This chapter brings together the dimensions of teaching and learning that have particular relevance to social and cultural diversity in college classrooms—students, instructor, course content, and teaching methods.

Dynamics of Diversity in the Teaching-Learning Process: A Faculty Development Model for Analysis and Action

Linda S. Marchesani, Maurianne Adams

The social and cultural composition of today's college student population differs markedly from that of thirty years ago, when many of today's senior faculty were beginning their teaching careers and younger faculty were still in school or college. The traditional schooling of college faculty has ill prepared many of us for the social and cultural diversity of today's students, a diversity that may differ across geographic areas or within the public or private, research or teaching, secular or denominational institutions that taken together constitute American higher education.

These changes in student populations have resulted from factors familiar to us all, primarily the educational equity efforts of the 1960s. Federal intervention to remove barriers, changes in overall national demographic and immigration patterns, and greater variability in the sequencing of higher education in relation to family and work have led to classrooms populated by women; students of color; older, part-time, and international students; as well as students with various disabilities and a range of sexual orientations (WICHE, 1991; Carter and Wilson, 1991). So it is not surprising that faculty find themselves maintaining an unexamined academic culture while facing multicultural challenges from students of underrepresented racial, ethnic, and linguistic backgrounds, by women questioning the dominant cultural mode, by older adults returning to formal schooling from family or occupational experiences. The understandable difficulty for faculty socialized within another his-

torical and cultural situation is to know how best to facilitate diverse student learning within an increasingly multicultural context. That difficulty can lead faculty into the stance of seeming to argue for academic standards while they unwittingly transmit a heretofore unexamined culture.

Although increasing diversification of American higher education is forecast well into the twenty-first century, several additional disturbing trends give further cause for concern (Gerald and Hussar, 1991; *One Third of a Nation*, 1988):

African American, Latino, and Native American high school completion rates, college participation, and degree attainment continue to be lower than white rates (Carter and Wilson, 1991; *Focus on Blacks*, 1992; *Focus on Hispanics*, 1991; *Focus on American Indian . . .*, 1991; Smith, 1989).

Although women constitute the majority of students in higher education and their educational advancement at every level continues to rise, women are grossly underrepresented in the mathematical and scientific fields, and the economic return for a college education is greater for men than for women (Touchton and Davis, 1991).

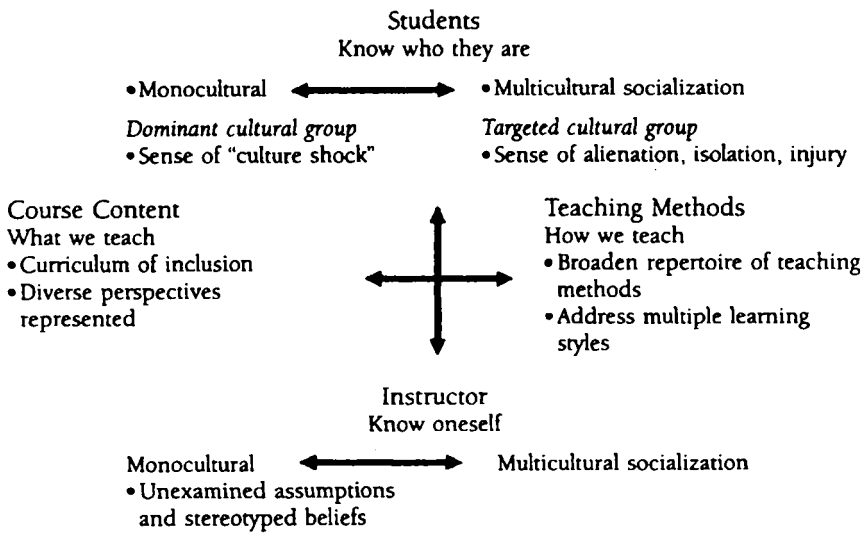
The literature on all nonmainstream populations in higher education describes a continued host of personal and institutional barriers facing students from nontraditional backgrounds (Smith, 1989).

What these trends tell us is that we have not yet learned how to maximize educational opportunities and minimize or remove educational barriers for large numbers of our current and future college students in our classes and institutional life.

We acknowledge that the achievement of a truly multicultural college environment involves large-scale, complex, sustained organizational and cultural transformation (Smith, 1989; Jackson and Holvino, 1986, 1988). No dimension of that goal seems more elusive, however, than the critical analysis of the teaching and learning enterprise that exists at the heart of higher education purposes. We have attempted in this chapter to present a way for faculty to organize the often complicated task of understanding the ingredients of teaching and learning as these occur within a socially and culturally diverse college classroom. We present a model (Jackson, 1988) that singles out four dimensions of teaching and learning as distinct domains, which for the purposes of this chapter are addressed separately, even though in real life they are almost always difficult to disentangle.

The four dimensions of teaching and learning that appear to have particular relevance to issues of social and cultural diversity (see Figure 1) are (1) students: knowing one's students and understanding the ways that students from various social and cultural backgrounds experience the college classroom; (2) instructor: knowing oneself as a person with a

Figure 1.1. Dynamics of Multicultural Teaching and Learning



Source: Adapted from Jackson, 1988.

prior history of academic socialization interacting with a social and cultural background and learned beliefs; (3) course content: creating a curriculum that incorporates diverse social and cultural perspectives; (4) teaching methods: developing a broad repertoire of teaching methods to address learning styles of students from different social backgrounds more effectively.

Students: Know Who They Are

In order to understand better the implications of the increased social and cultural diversity of our students, it helps to examine the ways in which students from different social and cultural groups experience the classroom environment. Mainstream students, often coming from homogeneous home and school communities, may experience a kind of culture shock as they encounter diverse populations and multicultural course content in some of their classes. Students from targeted social groups, in some cases also coming from fairly monocultural home or school communities and often the first college generation from working-class or recent immigrant families, may find their classroom experiences characterized by cultural isolation, tokenism, and potential alienation.

Although there are adjustment dilemmas common to both groups of students, mainstream as well as targeted, our emphasis in this section is on targeted students, for whom the college classroom is too often a place

of cultural isolation and of norms, values, and customs that contradict their home socializations, and the curriculum too often represents a male perspective on the accomplishments of Western civilization. Targeted students can be isolated from their peers because their status as a classroom minority makes them both more and less visible and vulnerable to stereotypic comments, thoughtless assumptions, and casual jokes (Evans and Wall, 1991; Smith, 1989; Pearson, Shavlick, and Touchton, 1989; Wright, 1987).

Alienated. Recent inquiry into multicultural teaching and learning has focused on reframing the classroom environment as one that is not, as has been claimed, culture or value neutral, but that results from and reflects the cultural norms and traditions established by its predominantly Western male originators (Adams, 1992; Kuh and Whitt, 1988; Condon, 1986). Traditionally sanctioned individual performance, reasoned argumentation, impersonal objectivity, and sports-like competitiveness represent a distinct set of cultural norms and values that, for many students, are at best culturally unfamiliar and at worst contradict the norms and values of their gender or of their racial or ethnic backgrounds. For example, Asian American students find themselves in a bicultural dilemma if they have been socialized to affirm modesty, cooperation, and nonassertiveness in their family and community but are expected to be assertive or competitive in the classroom. Faculty can become more knowledgeable about and sensitive to the values and beliefs of students from diverse racial and cultural groups, while also not assuming that all students have experienced the same socialization in their homes or communities and taking care not to create or perpetuate new stereotypes.

In addition, students from diverse social backgrounds may respond differently to the powerful implicit messages about what bodies of knowledge are worth studying and which individual contributors worth acknowledging that the established college curriculum communicates. A curriculum that is limited to the traditions, values, and contributions of Western civilization may convey to students that African American or Native American history and traditions or the achievements of women are not an important part of the educational agenda.

Isolated. When students are part of a numerical minority in college classrooms, they often experience the effects of tokenism—increased visibility, scrutiny, and pressure to perform (Smith, 1989). Unlike their mainstream counterparts, students of color and students with disabilities, for example, may stand out among their teachers and peers whatever their behaviors, whether outspoken or silent, whether on time for class or absent. During classroom discussions, such students are often unwittingly solicited as spokespersons for their group on particular issues, apparently on the assumption that everyone from a particular racial or

ethnic group thinks alike and furthermore that their expertise in class is limited to their group's perspective. Being made the unwelcome center of attention when topics of race, culture, gender, religion, sexual orientation, age, or disabilities are discussed but generally ignored otherwise creates for students the paradox of visibility/invisibility, which can isolate them and lead them to withdraw, thereby limiting their participation and jeopardizing their academic success.

Students from groups outside the traditional academic mainstream describe not only the experience of heightened visibility but also feeling invisible, excluded, and ignored by faculty and fellow students. During the formation of discussion and study groups, for example, students with disabilities may be initially excluded and cut off from valuable learning opportunities as well as social interaction. Women and students of color may be overlooked, given less time to respond to questions, interrupted more frequently, and not acknowledged or validated in the same ways as their European American male counterparts (Sandler and Hall, 1982; Sandler, 1987).

Injured. Students' sense of pride and self-esteem can be injured by demeaning stereotypes, insensitive jokes, derogatory comments, and thoughtless language and actions on the part of faculty and fellow students. Negative assumptions about intellectual competence and qualifications ("You're here because of affirmative action"), lowering standards or expressing surprise at good performance ("That's a great paper for a black student"), as well as positive expectations founded on group membership rather than personal interests (all Asian students are good at math or science, all Latino students excel in drama or the arts) can be acted on and internalized by students and contribute to a cycle of damaging self-fulfilling prophesies.

Instructor: Know Oneself

Our faculty development model asks that as faculty we focus thoughtful attention on our own beliefs and attitudes, as derived not only from our academic socialization but also from our individual experiences of a particular social and cultural background with specific values and beliefs. In this effort, we need to assess our comfort and skills in various cross-cultural situations, take responsibility for obtaining knowledge about the cultural backgrounds of our students, and become more aware of the impact of our socialization and learned beliefs on our interactions with students whose social and cultural backgrounds differ from our own (Cones, Noonan, and Jahna, 1983; Chapter Three, this volume).

As a society we are only one generation removed from legally sanctioned educational segregation, and many faculty grew up or are currently living in monocultural home, educational, and community environments. Prior mono-

cultural experiences may lead to discomfort in unfamiliar multicultural environments. More significant than discomfort, however, is having been socialized with an unexamined set of traditions, beliefs, and assumptions about ourselves and a limited knowledge about others (Bowser and Hunt, 1981; Cones, Noonan, and Jahna, 1983; Katz, 1978). Furthermore, the monocultural experiences of faculty from dominant groups socialized within mainstream culture often create a context in which attitudes, beliefs, and behaviors are not acknowledged as reflections of a particular racial group (white), ethnic heritage (European), or gender orientation (male) but are thought of as universal human traits (Sandler, 1987). The tendency of individuals from dominant cultural groups to see their norms and traditions as universally valued and preferred supports a cultural embeddedness that makes it extremely difficult to acknowledge the extent of negative assumptions and stereotypes toward those with other educational values or beliefs. Although we are not responsible for the culture-specific beliefs we grew up with, we are surely responsible for examining and questioning them as adults and as educators.

Curriculum: What We Teach

The curriculum, or what we teach, is typically the major focus for discussion and debate by college faculty. The current movement toward diversity and multiculturalism has rekindled that debate with an intensity that has not been seen since the development of racial and ethnic studies and women's studies in the early 1970s (Levine, 1992; Butler and Walter, 1991; "Curricular and Institutional Change," 1990). It is beyond the scope of this chapter to enter into the debate as such. One especially relevant question, however, is the extent to which curriculum reform is a part of multicultural education and the kinds of change most effective for creating a curriculum that reflects a range of social perspectives. Within the context of the larger debate, some authors take the position that a "curriculum of inclusion" is critical for educating all students to live in a socially diverse society and an increasingly interdependent world (Gaff, 1992; Butler, 1991; Higgenbotham, 1990). Our four-part model identifies the curriculum—what we teach—as an inescapable area for attention as we engage in a developmental process from exclusion to inclusion. We must ask ourselves as faculty to examine the perspectives previously used and to develop curricula so that the course content (themes and issues), the course materials (texts and assignments), and the sources of knowledge (theorists and authorities) we validate and emphasize reach beyond the current European traditions of thought and male authorities to include the contributions, experiences, and perspectives of the traditionally marginalized but increasingly visible members of society.

We have found the transformation phase model described below

useful in that it is based on actual experiences of curriculum change in women's and ethnic studies, and its several phases represent qualitatively distinctive modes by which faculty gradually reexperience the curriculum of their specific disciplines through an "inside-out approach" and from the multiple perspectives of the previously excluded (Schuster and Van Dyne, 1985; Green, 1989).

Mode 1: The Exclusive Curriculum. The experiences and perspectives that characterize this curriculum are those of the mainstream academic disciplines, still largely male and derived from European academic values. This tradition tends not to incorporate alternative perspectives or seems to present them in ways that devalue their contributions or present their experiences in stereotypic or demeaning ways.

Mode 2: The Exceptional Outsider. This curricular mode includes contributions of exceptional individuals from marginalized groups, on traditional criteria. The new perspectives they offer do not result in reconceptualizing the field of study. Although it is decidedly incomplete, this mode of reform enables students from underrepresented racial, cultural, and other social groups at least to feel included in the subject of study, and enables dominant students to broaden their reference points.

Mode 3: Understanding the Outsider. This dimension of curricular reform goes beyond including exceptional individuals in the margins of an otherwise unaltered curriculum and is characterized instead by efforts to analyze and understand the reasons for and conditions of exclusion for nonmainstream groups. Differences in culture or gender are still viewed in relation to the dominant ideas and contributions of those that have traditionally set standards and defined norms of participation. Critical examination of those norms and standards at this point tend to focus on how to equalize the playing field rather than on fundamentally changing the rules of the game.

Mode 4: Getting Inside the Outsider. In this mode, the authentic voices and experiences of the former "outsiders" are considered directly and in their own terms rather than interpreted through the lenses of the dominant culture. Varied voices help make clear the multiple nature of reality as it is perceived from the inside out, and these diverse voices are valued for what they can tell us about various perspectives on reality.

Mode 5: The Transformed Curriculum. This approach eliminates the unexamined assumption of cultural hegemony that was established by the exclusive curriculum and replaces it with a curriculum that acknowledges the new knowledge and new scholarship that is created when the experiences, perspectives, and worldviews of traditionally marginalized peoples are taken as multiple centers in the curriculum. It encourages new ways of thinking and incorporates new methodologies, so that different epistemological questions are raised, old assumptions are questioned, subjective data sources are considered, and prior theories

either revised or invalidated. Finally, the curriculum of inclusion is complete when new ways of teaching and learning accompany the transformed curriculum (Green, 1989; Border and Chism, 1992; Butler and Walter, 1991; Chapter Six, this volume).

Teaching Methods: How We Teach

The fourth dimension of this model—the *how* as distinct from the *what* of teaching—addresses a frequently overlooked component of the multicultural classroom dialogue, the complex interplay between social and cultural worldview on the one hand and teaching or learning style on the other. Typically, many college faculty teach the way they were taught and thereby replicate unexamined teaching practices characterized by requiring the acquisition of course content and disciplinary knowledge, the transmission of information via the lecture as the method of choice, and the evaluation of achievement as demonstrated solely by individual performance (Kuh and Whitt, 1988). These traditionally sanctioned academic practices are no longer viewed as culturally neutral but as reflective of an implicit or "hidden" curriculum, neither familiar nor welcoming to students whose previous school, home, and community socialization has valued different norms and behavioral expectations (Adams, 1992; Green, 1989; Condon, 1986). The result is that women students, students of color, and students from linguistic minorities in particular are often faced with bicultural dilemmas as they strive to balance the behavioral expectations of college classes (assertion, competition, independence, and individualism) with their own cultural norms and values. If they do not succeed, they are often misunderstood as underprepared, unmotivated, or unintelligent (Pearson, Shavlick, and Touchton, 1989; Hale-Benson, 1986; Ramirez and Castaneda, 1974).

Effective teaching in the multicultural classroom depends on the teacher's willingness and ability to develop a flexible repertoire of teaching strategies so as to maximize the match between the cultural and learning styles of students. This in turn calls for information concerning the cultural orientation that students, understood both as individuals and as members of distinct social groups, may bring with them to the college classroom. The broad findings in cultural and learning style studies of the development, socialization, and schooling of African, Asian, and Native Americans, Latinos, and women suggest some important areas where faculty might consider utilizing alternative teaching modes (Anderson and Adams, 1992; Tharp, 1989; Shade, 1989; Pearson, Shavlick, and Touchton, 1989). These alternatives include collaborative and cooperative learning activities to balance traditions of individualistic competition; visual, auditory, or dramatic demonstrations as alternatives to the exclusive use of verbal explanation and written expression; group, peer

and cross-age learning projects as well as individual questions and answers; study groups and group projects built on peer relationships instead of exclusively solo study; active learning projects, simulations, and role plays to balance the passive learnings of the lecture-and-listen note-taking mode.

Various instructional design models and pedagogical guides are available to faculty who wish to test new alternatives gradually (Weinstein, 1988; Palmer, 1981; Pfeiffer and Jones, 1974). The Learning Style Manual (Smith and Kolb, 1986) and teaching models based on Kolb's Learning Style Inventory (Svinicki and Dixon, 1987; Anderson and Adams, 1992) can provide ideas that will help faculty plan to utilize teaching modes unfamiliar to them and ultimately to stretch the stylistic resources of their teaching repertoire.

As we enlarge our repertoire of curricular and teaching strategies, we increase the likelihood of academic success for a broader range of students and we enable more socially diverse college students to feel welcomed, included, and competent. The benefits of instructional flexibility, however, extend to the *traditional student* as well, because varied teaching is effective teaching in any event. It increases the likelihood of matching learning differences for all students, while providing regular practice and development in their less preferred modes. Finally, a college teacher's repertoire of teaching strategies exemplifies for all students the multicultural value of reciprocity rather than the monocultural expectation of acculturation.

In conclusion, we believe this four-part model of the dynamics of multicultural teaching and learning may prove useful to faculty and in faculty development programs. We propose three applications. First, the model can be used by the college teacher as a framework, organizer, and diagnostic tool for his or her own classroom experience. Second, it serves as a framework for the single workshops or faculty development series suggested by the faculty development literature (Schmitz, Paul, and Greenberg, 1992; Butler and Schmitz, 1991; Paige-Pointer and Auletta, 1990). Third, it can help to systematize and manage the extensive new literature that is emerging from the dialogue about multiculturalism currently underway in American higher education.

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