upon your request, I will send you a summary of the findings of the study when completed. For the purpose of a doctoral dissertation, the results of this study will be accessible on the University of Manitoba website. Some of the data may be used for publication on the topic of learning and teaching in culturally diverse post-secondary education. Any information that will be shared will be masked and pseudonyms will be used to protect all data and the anonymity and confidentiality of the participant.

This research has been approved by the Education/Nursing Research Ethics Board (ENREB) at the University of Manitoba and the Senate Committee on Ethics in Human Research and Scholarship (SCEHRS) at the University of Winnipeg. If you have any concerns or complaints about this project you may contact Margaret (Maggie) Bowman Human Ethics Coordinator Office of the Vice-President (Research) University of Manitoba 208 - 194 Dafoe Road Crop Technology Centre telephone (204) 474-7122, fax (204) 269-7173, email margaret_bowman@umanitoba.ca, www.umanitoba.ca/research; or Heather Mowat, Program Officer, Research Implementation, Ethics and Contracts, Office of the Vice-President, Research and International, The University of Winnipeg, 4CM03B - 515 Portage Avenue, Winnipeg, Manitoba, R3B 2E9, telephone (204) 786-9058, email h.mowat@uwinnipeg.ca; ethics@uwinnipeg.ca.

I will provide you with a letter of consent form for you to sign, which you may keep for your records and reference. Please read the letter to make sure that you understand the purpose and nature of this study and the conditions for participating. Please do not hesitate to ask any questions you may have about the research or participation in it. You may withdraw from the study without consequences at any time or questions asked. Should you choose to withdraw, all data collected from you will be destroyed by erasing the tapes and shredding of any transcripts and survey documents. Your participation throughout the study is intended to be as informed as your initial consent; therefore I invite you to ask questions and request clarification at any stage of the research. I will do my best to ensure that your questions and concerns are addressed.

If you have no further questions, you may sign the letter of consent and we can begin the interview.

Interviewer will follow participant cues and therefore some questions and probes may vary slightly from participant to participant. After the student participant has signed the consent form, the researcher will continue with the introductory script and then start with the interview questions and probes:

Helen Lepp Friesen: Thank you very much for agreeing to participate in this study. I know it requires extra time from you in your busy schedule and I greatly appreciate that. We will begin with the interview. These are the prompts for the individual interviews:

1. Tell me about your experience in the classes that you have taken in this department? Probes: (a) What is it like being a student here in this class? (b) How has the experience affected you?
2. Tell me about your class, the topics you discuss in class, the writing assignments, and methods of assessment. Probes: (a) What kinds of things do you do in this class? (b) What kind of readings do you do? (c) Are you required to respond to the readings and if so, how? (d) Can you describe the in-class activities and discussions? (e) Do you do group activities? If so, can you tell me about them? (f) What kind of writing assignments do you do? In-class? Out of class? (g) On what topics do you write? How does that go? How are you assessed? (h) How do the writing activities in this class compare with writing activities in other classes? (i) What is your favourite activity? Least favourite? (j) How are you assessed in this class?
3. How do you participate in class? Probes: (a) Are you given the opportunity to contribute in class? (b) How much do you talk in class? (c) Do you share the reading or writing activities with your class?
4. What does a culturally diverse classroom mean to you? Probe: How would you describe a culturally diverse classroom? Challenges? Benefits? If you feel comfortable in doing so, in just a few words (or more if necessary) describe your ethno-cultural background(s). Your first language learned? How does your ethno-cultural background affect how you learn/participate in the class?
5. How would you define human rights? Probe: What do human rights/education with a human rights perspective mean to you?
6. Describe the perfect university classroom environment that would help all students learn.

Appendix D: Preamble and Interview Questions for Instructor Participant

The researcher will use the following preamble and interview script to guide the interviews. Depending on participant responses, some changes may be made.

Preamble: Researcher (Helen Lepp Friesen): Thank you very much for volunteering to participate in this research project. I am a doctoral student in the Faculty of Education (Language and Literacy) at the University of Manitoba and for my doctoral dissertation I am conducting a study to investigate the experience of students and instructors in culturally diverse post-secondary classrooms. There are many different perspectives and I am interested in hearing from you what your perspective is of this class. Results of the research have the potential to inform teaching practices.

For this study you will be invited to an individual interview, which will take one hour, but not more than two hours. The interview will be digitally recorded and then I will transcribe and analyze the data. The recording device, and transcripts will be stored in a locked cabinet in the researcher's home. Participation is voluntary and you will have the right to withdraw from the study at any time without penalty. Your identity will be kept confidential throughout the study. To maintain anonymity I will assign you a pseudonym for the written report.

Upon the completion of the interview transcription, I will send you a copy of the transcript by the method of your choice. At this point you may add, delete, or modify any comments that you feel do not accurately represent your position in the member checking process. In addition there will be one ½ hour follow-up meeting at your convenience, either in person, by telephone, or by email to member check the transcription for accurate representation of your responses. Member checking means that after I have transcribed your interview, I will return it to you for verification and or amendment. The time and place of the interviews will be arranged at your convenience. This meeting, whether in person, by telephone, or by email, is estimated to take ½ hour and would take place within two weeks of the interview.

Upon your request, I will send you a summary of the findings of the study when completed. For the purpose of a doctoral dissertation, the results of this study will be accessible on the University of Manitoba website. Some of the data may be used for publication on the topic of learning and teaching in culturally diverse post-secondary education. Any information that will be shared will be masked and pseudonyms will be used to protect all data and the anonymity and confidentiality of the participant.
This research has been approved by the Education/Nursing Research Ethics Board (ENREB) at the University of Manitoba and the Senate Committee on Ethics in Human Research and Scholarship (SCEHRS) at the University of Winnipeg. If you have any concerns or complaints about this project you may contact Margaret (Maggie) Bowman Human Ethics Coordinator Office of the Vice-President (Research) University of Manitoba 208 - 194 Dafoe Road Crop Technology Centre telephone (204) 474-7122, fax (204) 269-7173, email margaret_bowman@umanitoba.ca, www.umanitoba.ca/research; or Heather Mowat, Program Officer, Research Implementation, Ethics and Contracts, Office of the Vice-President, Research and International, The University of Winnipeg, 4CM03B - 515 Portage Avenue, Winnipeg, Manitoba, R3B 2E9, telephone (204) 786-9058, email h.mowat@uwinnipeg.ca; ethics@uwinnipeg.ca.

I will provide you with a letter of consent form for you to sign, which you may keep for your records and reference. Please read the letter to make sure that you understand the purpose and

nature of this study and the conditions for participating. Please do not hesitate to ask any questions you may have about the research or participation in it. You may withdraw from the study without consequences at any time or questions asked. Should you choose to withdraw, all data collected from you will be destroyed by erasing the tapes and shredding of any transcripts and survey documents. Your participation throughout the study is intended to be as informed as your initial consent; therefore I invite you to ask questions and request clarification at any stage of the research. I will do my best to ensure that your questions and concerns are addressed. If you have no further questions, you may sign the letter of consent and we can begin the interview.

Interviewer will follow participant cues and therefore some questions and probes may vary slightly from participant to participant. After the student participant has signed the consent form, the researcher will continue with the introductory script and then start with the interview questions and probes:

Helen Lepp Friesen: Thank you very much for agreeing to participate in this study. I know it requires extra time from you in your busy schedule and I greatly appreciate that. We will begin with the interview now.

The following questions will be used to guide the interviews with instructors:

1. Tell me about your experience in teaching this class? Probes: (a) Tell me about how you choose your textbook, (b) how you structure your course outline and (c) how you choose to structure your class?
2. Tell me about your approach to teaching? Probes: (a) Tell me why you use the selected approaches? (b) How would you describe your teaching philosophy?
3. Tell me about your classes in this department, the topics you discuss in class, the writing assignments, and methods of assessment. Probes: (a) What kinds of things do you do in this class? (b) What kind of readings do you use? (c) Do you require students to respond to the readings and if so, how? (d) Can you describe the in-class activities and discussions? (e) Do you use group activities? If so, can you tell me about them? (f) What kind of writing assignments do you require? In-class? Out of class? (g) On what topics do you have students write? How does that go? How are students assessed? (h) What are the activities that you think the students enjoy the most? The least? (j) How do you assess students in this class?
4. Tell me about student participation in class. Probes: (a) Are they given the opportunity to contribute in class? How? (b) How much do students talk in class? (c) Do they share the reading or writing activities in class? How does the class respond?
5. What does a culturally diverse classroom mean to you? Probe: How would you describe a culturally diverse classroom? Challenges? Benefits? If you feel comfortable in doing so, in just a few words (or more if necessary) describe your ethno-cultural background(s). Your first language learned? How does your ethno-cultural background affect how you learn/participate in the class?
6. How would you define human rights? Probe: What do human rights/education with a human rights perspective mean to you?
7. Describe the perfect classroom environment that would help all students learn and be an ideal place for instructors to teach.

Appendix E: Letter of Informed Consent for Department Chair

Faculty of Education

Research Project Title: Quest for an Enhancement of a Human Rights Model of Education in a Culturally Diverse Post-secondary Program

Principal Investigator and contact information: Helen Lepp Friesen
[redacted]

Research Supervisor and contact information: Dr. Deborah Schnitzer at [redacted], and Dr. Karen Smith at [redacted]

Date

Dear

As a doctoral student in the Faculty of Education (Language and Literacy) at the University of Manitoba, I am writing to request your permission to conduct a study in your department to investigate the lived experience of students and instructors in culturally diverse post-secondary education. I am interested in finding out whether and how culturally diverse post-secondary environments are sensitive to ethnically diverse student populations. Results of the research have the potential to inform teaching practices.

To fulfill the requirements for a doctoral dissertation, I am asking you for permission to conduct part of this study in this department. I am asking for permission to distribute a call for participants survey and invitation to the faculty and students after giving a brief description of the study in designated classes of your recommendation.

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 details 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. Please do not hesitate to ask for more information. If participants decide to withdraw from the study, they may do so without penalty, and the data will not be used for reporting.

Purpose of the Research: The purpose of this study to examine, understand, and describe in-depth the lived experience of students and instructors in culturally diverse post-secondary education.

Nature of Participation: If instructors and students choose to participate in the study, they will be contacted by their preferred method of contact and invited to an individual interview with me (Helen Lepp Friesen). The interview will take approximately one to one and a half hours of their

time, but no more than two hours. I will transcribe the interviews. In addition there will be one ½ hour follow-up meeting at their convenience, either in person, by telephone, or by email to member check the transcription for accurate representation of their responses. Member checking means that after I have transcribed the interview, I will return it for verification and or amendment. They may add, delete, or modify contributions in the member checking process. The time and place of the interviews will be arranged at their convenience. This meeting, whether in person, by telephone, or by email, is estimated to take ½ hour and would take place within two weeks of the interview.

Data Collection: I will record the interview with a digital voice recorder and then transcribe the information for analysis. I may use direct quotations for the final report. The recording device and transcripts will be stored in a locked cabinet in my home.

Confidentiality: The confidentiality of all information and the anonymity of the participant involved in the study will be maintained. Participants will be assigned a pseudonym on transcripts, field notes, written reports, and summaries of the study. All voice recordings, transcriptions, and notes will be kept in a locked file cabinet in my office at home or stored on my computer in a password-protected file. The recordings and notes will be destroyed three years after the completion of the study. During this time my committee and I will be the only ones that will have access to the original data.

Study Results: Upon request, I can provide you with a summary of the findings at the completion of the study. Please provide me with your contact information at the end of this form.

In Summary: 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. Your signature at the bottom of this letter indicates that you understand to your satisfaction the information regarding participation in the research study, and that you agree to participate. This is not a waiver of legal rights and this letter does not excuse the researcher from legal and professional responsibilities. You may withdraw from the study without consequences at any time or questions asked. Should you choose to withdraw, all data collected from you will be destroyed by erasing the tapes and shredding of any transcripts and survey documents. Your participation throughout the study is intended to be as informed as your initial consent; therefore I invite you to ask questions and request clarification at any stage of the research. I will do my best to ensure that your questions and concerns are addressed.

Contact Information of researcher: Helen Lepp Friesen
[redacted]

Researcher's Committee: **Dr. Deborah Schnitzer:** [redacted]
Dr. Karen Smith: [redacted]
Dr. John Wiens: [redacted]
Dr. Jessica Senehi: [redacted]
Dr. Kathleen Matheos: [redacted]

Sincerely,

Helen Lepp Friesen

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.

The University of Manitoba Research Ethics Board(s) and a representative(s) of the University of Manitoba Research Quality Management/Assurance Office may also require access to your research records for safety and quality assurance purposes.

This research has been approved by the Education/Nursing Research Ethics Board (ENREB) at the University of Manitoba and the Senate Committee on Ethics in Human Research and Scholarship (SCEHRS) at the University of Winnipeg. If you have any concerns or complaints about this project you may contact Margaret (Maggie) Bowman Human Ethics Coordinator Office of the Vice-President (Research) University of Manitoba 208 - 194 Dafoe Road Crop Technology Centre telephone (204) 474-7122, fax (204) 269-7173, email margaret_bowman@umanitoba.ca, www.umanitoba.ca/research; or Heather Mowat, Program Officer, Research Implementation, Ethics and Contracts, Office of the Vice-President, Research and International, The University of Winnipeg, 4CM03B - 515 Portage Avenue, Winnipeg, Manitoba, R3B 2E9, telephone (204) 786-9058, email h.mowat@uwinnipeg.ca; ethics@uwinnipeg.ca. I will provide you with a letter of consent form for you to sign, which you may keep for your records and reference.

I agree that the study on a **Quest for an Enhancement of a Human Rights Model of Education in a Culturally Diverse Post-secondary Program** be conducted in my department.

_____ _____
Department Head's Signature Date

_____ _____
Researcher's Signature Date

_____

If you would like to receive a summary of the findings of this study, please complete the following:

Name _____

Contact Information _____

Appendix F: Letter of Informed Consent for Student Participant

UNIVERSITY OF MANITOBA

Faculty of Education

Research Project Title: Quest for an Enhancement of a Human Rights Model of Education in a Culturally Diverse Post-secondary Program

Principal Investigator and contact information: Helen Lepp Friesen
[redacted]

Research Supervisor and contact information: Dr. Deborah Schnitzer at [redacted], and Dr. Karen Smith at [redacted]

Date

Dear

As a doctoral student in the Faculty of Education (Language and Literacy) at the University of Manitoba, to fulfill the requirements for a doctoral dissertation, I am inviting you to participate in a study to investigate the lived experience of students and instructors in culturally diverse post-secondary education. I am interested in finding out whether and how post-secondary culturally diverse environments are sensitive to a diverse student population. Results of the research have the potential to inform teaching practices. 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. Please do not hesitate to ask for more information. If you decide to withdraw from the study, you may do so without penalty, and the data will not be used for reporting.

Purpose of the Research: The purpose of this study to examine, understand, and describe in-depth the lived experience of students and instructors in culturally diverse post-secondary education.

Nature of Participation: If you choose to participate, you will be invited to an individual interview with me (Helen Lepp Friesen), which will take one hour, but not more than two hours. I will transcribe the interview. In addition there will be one ½ hour follow-up meeting at their convenience, either in person, by telephone, or by email to member check the transcription for accurate representation of their responses. Member checking means that after I have transcribed the interview, I will return it for verification and or amendment. You may add, delete, or modify contributions in the member checking process. The time and place of the interviews will be arranged at your convenience within two weeks of the interview.

Data Collection: I will record the interview with a digital voice recorder and then transcribe the

information for analysis. I will send you the transcription via email to check whether I have recorded everything according to your satisfaction of accuracy. I may use direct quotations for the final report, but you will be given the opportunity to delete quotes that you feel do not accurately represent your position. The recording device and transcripts will be stored in a locked cabinet in my home.

Confidentiality: The confidentiality of all information and the anonymity of the participant involved in the study will be maintained. You will be assigned a pseudonym on transcripts, field notes, written reports, and summaries of the study. All voice recordings, transcriptions, and notes will be kept in a locked file cabinet in my office at home or stored on my computer in a password-protected file. The recordings and notes will be destroyed three years after the completion of the study. During this time my committee and I will be the only ones that will have access to this data.

Study Results: Upon request, I can provide you with a summary of the findings at the completion of the study. Please provide me with your contact information at the end of this form.

In Summary: 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. Your signature at the bottom of this letter indicates that you understand to your satisfaction the information regarding participation in the research study, and that you agree to participate. This is not a waiver of legal rights and this letter does not excuse the researcher from legal and professional responsibilities. You may withdraw from the study without consequences at any time or questions asked. Should you choose to withdraw, all data collected from you will be destroyed by erasing the tapes and shredding of any transcripts and survey documents. Your participation throughout the study is intended to be as informed as your initial consent; therefore I invite you to ask questions and request clarification at any stage of the research. I will do my best to ensure that your questions and concerns are addressed.

Contact Information of researcher: Helen Lepp Friesen
Email address: [redacted]

Researcher's Committee: **Dr. Deborah Schnitzer:** [redacted]
Dr. Karen Smith: [redacted]
Dr. John Wiens: [redacted]
Dr. Jessica Senehi: [redacted]
Dr. Kathleen Matheos: [redacted]

Thank you in advance for your reply and consideration.

Sincerely,

Helen Lepp Friesen

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.

The University of Manitoba Research Ethics Board(s) and a representative(s) of the University of Manitoba Research Quality Management/Assurance Office may also require access to your research records for safety and quality assurance purposes.

This research has been approved by the Education/Nursing Research Ethics Board (ENREB) at the University of Manitoba and the Senate Committee on Ethics in Human Research and Scholarship (SCEHRS) at the University of Winnipeg. If you have any concerns or complaints about this project you may contact Margaret (Maggie) Bowman Human Ethics Coordinator Office of the Vice-President (Research) University of Manitoba 208 - 194 Dafoe Road Crop Technology Centre telephone (204) 474-7122, fax (204) 269-7173, email margaret_bowman@umanitoba.ca, www.umanitoba.ca/research; or Heather Mowat, Program Officer, Research Implementation, Ethics and Contracts, Office of the Vice-President, Research and International, The University of Winnipeg, 4CM03B - 515 Portage Avenue, Winnipeg, Manitoba, R3B 2E9, telephone (204) 786-9058, email h.mowat@uwinnipeg.ca; ethics@uwinnipeg.ca. I will provide you with a letter of consent form for you to sign, which you may keep for your records and reference.

I agree to participate in the study on a **Quest for an Enhancement of a Human Rights Model of Education in a Culturally Diverse Post-secondary Program.**

_____ _____

Participant's Signature Date

_____ _____

Researcher's Signature Date

_____

Participant's email address to send transcription

If you would like to receive a summary of the findings of this study, please complete the following:

Name _____

Contact Information _____

Appendix G: Letter of Informed Consent for Instructor Participant

Faculty of Education

Research Project Title: Quest for an Enhancement of a Human Rights Model of Education in a Culturally Diverse Post-secondary Program

Principal Investigator and contact information: Helen Lepp Friesen
[redacted]

Research Supervisor and contact information: Dr. Deborah Schnitzer at [redacted] and Dr. Karen Smith at [redacted]

Date

Dear

As a doctoral student in the Faculty of Education (Language and Literacy) at the University of Manitoba, to fulfill the requirements for a doctoral dissertation, I am inviting you to participate in a study to investigate the lived experience of students and instructors in culturally diverse post-secondary education. I am interested in finding out whether and how post-secondary culturally diverse environments are sensitive to a diverse student population. Results of the research have the potential to inform teaching practices. 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. Please do not hesitate to ask for more information. If you decide to withdraw from the study, you may do so without penalty, and the data will not be used for reporting.

Purpose of the Research: The purpose of this study to examine, understand, and describe in-depth the lived experience of students and instructors in culturally diverse post-secondary education.

Nature of Participation: If you choose to participate, you will be invited to an individual interview with me (Helen Lepp Friesen), which will take one hour, but not more than two hours. I will transcribe the interview. In addition there will be one ½ hour follow-up meeting at their convenience, either in person, by telephone, or by email to member check the transcription for accurate representation of their responses. Member checking means that after I have transcribed the interview, I will return it for verification and or amendment. You may add, delete, or modify contributions in the member checking process. The time and place of the interviews will be arranged at your convenience within two weeks of the interview.

Data Collection: I will record the interview with a digital voice recorder and then transcribe the information for analysis. I will send you the transcription via email to check whether I have recorded everything according to your satisfaction of accuracy. I may use direct quotations for the

final report, but you will be given the opportunity to delete quotes that you feel do not accurately represent your position. The recording device and transcripts will be stored in a locked cabinet in my home.

Confidentiality: The confidentiality of all information and the anonymity of the participant involved in the study will be maintained. You will be assigned a pseudonym on transcripts, field notes, written reports, and summaries of the study. All voice recordings, transcriptions, and notes will be kept in a locked file cabinet in my office at home or stored on my computer in a password-protected file. The recordings and notes will be destroyed three years after the completion of the study. During this time my committee and I will be the only ones that will have access to this data.

Study Results: Upon request, I can provide you with a summary of the findings at the completion of the study. Please provide me with your contact information at the end of this form.

In Summary: 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. Your signature at the bottom of this letter indicates that you understand to your satisfaction the information regarding participation in the research study, and that you agree to participate. This is not a waiver of legal rights and this letter does not excuse the researcher from legal and professional responsibilities. You may withdraw from the study without consequences at any time or questions asked. Should you choose to withdraw, all data collected from you will be destroyed by erasing the tapes and shredding of any transcripts and survey documents. Your participation throughout the study is intended to be as informed as your initial consent; therefore I invite you to ask questions and request clarification at any stage of the research. I will do my best to ensure that your questions and concerns are addressed.

Contact Information of researcher: Helen Lepp Friesen
Email address: [redacted]

Researcher's Committee: **Dr. Deborah Schnitzer:** [redacted]
Dr. Karen Smith: [redacted]
Dr. John Wiens: [redacted]
Dr. Jessica Senehi: [redacted]
Dr. Kathleen Matheos: [redacted]

Thank you in advance for your reply and consideration.

Sincerely,

Helen Lepp Friesen

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.

The University of Manitoba Research Ethics Board(s) and a representative(s) of the University of Manitoba Research Quality Management/Assurance Office may also require access to your research records for safety and quality assurance purposes.

This research has been approved by the Education/Nursing Research Ethics Board (ENREB) at the University of Manitoba and the Senate Committee on Ethics in Human Research and Scholarship (SCEHRS) at the University of Winnipeg. If you have any concerns or complaints about this project you may contact Margaret (Maggie) Bowman Human Ethics Coordinator Office of the Vice-President (Research) University of Manitoba 208 - 194 Dafoe Road Crop Technology Centre telephone (204) 474-7122, fax (204) 269-7173, email margaret_bowman@umanitoba.ca, www.umanitoba.ca/research; or Heather Mowat, Program Officer, Research Implementation, Ethics and Contracts, Office of the Vice-President, Research and International, The University of Winnipeg, 4CM03B - 515 Portage Avenue, Winnipeg, Manitoba, R3B 2E9, telephone (204) 786-9058, email h.mowat@uwinnipeg.ca; ethics@uwinnipeg.ca. I will provide you with a letter of consent form for you to sign, which you may keep for your records and reference.

I agree to participate in the study on a **Quest for an Enhancement of a Human Rights Model of Education in a Culturally Diverse Post-secondary Program.**

_____ _____

Participant's Signature Date

_____ _____

Researcher's Signature Date

_____

Participant's email address to send transcription

If you would like to receive a summary of the findings of this study, please complete the following:

Name _____

Contact Information _____

Appendix H: Thank You Letter to Participants

(Template from Moustakas, 1994, p. 179)

Date

Dear

Thank you for your participation as participant in the study entitled 'Quest for an Enhancement of a Human Rights Model of Education in a Culturally Diverse Post-secondary Program.' Thank you for meeting with me in an extended interview and sharing your experience. I appreciate your willingness to share your unique and personal thoughts, feelings, and events. I have attached a transcript of your interview. Would you please review the entire document? Be sure to ask yourself if this interview has fully captured your experience. After reviewing the transcript of the interview, you may realize that an important experience (s) was neglected. Please feel free to add comments that would further elaborate your experience and or delete comments that you feel misrepresent your experience. If you prefer we can arrange to meet again and digitally record your additions or corrections.

When you have viewed the verbatim transcript and have had an opportunity to make changes and additions, please return the manuscript via email. Thank you very much for participating in this research with me. Please do not hesitate to call with any questions or concerns you may have.

With warm regards,

Helen Lepp Friesen

[redacted]

Appendix I: Extended Précis of Themes – Students

Major Themes
I. Difference
A. Multiplicity of Perspective unique
B. Relaxed, supportive environment
C. Personal Ownership
D. Community, team building
F. Services for Immigrants
G. Identity
H. Disempowerment
I. Uncertainty, new system, accent
J. Lack of creativity and imagination
K. Lack of freedom
L. Limitations of the education system
M. Satisfaction, enthusiasm, appreciation
N. Common Goals solidarity, hospitality
O. Difficult/tricky/strange, financial, culture shock, academic papers, lack of information
P. Curiosity, challenge
Q. Relationship, unity, helping each other
R. Healing/Acceptance/Hospitality
S. Transformative/active learning, thinking changed
II. Apartness
A. Ethno-cultural background
B. Gender
C. Age
D. Health Issues
E. Race and Culture
F. Minority identification
G. Denial
H. Dominant culture
I. Homosexuality
III. Cultural diversity
A. Homogeneity
B. Ignorance/naïveté
C. Upbringing frames perspective
D. Ingrained behaviours
E. Discrimination/Racism
G. Gain perspective/learn so much
H. Richness, gold, interesting, stronger
I. Empathy/patience, listening
J. Language barrier and Cultural literacy, accent
K. Combination of different ethnic groups global village utopia, difficult, physical appearance
L. Sharing stories
M. Contradictions

N. Values, religion, spirituality
O. Food, clothing
P. Consciousness
III. Pedagogy
A. Inclusivity
B. Instructor Attitude
3. Ingenuity
4. Open freedom
5. Not understanding, just a number
C. Pedagogical Tools
1. Visuals, PP
2. Practical applicable
3. Not practical
4. Clear expectations/rubrics
5. Discussions/Dialogue
6. Modeling
7. Lecture/Monologue
8. Engagement with Subject Matter
9. Role plays, games
10. Critical Thinking, thinking outside the box
D. Summative Assessment
1. Research papers
2. Responses/reflections
3. Exams/Tests
4. Freedom of topic choice
5. lack of confidence, discomfort
E. Formative Assessment
1. Presentation
2. Group projects and presentations
3. Nontraditional methods
F. Participation
1. Comfortable Level
G. Grades
H. Time Constraints
IV. Class Content
A. Sensitivity to cultural issues
B. Current up-to-date material HC
D. Eurocentric/self centred
V. Affect of Ethno-Cultural Background
A. Barriers, lack of info
B. Cultural Awareness
C. Open-minded
VI. Human Rights
A. Fairness for all we're all equal/same
B. Basic Needs food shelter, education, peace
C. Voice, freedom of speech, choice
D. Respect for difference
E. Impact on Education
F. Bullying

G. Safety
H. Acceptance
I. Fair use of resources

Appendix J: Extended Précis of Themes – Instructors

Major Themes
I. Effect of Experience
A. Definition of cultural diverse class
B. Previous Experience
C. Pedagogy
D. Class Sizes
E. Student Preparedness
F. Family Atmosphere
G. Financial Support
H. Meeting a Need
I. Humility/Vulnerability
J. Safety
K. Modeling
L. Content
M. Group Work
N. Mentors
O. Stress of Different Systems
P. Empathy
Q. Pride and Success
R. Language Barrier
S. Structure
T. Discussion
U. Alternative Assignments
V. Racism
II. Approach to Teaching/Philosophy
A. Positive role model
B. Preparedness
C. Collaborative Learning
D. Insecurity
E. High Expectations of Students
F. Teacher as coach
G. Teaching as relationship
H. Humour/Storytelling
I. Socratic Method
J. Lectures
K. Close Readings quizzes
L. Raise awareness consciousness
III. Pedagogy
A. Racism and Prejudice
B. Aboriginal focus
C. Success rate
D. Citizenship education
E. Classroom environment
F. Lectures
G. Time management support

H. Applicable to real life
I. Assessment
1. Writing assignments
2. Academic essays
3. As a tool
4. Reflections/Journals
5. Self-assessment
6. Presentations
7. Alternative assignments
8. Group work
9. Tests
J. Preferred Segregation K. Age segregation
IV. Student participation
A. Group selection and roles
B. Pinpoint
C. Same students participate
D. Study groups
V. Culturally-diverse class
A. Definition
B. Identity
C. Self-identification
D. Challenges
1. Language Barrier
2. Inhibition
3. False impression of environments
4. Communication issues
E. Benefits
1. Language experts
2. Learning from others
3. Empathy
4. Food
F. Affect of ethno-cultural background
1. Awareness
2. Special Education
3. Fortunate
4. Richness
5. Insecurity
6. Connection
7. Apartness
VI. Human Rights
A. Basic needs
B. Voice
C. Foundational
D. Annoyance with postcolonial blinders
E. Teaching with human rights perspective
1. Golden rule
2. Critical thinking
VII. Ideal university classroom

A. Everyone is valued
B. Void of indoctrination - conscious
C. Relationships
D. Alternative education
E. Change the previous system
F. Access
G. Physical space
H. Positive atmosphere
I. Homogeneity in age
J. Removed from an institution

Appendix K: Consciousness of Differences - Students

Types of difference students perceive	What students say about their surroundings pertaining to this difference	What students say about themselves pertaining to this difference	Kinds of difference
Gender	"The nature of those courses are more female centric." - Ian "It was very male centric." - Ben "The professor tries to stay away from more like I guess waspy readings like you know white Anglo-Saxon male kind of thing, which I find great." - Ian	"I was one of two guys in the class." – Ben	Visible
Age	"If you have to do group work I think. Would be very hard […] especially different ages." - Ian	"I feel a bit of an age gap." – Tanya "As I get older, their different ages…" - Ian	Visible
Ethnicity	"Blacks, Whites, and Aboriginals." - Ben "We really discuss a lot of topics in regards to race and culture." – Tanya "Most of the texts are by Aboriginal writers." – Tanya "You do find out later that they are culturally diverse." - Dalia "From a cultural stand point, I'd see different ethnicities participating." – Sam "Like you hardly ever saw people of colour but now everywhere you go." – Abri "Talking about the differences in genetic makeup and skin colour and you know, cultures, you know, way of doing things." - Abri About Kim "Very derogatory against black people." - Abri	"It was an all white male experience." – Ben "Despite our differences, we're really not that different. Ok I mean, skin colour might be different […] But you know what, look at the things that we have in common." - Sam "There's a small percentage of […] visible minorities. […] I see a large diversity of immigrants." - Abri	Visible
Language	"I can't place her accent, but it's very thick." – Ian "I mean these are people that have always been in Canada and to hear their words and even their dialect is very different." - Tanya "Depending on the level of English someone spoke. If they didn't speak as highly they might be asking a lot of questions and it might take up a lot of extra time." – Suzanne "You know this is how we do it in Canada. Speak our language at least. Like those sorts of things. Like this is what I hear. This is the media." - Ben "So it's language based so it's English based so unless you have a strong English background, it's difficult for you I would suppose." - Derek	"So you've got to have patience towards […]. Especially with those that don't speak English, it's a little harder right." – Tanya "Our language might be different." – Sam "Initially I had a little hard time because of my accent." - Anjalee	Auditory
Religion	"He was asking if it [the witch hunt] was socially, economic, religious based." - Tanya "We have people from […], different religious backgrounds, but it doesn't matter because it's all the same material." – Dalia "I did learn quite a bit about [….] Mennonite culture." – Abri "Owners were Jewish." - Ben	"I also went to a Catholic school though so where religion wasn't an issue." – Dalia "I've always looked at my dependency on Creator, on God and I feel very strongly because I really feel that I really wouldn't be here without God without the Creator." – Sam "I wrote a paper on the religion in the novel." - Suzanne "I guess like technically I'm Christian." - Derek	Ideological
Sexual	"Like gays and lesbians how you teach them, how	"I'm gay and I'm out." - Ian	Ideological

Orientation	you teach that LGBTQ education so this was very hard for me." - Anjalee "My mom was a dance teacher so we had a lot of people with different sexual orientation." - Dalia		
Geographic Origin	"And so there could be skin colour differences, geographical differences." – Ben "It's been great to see how diverse the city has become." - Abri	"I am from a small town." - Suzanne "I'm a country boy and I'm from rural Manitoba." - Ben "Born and raised in downtown [large city]." – Sam "I live in a rural place so I think that I bring that experience to the classroom." - Ian	Could be visible, audible, and ideological

Appendix L: Consciousness of Differences – Instructors

Types of difference instructors perceive	What instructors say about their surroundings pertaining to this difference	What instructors say about themselves pertaining to this difference	Kinds of difference
Ethnicity	I guess I look for people who maybe have come from another country as being culturally different but if they were born here, I don't see them as being culturally different. Prof Sato Outside the school was a tepee. Large Aboriginal population there. You go into school and I hear singing. There are East Indian girls there practicing an East Indian dance. Prof Roy "Of course ethnicity." Prof Nodea "A culturally diverse class has nothing to do with ethnicity. Prof Nodea "Well, I guess the obvious is the ethnicity, where you have multiple races and multiple skin colours and that's the visible physical component of it." Prof Tensen "We're talking maybe about five out of the 28 or so in each class 27 which is about, what is that about 20%." Prof Sato "Maybe 50-70 % of my classes were visible minorities." Prof Martin	"I'm third generation you know and even though I look different my whole way of thinking is really here." Prof Sato	Visual
Language	"Some new immigrants say they're not changing because if they try to talk differently, like a white man, their, our, people will think that they are trying to be white." Prof Sidell "Yes and uh, but they had to get some retraining for different reasons, like accent is a problem." Prof Sidell "who have a different language background and that's obvious as soon as they open their mouth. Because their accent is different." Prof Tensen		Auditory
Religion	"I think there is definitely you know cultural difference between classes, between people of different religions." Prof Martin		Ideological
Diverse Perspectives	"It has to do with the various perspectives and norms that people identify with" Prof Nodea "I think a diverse classroom would be one where there would be people coming from diverse perspectives and who identify in different ways." Prof Martin "Diversity in physical development, diversity in achievement potential, diversity in culture and so diversity takes many forms." Prof Fast		Ideological
Geographic Origin	"Location, geography all of those are culturally-diverse." Prof Nodea "Urban. Rural. " Prof Nodea		Could be visual, auditory, and ideological
Socioeconomic class	"Is poverty a culture? Of course it is." Prof Nodea		
Sexual orientation	"The gay thing, the same thing about the gay person you know. You don't know that the		

	person is gay, and how do you think that person feels if he is discriminated against because he is gay or black? Some people might find out that a person is gay after many years of knowing the person. That person must be living a terrible life." Prof Sidell		
Age	"I had a few pre-service teachers the other day; in fact, they were 30 -35. They had credentials from the countries that they came from: India, Pakistan, Philippines." Prof Sidell		

Appendix M Critical Events, Emotional Responses, and Strategies

Critical events pertaining to difference	Emotional response	Strategies to deal with critical events
Ben (EFS): When I took this Aboriginal History of North America class in the summer, I was one of two guys in the class. I'm not Aboriginal. I'm not a single parent. The classroom had mostly females, Aboriginal, Asian, all single parents.	I just didn't really feel like I fit into this classroom. I was afraid to say the wrong thing without seeming like a jerk. I experienced all these feelings of guilt.	I was silent like for three or four weeks of class.
Ben: I see all these contradictions in another perspective - that's the whole point of this multicultural education is bringing in everyone's perspective, the global perspective.	I'm just sort of buzzing inside. I think it's just so cool.	I'm actually really excited about this interview because I've been busting inside and I've shared some with my partner and some with a few friends.
Tanya (EFS) about a class on the main campus: I've been put over into the big building over there for my History class.	I was very intimidated.	I mean I go over there and listen to the professor. I mean you're not talking in that class. He's completely talking the whole time.
Tanya about the smaller EFS class: He brings so much personal information into the class. Visuals are very good for me. I really do absorb that more I think.	I really like when the professor can put themselves out there. I really enjoy hearing their journey to get to where they are now.	I'm always taking notes when he's speaking and it's very interesting. I'm not afraid to ask questions. I feel like I am contributing and I know my stuff.
Tanya: If I had bannock for lunch and that wasn't my main diet at home but it was a treat my Mom would make me and if I took it to school, there would like snickers and stuff.	Food diversity is good But yeah, I always felt like that, it was very, you weren't really liked (whispers)	what I see now in the classrooms because I supervise at lunchtime and wow there are so many different foods out there from homelands and you know, it's good.
Dalia: We have people from different cultural backgrounds, different religious backgrounds, but it doesn't matter because it's all the same material and we're at core schools for the after degree program. I find this university very inclusive without throwing it in your face.	I like being a student here.	so they make sure we get it in there, in a very diverse area. The school I'm personally at, lives that inclusive teachings whether emotionally or social behaviours or cultural, religious. It's very inclusive. They do their best to make sure, which is really nice to see. They're making it a focus on not differentiating.
Dalia: They want to ask questions about your nail polish, about what you do at home and what you're eating as opposed to what they're eating and I think the fact that we can be open.	They can feel comfortable being open in that situation or that conversation.	It's not something that you hide at home and not tell anyone about.
Dalia about university classes: culturally diverse conversations	Hard to broach the subject still a little bit.	You don't know when you're going to offend or when you're going to be benefiting.
Sam (EFS): Activities that brought diverse groups of people together and assignments where he was able to be creative.	I enjoyed that class and got a really good mark there.	because you get to know one another right. You know the friendships kind of develop beyond just the confines of the assignment.
Sam: Sometimes the system punishes you for being self expressive. I didn't have a really good time with Teach and Learn.	Some the classes that I didn't particularly enjoy. And I think it had a lot to do with the fact that I didn't really know what I was doing. (laughs a lot).	We may have been able to do a lot more perhaps if we had asked more questions. Sometimes when you don't have any previous former reference and if you haven't seen it before then you're prone to make mistakes. I wasn't all that aware of what our responsibilities were.
Anjalee: I have difficulties in writing academic papers so now I am good.	I have to do much (laughs) as compared to normal students. I have to work like 8 or 10 times harder than them.	I have to struggle by myself. No one was here to help me.
Anjalee: I had never heard about like reaction papers and I have never done power point presentations. Then writing a journal. Everything was new for me.	At the beginning: I always struggled. After she gained some experience: I am very comfortable in doing presentations. Like I can speak but I can't write that well.	My first assignment that I gave to my professor and he went through it and he just gave me back and he said do it again so I have to redo that assignment. The next time I wrote it, it was good. I have only to redo one paper first one and later on none.
Anjalee: When you speak so it's a different accent. Initially I had a little hard time because	It makes little bit difference to get along with the other group of	Now I am used to it and I don't care. My job is to do my work.

of my accent and being a minority student in the class.	peoples. I feel. Initially I was not feeling good.	
Anjalee: From childhood we are trained by our parents to obey them and then we are supposed to go for like our traditional dressing.	Here we don't, quite often we don't do like if I wear sari, so everyone will be seeing it, I don't feel good.	I don't think now what the others think about me and what I think about others. That's not my concern. So when I am outside of the university and not in job I can go and wear whatever I like.
Derek: Most of the time people just listen politely. Other times I get laughed at. Sometimes I get told to be quiet	To whether he feels comfortable in challenging professors, Derek says, Sometimes. Most of the time I feel comfortable and I don't really know if I'm made to feel comfortable. I don't really care like what they're saying. I mean I do care what they think.	I mean it only happens once and then I am quiet of course. Obviously I need to respect the classroom setting and obviously the participants.
Suzanne: One of my classes pretty much every two to three things the professor says, I disagree with some of things he's trying to teach us. About lectures: They just talk on. They don't really involve the class at all. Few of my professors would probably not notice it (student questions) because they don't pay that much attention to what's going on so.	It's a difficult class for me. To the question whether she feels comfortable to express her opinion in class, she says, No. I really don't like some of my lectures.	Because I am too busy trying to write it down so I can reread what he thinks is right so I can actually pass the exams. We're just sitting there listening for the entire thing. I am fairly quiet.
Suzanne about her favourite activity: Service Learning	I enjoy going to my Service Learning.	I get to help them (students). I get to see what it's like because that's the area I am interested in.
Abri: When I compare then and now, there's a higher percentage of immigrants for sure.	It's cool to see. I think is fantastic you know. It's good to see that they're reaching out to immigrants.	I even find that they have like specific services that cater to immigrants like they have tutoring services. They have the International Student Resource Center.
Abri: the book, Kim	I found it hard to read because there was a lot of racial innuendoes in he book. Very derogatory against black people.	I just wrote about how hard it was for me at times to read the book and it was even use of the n word. Lots of reference to skin colour and in a very degrading way. I just wrote that at times I just wanted to put down the book.
Ian: I have one woman in my class. I can't place her accent and I have never spoken to her personally about it, but it's very thick. I don't know her path, or what she wants to teach, but it's interesting to think that she's going to be in a classroom and how's that going for her. Are the kids understanding her?	I like classes that talk a lot.	Like the students talk and to get to hear so many different opinions.
Ian: In education, especially you're forced to do a lot of this team building and group stuff and it's all good but it can be hard sometimes.	I get stressed with group work. I don't like it. I'd rather do my own thing. About working with people he knows: We're so used to each other, and we're comfortable with each other. But I think a benefit sometimes is that you get the diversity. You get the different opinions and then I think that makes your group stronger.	When people that I'm used to, especially when I find that in classes like if I have a friend and we do a group project together and I know that I can trust them and I know that I can even if we're giving an oral presentation and it's kind of off the seat of our pants kind of thing, like we know I can work off them.
Critical events pertaining to difference	**Emotional response**	**Strategies to deal with critical events**
Prof Martin: I was doing the guest lecture and it was a very interesting class for me because about 50% of the students are international students from Asia.	I was surprised by many of the responses of students in that class I felt were very problematic. Maybe that they hadn't thought about race in the past. I was especially troubled by the fact that the problematic responses were being said by only students who weren't visible minorities in the class and about visible minorities so I thought that it created a very uncomfortable atmosphere for me that way to try to	Aside from calling on students directly and then encouraging them when they respond which I don't like to do anyways because I've been shy in the past. I think the best thing to do is to give them a lot of praise in their written assignments.

	negotiate it in this way.	
Prof Tensen about culturally diverse classrooms.	I really love it when I have students from many cultures who can be the resource people. I like it because I think it enriches everybody. I don't like Canadians to feel that their way is the only way or their way is the better way or the best way or any of those things.	Because my interest is language and culture, I am choosing textbooks that are specifically by others who have those interests too and very often different multiple cultures are involved and interact in a variety of ways and so we can use it as fodder for discussion.
Professor Tensen: As far as racial diversity, I am conscious of it in a classroom. But I am also conscious that, from my perspective it has no place in a university classroom, so I am conscious of approaching all ethnicities equally.	That's very important to me personally so I sort of take it upon myself.	I mean very much the novels that I choose, everything that I do is in order to do that. We're often bringing racism out of the closet and all of the things that have to be brought out and putting them on the table.
Prof Sato about how he structures his culturally diverse class that he says is 20% diverse.	I try be very positive about the role of teachers. About a new technique students used in the classroom: that was really quite good, the fact that it was something that I had not seen before.	I try as much as possible to use the approach that I would hope that teachers would use in their classrooms you know. So a lot of student involvement, interaction. I want them to have understanding of the kinds of teaching strategy that could be employed in the multicultural classroom where there's a lot more cooperative learning and group work.
Prof Fast: I've had students that speak no English at all.	It puts a lot of stress on a teacher's ability to do something when there's no extra support.	So often what happens is that you start to believe as a teacher that if students just exist in there, they'll magically learn the language. I don 't believe that's true. I think that it doesn't work as osmosis where they have to be more directed in their in English as their additional language and just by accident. In the university here I've had international students, internationally trained teachers that have come and are trying to pick up their coursework to get accreditation in Manitoba and very often they come from systems that are very different from the systems we have.
Prof Fast: I had a group where there was four or five students within one class that came from both Nigeria, the Sudan, and I believe Somalia. And they had a lot of difficulty in making themselves understood.	Which became quite an issue.	What we've done here is we've tried to get voice coaches for, those students.
Prof Fast: I've had students come and say I don't know what you're talking about and not that they don't understand the language, they don't understand the concepts. So that's a biggie too is the concepts that we assume that everybody knows but shouldn't make that assumption.	If I feel that that would be too much, too stressful, especially in first year I won't, I will give an alternative assignment. That takes the stress away from it.	I make notes, abbreviated notes on the textbook contents and I make that available to them. It's like a condensed version of what the book each chapter is about.
Prof Sidell: They say, "You run your classes differently." Yes, I do. You're not going to sit there and I talk at you all day. The banking system. And I'm not into that. We will share ideas. We will share information. We will do things together and I want to hear what you think about it. I want to hear, and want to hear how you analyze things and what you bring with you to this group.	I like to hear what people have to say. Those classes turn out to be exciting. They're really good. It's the only course that I teach where the students come in they don't want to end the discussions, or go home. They want to talk and talk and talk.	So I'll ask questions and you talk and I will listen and if I think I can contribute something, then I'll say something. But listening to people is really interesting. Listening to different perspectives and trying to conceptualize ideas.
Prof Sidell: What kind of clothing do you wear? What kind of food do you cook and eat? People bring their culture with them. They cannot leave their culture at home when they go for a walk. It is not like changing clothing when going for a walk.	I say, it is all right to get angry and it is ok to say what you want to say because if you're going to be a schoolteacher, you've got to work these issues out before you get into the classroom. Some of them get a little miffed.	So it is a kind of a give-and-take.

Prof Nodea about teaching Aboriginal Education: Because they're asking Aboriginal people to teach this course sometimes without any academic background on the topic whatsoever. In what other subject area at the university does that happen? Where if the student hates the course, one of the ways you can interpret that is that they hate your identity. They hate your perspective of what you're bringing to the table?	Now as much as that may be frustrating for me and it is because this is a situation where I'm not just talking about an academic issue. I'm talking about my own identity. When I talk about these issues and they're rejected, they're not rejecting necessarily an academic issue, at least from my perspective. They're rejecting my identity, something that I'm trying to share with them. That's a very vulnerable situation to be in.	To be an effective teacher you have to be humble and willing to consider other people's perspectives and willing to adapt and with that I recognize the way I was teaching it was not the most effective. I was assuming that I had a certain amount of buy in into you know the reason why this course existed and that I would have more willingness on the part of these students to look at these issues.
Prof Nodea (EFS): I believe that I have to be sensitive to their perspective and accept that that is a perspective.	Allows them to know they can ask difficult questions. I think it becomes easier then for them to start to explore other perspectives.	Approach them in a way that allows them to feel safe, allows them to know that they are going to be respected. Taking that approach I've had a lot more success.
Prof Roy (EFS): You can't just say a student is a student. Well these students have three are four children. No support. They don't have any money. It's different. They're moving again because they got evicted. That type of thing. Some of them get beaten up. Very resilient people.	I believe we're very successful. I am very proud.	Our numbers are small. Big class for us is 20 or 22. Some of the classes have eight or nine people. So it's a lot of individual. We try to make the hours family compatible. The standard is the same, the same professors. I ask the instructors is to be a little bit more flexible with understanding of life circumstances.

Appendix N: Students' Private Identity

Students' Private Identity			
Uncertainty	***Self-deprecation***	***Amalgamation***	***Personal religious affiliation***
"Maybe some denial." Tanya	"I'm a cultural mongrel." Ben	"My genes got shaken instead of stirred." Sam	"Technically I'm Christian. I use that term very loosely." Derek
"You weren't really liked." Tanya	"Half breed." Tanya		"I was raised Catholic." Dalia
"I haven't identified with anybody." Tanya			"So I've always looked at my dependency on Creator, on God." Sam
"It's tricky." Tanya		"Ok, well, I'm Métis. I have Ukrainian in me. I have some French, some Aboriginal. I'm a bit of a Heinz 57, I guess." Sam	
"And I don't know what more I can say." Abri		"I'm a cultural mongrel." Ben	
"Heinz 57, I guess." Sam		"Half breed." Tanya "Heinz 57." Tanya	
"Like I'm Métis and like that's part of my family but it's not how I see certain issues." Ian		"A giant melting pot." Dalia	
"I just don't know what my identity is sometimes." Ben		"A little bit of everything." Dalia	
"I am really not that sure." Suzanne			
"I'm an Indian." "Initially I had a little hard time because of my accent." "Initially I was not feeling good." Anjalee			

Appendix O: Instructors' Private Identity

Visible Minority/Racialized	***Ambivalence***	***Personal religious affiliation***	***Pride***	***Free of cultural boxes***
"We're a visible minority group." Prof Sato	"That's a hard one for me because I do not..." Prof Sidell	"I didn't always embrace the Mennonite community." Prof Fast "So often out of sync." Prof Fast	"You've got to know who you are and what you're doing here and, why you're here. Are you going to stand up and count yourself as a person?" Prof Sidell	"I find it extremely difficult to get out of my cultural boxes and I'm likely not very successful much of the time." Prof Tensen
"So I'm black. I cannot hide it, right?" Prof Sidell	"Our accent was not good." Prof Sidell	"Grew up Jewish." Prof Roy	"I'm very proud of being a North Ender. […] It was fun growing up north." Prof Roy	"I am aware of my own ignorance. " Prof Tensen
	"We did not speak very clearly." Prof Sidell			"I am always striving to be free of my own cultural boxes and boxes." Prof Tensen
	"You know it's weird to be a transnational person like if I can coin myself that way very awkward." Prof Martin			"I am always urging the students to be free of their cultural boxes. That perhaps is one of the bottom lines of everything I do in all my classes." Prof Tensen
	"I am happy to talk about my ethnic background but I don't think it comes to anything conclusive." Prof Martin			