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Multicultural, gender-fair infusion index and survey

William P. Austin
University of Northern Iowa

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MULTICULTURAL, GENDER-FAIR
INFUSION INDEX AND SURVEY

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An Abstract of a Thesis

Submitted

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

in

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ABSTRACT

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This Study by: William P. Austin

Entitled: Multicultural, Gender Fair Infusion Index and Survey

has been approved as meeting the thesis requirement for the

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TABLE OF CONTENTS

LIST OF TABLES

CHAPTER 1

INTRODUCTION

The environment of the Western Nations is one of racial, ethnic, cultural, religious and socioeconomic diversity. This kind of diversity is a challenge for schools. It is a challenge because the possibilities of ethno-centrism, intergroup hostility, and misunderstandings are always present when so many views are housed within a nation. Landmark desegregation decisions such as Brown v. Board of Education, and the integration of Little Rock Central High School clearly illustrate the challenges that the American public educational system has faced in the past.

The ethnic minority populations in the United States are growing at a much faster rate than the white majority population. This is in part due to the significant numbers of immigrants entering the United States from Asian and Latin American countries, and because the birthrate among ethnic groups exceeds that of whites. Minorities now comprise the majority of school enrollments in 23 of 25 of the largest cities in the United States according to statistics gathered by the American Council on Education (1990). This large influx has caused problems in achieving equity within the classroom environment. This suggests the question: How are teachers dealing with the challenge posed by cultural plurality?

One proposal intended as a response to this challenge is the notion of infusing multicultural education into the curriculum. There is, however, a great deal of confusion that exists among both educators and the general public about the meaning of multicultural education and the most effective method of infusion. Conceptions of

multicultural education range from teaching about people in other lands, to educating African-American students about their own ancestry (Banks, 1992).

According to James Banks, education has a least three aspects. These aspects are an idea or concept, an educational reform movement, and a process. Multicultural education incorporates the idea that all students, regardless of their gender, ethnicity, social class, race, or culture should have an equal opportunity to learn in school.

Multicultural education is also held by some to be a reform movement. This reform movement is one which is trying to change the schools and other educational institutions so that students from all social classes, genders, racial and cultural groups will have an equal opportunity to learn. It suggests changes in the total school environment and is not limited to just curricular changes. The changes multicultural education attempts to make include such factors as: (a) school culture and its hidden curriculum, (b) teaching styles and strategies, (c) learning styles, and (d) school staff and their attitudes, perceptions, beliefs and actions (Banks, 1989).

It should be understood that the goal of the multicultural education process is ongoing. Educational equality, like liberty and justice, are ideals toward which human beings aspire but never fully attain. Racism, sexism, and handicapism will exist to some extent no matter how hard we work to eliminate them. Multicultural education targets these human frailties. Multicultural education targets these human frailties and shortcomings. Karenga (1994) stated:

> Conceived in an Afro-centric framework, multiculturalism can be defined as thought and practice rooted in and reflective of several basic commitments: 1) mutual respect for each people and culture; 2) common recognition that human diversity is human richness and that the challenge is not simply to

tolerate it, but to embrace and build on it; 3) mutual recognition that neither U.S. society nor the world is a finished white product, but rather an ongoing multicultural project and that each people has both the right and responsibility to speak its own special truth and make its own unique contribution to the forward flow of social and human history; and 4) mutual commitment to an ongoing search for common ground in the midst of diversity is necessary to build a just and good society and a peaceful and freedom-respecting world. (pp. 46-47)

Statement of the Problem

Teachers are now faced with problems of accommodating a multicultural and ethnically heterogeneous population of students in the schools. If the goal is to maximize the principle of equal educational opportunity, then traditional evaluation and placement procedures biased in favor of the middle-class WASP mainstream must be replace by a more equitable system. Teacher education in the past twenty years has placed more importance on the need for educators to be aware of the concepts and practices of multicultural education (Samude & Lewis, 1992). The effectiveness of these concepts and practices, how well they have been taught to the students, and to what degree students have embraced them, has not been fully researched. One reason which may have contributed to why it has not been fully researched is the lack of valid and reliable instruments that can measure the depth of multicultural infusion in the educational environment. Instruments that assess and identify everything from the fluid intelligence of students in general to their elaboration level are at the disposal of the educators and educational psychologists. Since the stated goal of education in Western society is to foster an educational system in which every student is given an equal opportunity to learn to the best of his or her potential and to succeed in a

pluralistic environment. In this context, the major issues to be addressed include multicultural components and how often they are implemented. How are the multicultural components infused and how often do students perceive them to be infused?

Significance of the Problem

As we head toward the 21st century, multicultural education will continue to be one of the main areas of focus of schools in Western society. Teacher education has pointed to the need for greater sensitivity toward diversity in the student populations and, this sensitivity requires that instructors need to be more broad-based in their outlooks and instructional strategies. The primary purpose of this study was to investigate which multicultural concepts are being infused into the classroom, how often they are infused, and how often students perceived the infusion of the multicultural educational concepts.

Definition of Terms

TESA: Teacher Effectiveness and Student Achievement: A technique for discovering a particular teaching style with regard to its direct effect on student achievement.

GESA: Gender Effectiveness and Student Achievement: A technique for discovering the sensitivity of gender awareness with regard to its direct effect on student achievement.

REACH: Recognizing Ethnic and Cultural Heritage: A technique for discovering the effects of ethnic and cultural awareness in a teaching style and its direct relationship to student achievement.

Cultural Awareness: The conscious knowledge of, and due consideration given to the learned, shared, and transmitted behaviors, values, and artifacts of a given group of human kind.

Cultural Pluralism: A process of compromise characterized by mutual appreciation and respect between two or more ethnic groups (Sills, 1968).

Cultural Relativism: The learned ability to identify how group membership helps to determine values, attitudes and behaviors. Also, the ability to compare positive and negative experiences of individuals and groups from different backgrounds and to recognize the similarities and differences between and within these various groups (Bennett, 1990).

Cultural Sensibility: The ability to identify the dynamics of discrimination, bias, prejudice and stereotyping. Identifying how prejudice, discrimination, bias and stereotyping imped interpersonal and intergroup relations.

Social Action: A teaching approach in which students are given opportunities to examine, clarify, and reflect on their values, attitudes, beliefs, and feelings related to racial prejudice and discrimination in their community and school (Banks, 1988, 1993).

Infusion: The promotion into the curriculum, multicultural, gender-fair concepts in such a fashion that the concepts themselves become interwoven into the fiver of the subject matter and the classroom environment.

Research Questions

1. Which multicultural, gender-fair educational components were being implemented in school?

2. What were the teachers' perception of the value of the multicultural, gender-fair educational components being implemented?

3. How often do teachers perceive the infusion of multicultural, gender-fair educational components in their classroom environments?

4. How often do the students perceive the infusion of multi-cultural, gender-fair educational components in their classroom environment?

Limitations

As with all studies, this investigation has some limitations. The limitations of this study were:

1. The study was limited to teachers in the social studies, physical science and reading language arts departments of the two Midwestern high schools. The two schools are located in a mid-size city with a population of approximately 60,000 and a student population of 1,000 in each building.

2. The study was limited by the fact that most participants in the student group were 11th and 12th graders.

Summary

This chapter included an introduction to the challenge of teaching multicultural, education to a culturally diverse and pluralistic student population. A statement of the problem and a significance of the problem is discussed. Research questions and definitions were also included to provide the research frame and directions. Limitations of the study were delineated.

This study examined the components of multicultural, gender-fair education that were infused in the classroom, how often these concepts were infused, how they were infused, and students reactions to such infusion.

Chapter two provides a review of the multicultural education literature by first defining multicultural, gender fair education, then giving a historical background on multicultural gender-fair education, then giving a historical background on multicultural education and an investigation of infusion programs. The methodology employed in this study is discussed in chapter three. The findings of the study, are presented in chapter four. The fifth and final chapter provides discussion of the results, implications, and suggestions for future research.

CHAPTER 2

REVIEW OF LITERATURE

<u>Introduction</u>

This chapter consists of three sections: (a) definitions of multicultural education, (b) the historical background of multicultural education, and (c) the nature of sample infusion programs.

<u>Definition of Multicultural Education</u>

Among the most prolific and consistent multicultural educational authors in the United States are for example: Banks, 1993; Baptiste, 1979; Bennett, 1990; Gay, 1988; Gollnick and Chinn, 1990; and Nieto, 1992. Each of the mentioned educators reflects the scholarly perspectives of diverse disciplines such as anthropology, sociology, and psychology from which the following definitional concepts of multicultural education have been conceived.

Banks and Banks (1993) proposed that definitions of multicultural education can be grouped into the recurrent categories of: "an idea, an educational reform movement, and a process whose major goal is to change the structure of educational institutions" (p. 7). Another educator, Gay (1988) defined multicultural education as educational equality and excellence for children of color, those from economically impoverished backgrounds, recent immigrants, and limited-English speakers.

In addition, Nieto (1992) placed multicultural education in a sociopolitical context. She believes that multicultural education is "a process of comprehensive school reform and basic education for all students. It challenges and rejects racism and

other forms of discrimination in schools and society and accepts and affirms the pluralism that students, their communities, and teachers represent (p. 208).

Bennett (1990) proposed that multicultural education is a comprehensive reform movement governed by principles of equality and equity that encompass (a) approaches to curricula that develop understanding of ethnic groups' cultures, histories, and contributions; (b) process for students becoming multicultural in their attitudes, values, beliefs and behaviors; and (c) action strategies for combining racism and other forms of oppressive practice. Further, Gollnick and Chinn (1990) broadened the notion of multicultural education as comprehensive reform by extending the referent group parameters to include social class, gender, and disability, along with race and ethnicity. Still further, Baptiste (1979) described multicultural education as a "process of institutionalizing the philosophy of cultural pluralism within the educational system" (p. 172).

Compared to the aforementioned definitions, the definition proposed by the Portland Oregon Public Schools in their mission statement seems to capture more comprehensibly the essence of multicultural education. They defined multicultural/multiethnic education as education that by virtue of specific content, perspectives, and a structured process, prepares students to live, learn, and work in a pluralistic world. It fosters appreciation, respect, and tolerance for people of different ethnic, gender and cultural backgrounds. The next section provides the historical background of multicultural education.

The Historical Background of Multicultural Education

Current multicultural education has its direct ties to the early ethnic studies movement and the scholarly efforts of G. W. Williams, W. E. B. Dubois, and C. G. Woodson in the early 1900s. Contemporary scholars like Jack D. Forbes, James A. Banks, and Barbara A. Sizemore also played a significant role in the evolution of multicultural education.

The first phase of multicultural education can be traced to the emergence of educators who had interests and specializations in the history and culture of ethnic minority groups. These educators initiated individual and institutional actions in order to incorporate the concepts, information and theories from ethnic studies into the school and teacher education curricula. Consequently, the first phase of multicultural education was ethnic studies, which began in 1966 at San Francisco State College (Karenga, 1994).

Multiethnic education was the second phase of multicultural education. Its aim was to bring about structural and systemic changes in the total school that were designed to increase educational equality. It emerged when educators interested in ethnic studies began to realize that by inserting ethnic studies content the schools would respond to the unique needs of ethnic minority students.

A third phase of multicultural education emerged when other groups who viewed themselves as victims of the society and the schools, such as women and people with disabilities, demanded the incorporation of their histories, cultures, and voices into the curricula and structure of the schools, colleges and universities. The

current, or fourth phase of multicultural education consists of the development of theory, research, and practice that interrelate variables connected to race, class, and gender (Banks & Banks, 1993).

It is important to note that each of the phases of multicultural education continues to exist today. However, the later phases tend to be more prominent than the earlier ones. Infusion programs stemmed out of the third phase of multicultural education. It is to a discussion of the nature of infusion programs that we turn next.

The Nature of Infusion Programs

The term infusion means for educational purposes, the promotion into the curriculum, multicultural, gender fair concepts in such a fashion that the concepts themselves become an interwoven part of the subject matter and the classroom environment. Obiakor (1994) addressed the questions of what to infuse and how to infuse multiculturalism and diversity into the American education curriculum in a 1994 paper which he presented at the Regents Conference on Diversity and Multiculturalism in Manhattan, Kansas. He referred to his 1994 text The Eight-Step Multicultural Approach, as a model for individuals and institutions willing to incorporate multiculturalism into their educational programs. Obiakor cites that educators must first know who they are. They must come to terms with their own personal beliefs, teaching strengths and weaknesses. Secondly, when in doubt, they must learn the facts. What is my teaching style? Is my teaching style beneficial to my students? Third, they must change their thinking. Approach education from a pluralistic and global perspective. Fourth, teachers must use resource persons. People from the community

that represents a cross section of their student body and the multiethnic world at large.

Fifth, they must build positive self-concepts and images within their students. This would include respect for all cultural backgrounds. Sixth, educators must teach with divergent techniques in order to reach all learning styles. This may mean leaving the "comfort zone" that many educators become accustomed to. Seventh, they must make the right choices. Teachers must select texts that have a multicultural theme throughout. They must decide to create, choose, or adopt and practice a multicultural curriculum. And eighth, they must continue to learn. Continuing education in the area of multiculturalism would insure putting to use what is learned by the teacher.

Obiakor also cites Franklin's (1992) infusion areas that are essential to culturally sensitive instruction. Franklin states that both secondary and post-secondary instructions must incorporate:

    a. Verbal interaction

    b. Divergent thinking

    c. Use of dialect

    d. Presenting real-world tasks

    e. Include a people focus

    f. Cooperative learning

    g. Peer/Cross-age grouping

    h. Peer tutoring (Franklin, 1992, pp. 119-120)

In order to monitor their infusion of multicultural concepts into the classroom, Siecone (1995) developed a self-evaluating checklist for teachers. The checklist includes:

1. Am I tailoring my curriculum so that it is relevant to my students--their interests and ambitions as well as their cultural identity?

2. Am I aware of my students' various learning styles, and do my teaching strategies reflect this awareness?

3. Are the books and other materials I use reflective of diversity-ethnicity, culture, race, class, gender, age, handicapping conditions, and so forth?

4. Are the images on the walls, bulletin boards, and so forth also reflective of diversity?

5. Are a variety of family groupings, life-styles and types of homes represented in my classroom materials?

6. Are the materials in the classroom non-sexist -- showing both males and females in nurturing roles and depicting a variety of occupational roles and interest areas as being equally appropriate for girls and boys?

7. How is the seating arrangement consistent with my educational objectives and how does it support all students in learning most effectively?

8. Have I provided opportunities for my students to help maintain the classroom environment so as to encourage their sense of responsibility?

9. Were the students involved in developing class rules (operating instructions, protocol, or agreements) so that they feel ownership for them?

10. Have all students set goals for themselves, and am I providing effective coaching that may be different for each child but equally empowering for all of them?

11. Have all students set goals for themselves, and am I providing effective coaching that may be different for each child but equally empowering for all of them?

12. Have I embraced the idea of multicultural education to the point that it has become part of the very fabric of our classroom culture? (Siecone, 1995, p. 187).

Titus (1992) reported findings of a pilot study which he conducted in April and May of 1992. The purpose of the study was to assess secondary social studies teachers' attitudes and viewpoints relative to multiculturalism in the social studies curriculum, and to examine what teachers were doing in terms of infusing multiculturalism into their instruction and also how they did it. In the Titus study, 26 social studies teachers in 3 high schools and 2 junior highs completed a 42 item questionnaire. The questionnaire sought six kinds of information, activity for the eight years since college graduation, location of undergraduate institution, gender of respondent, race and ethnic designation of the respondent, and subject area of the majority of the respondent's teaching.

The results suggested that most of the teachers have positive attitudes toward multicultural education and its infusion into the curriculum. However, in contrast to their attitudes toward multicultural education, their actions reflected that few strategies were being employed to enhance infusion into their teaching. Only 12% stated that they had attempted to infuse multicultural material into the curriculum on a daily basis and another 11% reported making the effort weekly, and 42% who attempted to do so

monthly. When infusion did take place, it was by means of the textbook or textbook supplements. Little use of community resources such as field trips and guest speakers were made by those surveyed.

A slightly stronger tendency toward action to bring multiculturalism to the respondent's classrooms was shown in the use of commercially produced print materials other than the text. Daily use was made of personally collected materials by 4% of the respondents in attempts to bring a multicultural dimension to their teaching. Class discussion focusing on items of specific multicultural materials along with student readings, writings, inquiries or specific multicultural themes were used occasionally. Similar results were found concerning the use of audio-visual materials to infuse multicultural education.

The tendency towards a lack of action by those surveyed in the Titus Study indicated that support for multicultural education infusion was vocalized but not executed via teaching strategies into the classrooms of the respondents. In yet another study, Vavrus and Ozcan (1995) focused on the perceptions and beliefs of cooperating teachers' multicultural content infusion as observed by their student teachers. The Vavrus/Ozcan study employed Banks' (1988, 1993) "Levels of Integration of Multicultural Content" as the theoretical framework for studying the beliefs and perceptions of the cooperating teachers. This theoretical construct involves four levels of approaches: (a) contributions focus on heroes, holidays, and individual cultural events; (b) the additive approach which adds content, concepts, themes, and perspectives to the curriculum without changing its structure; (c) the transformational

approach which changes the structure of the curriculum to enable students to view concepts, issues, events, and themes from the perspective of females and diverse ethnic and cultural groups; and (d) social action which enables students to make decisions on important social issues and take actions to solve them.

A survey instrument consisting of four sections was sent to 115 cooperating teachers in Dubuque, Iowa out of which 95 were completed and returned. The teachers answered open-ended questions to reflect their beliefs and perceptions on approaches for integrating multicultural content. They stated both their ideas about approaches to multicultural education and their observations of student teachers in the infusion of multicultural content into the standard curriculum.

Results from the study seemed to show cooperating teachers appeared to hold some misconceptions regarding multicultural curriculum transformation. Their criteria for evaluating multicultural content activities tended to focus more on ease of integrating content into previously designed curriculum plans than on curricular effectiveness and appropriateness. Many also expressed the opinion that there was insufficient time to implement multicultural lessons in public schools, and that multicultural education was low on a long list of curricular priorities. Student teachers were found to prefer using approaches considered to be most practical by their cooperating teachers. It was argued that teacher education programs need to provide clear expectations for multicultural content infusion during student teaching.

A literature search revealed no studies on student beliefs and perceptions toward the infusion of multicultural contents in their classrooms. In recognizing the

need of students perceptions in evaluating the effectiveness of any multicultural education infusion plan, this study was undertaken. Chapter 3 describes the methodology of the study.

CHAPTER 3

METHODOLOGY

Participants

Eighty-two high school students and 50 high school teachers served as participants in this study. The student sample consisted of 41 males and 41 females. Forty-nine of the 82 participants were White, 32 were African-American, and one participant classified him/herself as "other." The "other " category refers to an individual who is not White, African-American, Hispanic or Asian.

In terms of grade levels, 51 of the school participants were in the 12th grade, 30 were in the 11th grade, and one of the student participants was a 10th grader. Twenty-five male and 25 female teachers selected at random comprised the teaching sample in this study. There were 46 White and four Black teachers, that ranged in years of teaching experience from 2 to 34 years. The average number of years of teaching experience was 15.

The study was conducted in two different high schools in the same mid-size Midwestern city. Each high school had a general student population of over 1,000 with both having a minority population of less than 10% of the total student body. The minority teacher population of each school was less than 5% of the faculty at both buildings. Only teachers in reading language arts, social studies and physical science were utilized in the study.

Instruments

Two instruments were developed by the author for this study: (a) The Multicultural Education Infusion Index administered to the teachers and (b) The Multicultural Education Infusion Survey given to the students. Each instrument was developed to examine teachers' and students' attitudes toward multicultural, gender fair educational concepts, and the extent to which these components are infused into the curriculum. The Multicultural Gender-Fair Education Infusion Index begins with a statement of purpose and an explanation of the terms Teacher Effectiveness/Student Achievement (TESA), Gender Effectiveness/Student Achievement (GESA), and Recognizing Ethnic and Cultural Heritage (REACH). See Appendix A. Part one of the Index asks the teachers to indicate their opinion on the value of multicultural, gender fair educational components. Respondents could select among the following answers: strongly agree, agree, undecided, disagree, or strongly disagree.

In part two of the Multicultural Gender-Fair Education Infusion Index, the respondents were asked to designate their gender, racial group identification, the number of years in the teaching profession, and the subject matter(s) that they teach. Teachers were also asked in part two to indicate which components of multicultural, gender fair education were being infused in their classroom environment. In Section "A" of part two, respondents were asked to indicate which components were employed when planning a teaching strategy. The choices provided were Teacher Effectiveness/Student Achievement Concepts (TESA), Gender Effectiveness/Student Achievement Concepts (GESA), consideration of varied learning styles and teaching to

avoid bias. In Section "B" respondents were asked to consider how they celebrate diversity in the classroom. The choices provided were ethnically and/or racially, in terms of gender, by means of recognizing exceptional persons, or by employing REACH (Recognizing Ethnic an Cultural Heritage). Section "C" asked respondents to describe what they employed when considering multicultural gender fair instructional goals, cultural awareness, cultural pluralism, cultural relativism, cultural sensibility, and social action.

In Part 3 of the Index, the teacher respondents were asked to indicate the frequency with which they blended multicultural, gender fair components into their classroom environment. Possible choices were: "always, often, occasionally, rarely, and never." Frequency of celebrating ethnic and/or gender diversity within the curriculum is an example of the seven questions which were given to the respondents in Part 3 of the Index.

The fourth and final portion of the Index was narrative in nature. Space was provided for the teachers to describe how they infuse multicultural, gender-fair components within their individual setting if they didn't know any of the components listed in Part 2 of the Index. The internal reliability for this instrument was .79 on the Cronbach Test.

The Multicultural Gender-Fair Education Survey begins with an introduction page which outlined the purpose of the survey. On the introduction page, students were asked to designate their gender, race, and grade level.

Part 1 of the survey consists of seven scale items. An example of an item is: "Do your teachers appear to consider multicultural, gender fair components when planning their teaching strategies?" Choice of responses included strongly agree, agree, undecided, disagree, and strongly disagree.

The second portion of the survey asked the students to respond to questions dealing with frequency with which they noticed multicultural, gender fair components being infused into their classroom environments. "What is the frequency with which teachers make a conscious effort to celebrate diversity within the classroom environment" is an example of the questions put to the student respondent in part two of the survey. Students could respond to these questions by marking always, often, occasionally, rarely, and never.

The Cronbach's Test (Alpha) of internal reliability for the students' instrument was .93 which is considered quite high.

Procedure

The index was placed in the mailboxes of all the social studies, language arts, and physical science teachers in the two high schools described earlier. These curriculum areas were selected for two reasons. First, these teachers see a greater number of the student body than any other group of teachers. Second, the subject matter in these areas more readily lend themselves to the infusion of multicultural, gender fair content.

Teacher respondents placed the completed Indexes into sealed ballot boxes located in the main offices of both schools. The teacher respondents were given five

school days to complete and return the Index. From a total of 64 respondents, 25 males and 25 female teachers were randomly selected.

The students sampled were selected from two groups of study hall students at both schools. The students were asked if they would like to volunteer to be part of a study that would only require an hour out of the study hall. A total of 100 student respondents were place in four large lecture halls, two in each school, 25 students per lecture hall with no regard to gender, race, or age level. Upon completion, 41 male and 41 female respondents were selected for the final study on a random basis.

CHAPTER 4

RESEARCH FINDINGS

The purpose of this study was to investigate the following four questions

concerning multicultural education in the secondary classroom environment:

1. Which multicultural gender fair educational components are being infused

into the secondary classroom environment?

2. What are the teacher's perceptions of the value of the implemented

components?

3. What is the frequency at which components are being infused by the

teachers?

4. How often do the students perceive the infusion of the multicultural

educational components occurring in their classroom environment?

Two instruments were devised to measure the responses of 50 teachers in the

study and 82 high school students. The Multicultural Gender Fair Infusion Index,

which was given to the teacher respondents, displayed an internal reliability of .79

using the Cronbach's Test (Alpha). The Multicultural Gender Fair Infusion Survey

given to the student respondents displayed an internal reliability of .93 also using the

Cronbach's Test (Alpha).

Part One: Teacher's Response To The Multicultural Gender-Fair Education Index

Table 1 shows how the teachers responded to the question of value assessment

placed on planning a teaching strategy for including multicultural content components

in their instruction. The result show that 94% of the teachers in the study either agree

or strongly agree that consideration should be given to multicultural content

components when planning a teaching strategy. This table directly relates to the

research question: What are teachers' perceptions on the value of implemented

components?

Table 1

Importance Given to Planning a Teaching Strategy That Includes Multicultural Gender-

Fair Content Components

Level of Importance	Percentage
Strongly Agree	36%
Agree	58%
Undecided	2%
Disagree	2%
Strongly Disagree	2%

Table 2 shows how teachers responded to the question of which teaching

strategies, with regard to multicultural gender fair components, were valued and to

what degree. Recognition of varied learning styles ranked first. Teaching with a

concern for bias avoidance and Teacher Effectiveness Student Achievement (TESA)

both were second in value as seen by the teachers in the study. Gender

Effectiveness/Student Achievement (GESA) a technique for discovering the sensitivity

of gender awareness with regard to its direct effect on student achievement ranked a
close fourth.

Table 2

Teaching Strategies Employed by Survey Respondents in the Multicultural Gender-Fair
Educational Index

Teaching Strategy	Percentage of Respondents
Varied Learning Styles	90%
TESA	70%
Bias Avoidance	70%
GESA	52%

Table 3 shows the frequency with which the four multicultural gender fair
teaching strategies were employed by the teachers in the study. Two percent of the
teachers in the study answered that they never use any of the four teaching strategies.
Six percent said that they rarely used the strategies. Thirty percent answered that they
always use at least one of the four multicultural teaching strategies in their classroom.
Forty-six percent answered often, which is interpreted to mean once or twice per week,
and 16% said that they use a multicultural teaching strategy on occasion.

Table 3

Frequency in Which Survey Respondents Employ MCGF Educational Components

When Planning a Teaching Strategy

Frequency MCGF Components Are Employed	Respondent Percentage
Often	46%
Always	30%
Occasionally	16%
Rarely	6%
Never	2%

Table 4 shows that 96% of the respondents in the teacher's survey agreed or strongly agreed that a high level of value should be placed on the celebration of diversity. However, Table 5, shows that celebration of diversity was done ethnically or by gender, by only 64% of the respondents with any regularity.

When asked if multicultural gender fair goals such as cultural awareness, cultural pluralism or cultural relativism should be considered a must within the classroom environment, 90% of the teachers responded with an agree or a strongly agree as seen in Table 6.

Table 4

Importance Given to Celebration of Diversity

Importance Given to Celebration of Diversity	Frequency of Response
Strongly Agree	44%
Agree	52%
Undecided	4%
Disagree	0%
Strongly Disagree	0%

Table 5

Frequency in Which Survey Respondents Celebrate Ethnic and/or Gender Diversity

Within the Classroom

Frequency of Celebration of Diversity	Percentage of Responses
Often	44%
Occasionally	30%
Always	20%
Rarely	4%
Never	2%

Table 6

Importance Given by Teachers to Teaching with Cultural Awareness, Pluralism and

Relativism Within the Classroom Environment

Importance Given to Teaching with Cultural Awareness	Percentage of Responses
Strongly Agree	38%
Agree	52%
Undecided	8%
Disagree	2%
Strongly Disagree	0%

One of the research questions concerning multicultural education in the secondary classroom asked with what frequency are components being employed by the teachers. Table 7 shows that the teachers in the study use cultural awareness, pluralism or relativism in the classroom only 8% of the time with any regularity. When asked if more focus should be placed on multicultural heroes, holidays, and discrete cultural elements within the classroom environment, 90% of the teachers agree or strongly agree that more focus is needed as reflected in Table 8.

However, Table 9 shows that the focus is placed on multicultural heroes, holidays and discrete cultural elements only 40% of the time with any regularity by the same group of teachers that felt that more focus was needed.

Table 7

Frequency of Infusion of Cultural Awareness, Pluralism, and Relativism in the

Classroom Environment

Frequency of Infusion	Percentage of Responses
Always	4%
Often	4%
Occasionally	28%
Rarely	46%
Never	18%

Table 8

Importance Given to Placing Focus on Multicultural Heroes, Holidays and Discrete

Cultural Elements Within the Classroom Environment

Importance of Focus on Cultural Elements	Percentage of Responses
Strongly Agree	38%
Agree	53%
Undecided	8%
Disagree	2%
Strongly Disagree	0%

Table 9

Frequency of Focus Placed on Heroes, Holidays and Discrete Cultural Elements within

a Multicultural Gender-Fair Framework

Frequency of Focus	Percentage of Responses
Always	12%
Often	30%
Occasionally	38%
Rarely	14%
Never	6%

Table 10 shows that 64% of the teachers agree or strongly agreed that

multicultural content, concepts, themes and perspectives should be infused into the

curriculum. Table 11 shows the responses of the teachers with regards to the question

of the frequency that curriculum is altered to include a multicultural perspective.

When asked the question whether students should be given the opportunity to make

decisions and act upon important social issues, 84% of the teachers answered by

agreeing or strongly agreeing. This is shown in Table 12. Table 13 shows that the

teachers were less inclined to actually give their students this kind of opportunity.

Table 10

Importance Given by Teachers to Multicultural Gender-Fair Content, Concepts,

Themes and Perspectives Should be Added to the Curriculum Without Changing its

Structure

Importance of MCGF concepts without changing structure	Percentage of Responses
Strongly Agree	16%
Agree	48%
Undecided	22%
Disagree	4%
Strongly Disagree	8%

Table 11

Response to the Question that Frequency of Curriculum is Changed to REflect

Multicultural Gender-Fair Educational Concerns

Frequency of Curriculum Change to Reflect MCGF Concerns	Percentage of Responses
Always	16%
Often	30%
Occasionally	30%
Rarely	22%
Never	2%

Table 12

Importance Given to Whether Students Should be Given the Opportunity to Make

Decisions on Important Social Issues

Importance Given to Students Making Decisions on Social Issues	Percentage of Responses
Strongly Agree	48%
Agree	36%
Undecided	14%
Disagree	0%
Strongly Disagree	2%

Twenty-eight percent said that they rarely allowed their students this

opportunity. Twenty-six percent answered often. Twenty percent responded with

either always or occasionally and 6% answered that they never afford their students the

opportunity to make and act upon important social issues.

Table 13

Frequency of Allowing Students to Make Decisions on Important Social Issues

Frequency Students Were Allowed to Make Decisions on Social Issues	Percentage of Responses
Always	20%
Often	26%
Occasionally	20%
Rarely	28%
Never	6%

Part Two Student Response to the Multicultural Gender-Fair

Educational Infusion Survey

The student responses reported in this section represent the percentage of the sample group that acknowledged the use of multicultural component in their classrooms. The term "often" refers to at least three times during a normal five day school week. The term "occasionally" refers to no more than five times during a month long period. "Rarely" would mean less than three times during a month -long period. The term "always refers to being used everyday in the classroom environment. The term "never" refers to no usage of multicultural components at any time in the classroom environment.

When asked how frequently students noted their teachers using multicultural gender fair components in their teaching strategies, 7% of the sample group responded

with "always." Another 26% answered "often," while 37% said "occasionally." The term "rarely" was used by 26% of the respondents and 4% answered "never" (Table 14).

Table 14

Student Response to How Frequently They Noticed Teachers Using Multicultural Gender-Fair Components

Student Notice of Teachers Using MCGF Components	Percentage of Responses
Always	7%
Often	26%
Occasionally	37%
Rarely	26%
Never	4%

Table 15 displays how the students responded to the question of how frequently they noted a conscious effort on the part of their teachers to celebrate diversity within the classroom through means of cultural awareness. The term "always" was used by 9% of the sample students. "Often" was used by 13%. "Occasionally" and "rarely" both used by 37% of the students. The other 4% of the respondents responded that they never notice their teachers making a conscious effort to celebrate diversity by means of cultural awareness.

Results of Table 16 show that when questioned on the frequency with which their teachers display an awareness of ethnic and/or gender diversity, 4% of the students said "always," 24% said "often," 34% of the students said "occasionally," 23% said "rarely," and 15% said "never."

Table 15

Students Acknowledgment of the Conscious Effort to Celebrate Diversity Within the

Classroom Environment

Student Acknowledgment of Effort	Percentage of Responses
Always	9%
Often	13%
Occasionally	37%
Rarely	37%
Never	4%

More students acknowledged that their teachers placed some focus on multicultural heroes, holidays and discrete cultural elements with a degree of regularity. As shown in Table 17, 33% answered "often," and another 33% answered occasionally. The terms "rarely" and "always" were registered by 17 and 11% of the sample students respectively. Only 6% of the respondents replied that their teachers never use this multicultural component.

Table 16

Students Acknowledgment of Ethnic and/or Gender Diversity Within the Curriculum

Student Acknowledgment of Diversity	Percentage of Responses
Always	4%
Often	24%
Occasionally	34%
Rarely	23%
Never	15%

Table 17

Students Acknowledgment of Teachers' Focus on Multicultural Heroes, and Holidays

Acknowledgment of Focus on Multicultural Heroes	Percentage of Responses
Always	11%
Often	33%
Occasionally	33%
Rarely	17%

Table 18 shows how the students responded to the question "how often are additions made to the curriculum in order to give it more of a multicultural theme, concept or perspective?" Thirty-five percent of the students said additions were occasionally made to the curriculum. Twenty-nine percent of the students indicated

that additions were often made. Rare additions were noted by 18% of the students, while always and never were reported by 11% and 6% respectively.

Table 18

Students Responses to How Often Multicultural Gender-Fair Perspectives are Added to the Curriculum.

How Often Gender-Fair Perspectives are Added to the Curriculum	Percentage of Responses
Always	11%
Often	29%
Occasionally	35%
Rarely	18%
Never	7%

In regard to the question of the frequency with which the structure of the curriculum was changed to view concepts, issues, events and themes more multiculturally, Table 19 cites the responses of the students. "Occasionally" was cited by 33% of the students, while often and rarely was indicated by 29% and 20% of the students respectively. Always was reported by only 10% of the students while never was reported by 9% of the students.

Table 20 shows how the students answered the question of how often or to what frequency the students notice the opportunity to make decisions on important social issues by their teachers. Thirty-one percent of the students answered with

"occasionally." Twenty-six percent answered "rarely" with 23% citing "often." The two extremes "always" and "never" were cited by 13% and 7% of the sample group respectively. Discussion of the findings and the implications they contain are elaborated upon in Chapter Five.

Table 19

Students Views on Frequency the Structure of the Curriculum Changed to View More Concepts, Issues, Events and Themes Multiculturally

Frequency Curriculum Changed	Percentage of Responses
Always	10%
Often	29%
Occasionally	33%
Rarely	20%
Never	9%

Table 20

<u>Students Perceptions on How Often Teachers Allowed Them to Make Decisions on</u>

<u>Important Social Issues</u>

How often Students were allowed to Make Decisions on Social Issues	Percentage of Responses
Always	13%
Often	23%
Occasionally	31%
Rarely	26%
Never	7%

CHAPTER 5

DISCUSSION

The purpose of this study was to investigate the degree of infusion of multicultural concepts by secondary teachers into the subject areas of language arts, social studies and physical science, and the responses of the students to the said infusion. The research questions included: which multicultural components were being infused; at what frequency were the components being infused; and how often did students perceive the infusion of said concepts?

The results of Table 1 showed that 94% of the teachers surveyed either agreed or strongly agreed that consideration should be given to multicultural components when planning a teaching strategy. This is consistent with the results of the Titus (1992) study in which 81% of the teachers polled, agreed or strongly agreed that multiculturalism is an integral and valid part of the curriculum. Both groups of teachers are in compliance with the Obiakor Model (1994) which calls for individuals to be willing to incorporate multiculturalism into their educational programs. As noted earlier in Chapter 2, Obiakor cited in his 1994 paper Multiculturalism in the University Curriculum: "that educators must first know who they are. They must come to terms with their own personal beliefs, teaching strengths and weaknesses with regards to the nature and value of multiculturalism" (p. 8).

The results show that sample teachers ranked the recognition of varied learning styles number one on their list of teaching strategies with regards to multicultural/gender fair components. Because the teachers in this study come from

subject areas that are assumed to be ones from which the greater number of students come, that they must work with different learning styles. It is also assumed that they should be highly sensitive to different learning styles. The results also showed that concern for bias avoidance and the use of TESA were second in value as seen by the teachers in the study. Why these concerns should rank below sensitivity to different learning styles could be attributed to fear of leaving one's "comfort zone."

The Obiakor model points out that educators should build positive self-concepts and images within their students. This would include respect for all cultural backgrounds in order to reach all learning styles. This may mean leaving the "comfort zone" that many educators have become accustomed to and revealing some of their own personal bias.

GESA, a technique for discovering the sensitivity of gender awareness with regard to its direct effect on student achievement, was rank ordered. The teacher respondents placed GESA fourth in its list of teaching strategies considered to represent multicultural components. One is made to speculate that this ranking may be due in part to the rather quiet outcry for gender sensitivity in the sample school district when compared to the focus placed on racial themes.

The results of Table 3 showed that 76% of the teacher respondents used at least on of the four multicultural teaching strategies listed in Table 2 on a regular basis. These same strategies were viewed as high priority for the successful infusion of multicultural concepts as shown by the results of Table 1. A discrepancy was also found in the Titus study between the two sets of results. One possible reason for the

discrepancy may lie with undergraduate teacher preparation. Information from Section four of the Titus survey instrument showed that most of the subjects had not received either pre-service or in service instruction specifically related to multiculturalism. Nor did they receive in service preparation to effectively incorporate multicultural aspects into their teaching. It, therefore, might be hypothesized that the teachers in this study also felt unprepared to employ multicultural concepts into their teaching at a higher frequency that the results indicated.

The results of Table 4 showed that 96% of the teacher respondents agreed or strongly agreed that a high value should be placed on the celebration of diversity. This figure is consistent with previous results given to question dealing with the value of multicultural component. However, Table 5 shows that only 64% of the teachers in the study employ the strategy of diversity celebration with any regularity. The cause of this inconsistency between belief and practice may lie in shortcomings in teacher education with regard to how to facilitate multicultural components into the existing curriculum.

The Vavrus and Ozcan (1995) study states: "lasting benefits may begin to accrue to both teacher education programs and local school districts when beginning the process of collaboratively seeking to conceptualize multicultural content infusion around the mode of Banks for the purpose of widening the dialogue on the meanings and interpretations of a multicultural curriculum for application by a new generation of teachers" (p. 10).

In Table 6, the results showed that 68% of teachers agreed or strongly agreed with the statement that multicultural gender fair goals such as cultural awareness, cultural pluralism and cultural relativism should be considered a must within the classroom. However, the results of Table 7 support a different attitude than the one shown in the preceding table. In Table 7, the results showed that only 8% of the teacher respondents actually infused the multicultural goals mentioned in Table 6 with any regularity. As in the Vavrus and Ozcan study, the teachers in this study also appeared to hold some misconceptions regarding multicultural curriculum transformation. That is to say, how to put a belief into practice.

The results of Table 8 showed that 90% of the teachers agreed or strongly agreed that more focus should be placed on multicultural heroes, holidays and discrete cultural elements. This is consistent with the results from Tables 1, 4 and 6 all of which showed a high degree of value being placed on multicultural components. The results of Table 9, however, showed that only 40% of the teacher respondents employed the multicultural strategy listed in Table 8 with any regularity. This finding is consistent with those revealed in Tables 3, 5 and 7 all of which showed a very low degree of usage.

This disparity between belief and practice continues in the results shown in Tables 10 and 11. Whereas 64% of the teacher respondents strongly agreed or agreed with placing value on multicultural content, concepts, themes and perspectives by means of changing the structure of the existing curriculum (Table 10). Only 46% of

them actually change the existing curriculum in order to reflect multicultural gender fair concerns (Table 11).

The discrepancy between belief and practice is most glaringly noticeable in the analysis of the results of Tables 12 and 13. In Table 12, the results showed that 84% of the teachers agreed or strongly agreed to the practice of giving students the opportunity to make decisions on important social issues. However, the results of Table 13 show that only 46% of these very same teachers actually practiced this multicultural gender fair component regularly.

The results of the teacher portion of this study showed a clear discrepancy between how the respondents feel about the value of multicultural gender fair education, which was very high and the frequency with which they regularly infuse multicultural gender fair components into their classrooms, which was low. The results of this study mirrored those of the Vavrus and Ozcan study (1995). All three reveal the same discrepancy. One can speculate on the cause of the difference in both studies. It is my hypothesis that the discrepancy is caused by a combination of poor or ineffective teacher education with regard to how to employ multicultural gender fair components into the classroom and a flaw of the profession which causes teachers to be wary of techniques that create more work for them without producing clear, testable results from their students, and which may also force teachers out of their "comfort zones" in regards to their knowledge base.

Part Two: Student Findings to The Multicultural Gender-Fair Infusion Survey

The fourth research question focused upon student's perceptions of teacher use of multicultural components in their classrooms. As with teaching a math concept or a social studies unit, the success of teaching multiculturally rest solely on the number of students who "get it" and how well do they "get it."

The term "often" refers to at least three times during a normal five-day school week. The term "occasionally" refers to no more than five times during a month-long period. "Rarely" means less than three times during a month long period.

The results of Table 14 showed that only 33% of the student respondents used the terms "always" or "often" when asked how frequently their teachers use multicultural/gender fair components. When compared to Table 3 of the Teachers finding, the results say that 76% of the teachers employ MCGF components with regularity. Why is there such a great discrepancy between what the teachers say that they do and in what the students perceive them doing?

The results of Table 15 show that only 22% of the student respondents acknowledge the conscious effort by their teachers to celebrate diversity within the classroom environment with any degree of regularity. However, Table 5 shows that 64% of the teachers in the same study employ the strategy of diversity celebration often if not always. The results of Table 16 shows again a low acknowledgment of the use of multicultural components in the classroom. Here only 28% of the student respondents perceived the employment of ethnic and/or gender diversity within the curriculum they are required to study. This result is in direct conflict with the results

of Table 5 from the teachers findings. Those results show that 74% of the teachers use the multicultural component of celebration of ethnic and/or gender diversity within their classrooms regularly.

Table 17 shows that 44% of the respondents perceived that regular focus was being placed on multicultural heroes and holidays. This result is very similar to that found in the teachers responses to the Multicultural Gender-Fair Educational Infusion Index which was 42%. Table 18 shows that 40% of the students respondents acknowledged the addition of multicultural content, concepts, themes and perspectives to the curriculum they were studying on a regular basis. This result compares to the 46% of the teachers that reported regular use of this technique. In Table 19, the results show that 39% of the students in the survey perceived the regular use of change within the structure of the curriculum for the sole purpose of viewing concepts, issues, events and themes more multi culturally. This figure is substantially lower than the 46% regular usage reported by the survey teachers.

This lower figure is present in Table 20 results. The student findings on the question of being allowed to make decisions on important social issues showed that 36% of the students noted that multicultural strategies were afforded them on a regular basis. However, the results of Table 13 of the Multicultural Gender-Fair Educational Infusion Index finding on the same question shows the figure to be 46% usage on a regular basis.

When the results of the students findings are viewed as a whole, two major discoveries are found. First and foremost is that in each table, less than 50% of the

students are being reached positively on a multicultural level. Less than half are aware of attempts by their teachers to bring to their classrooms ingredients that are necessary to function equitably in today's pluralistic society. These findings if viewed in the same context as a social studies or science class would no doubt result in failure by the students and the re-teaching of the material by the educators with the hope of a higher percentage of mastery by the class.

The second discovery is the discrepancies found in the results of Tables 14,15,16 and 20 when compared with the corresponding tables of the teachers findings. Such discrepancies lead to the conclusion that the teachers are doing what they claim to be doing, but it also raises the question of whether they are doing it well enough for the students to perceive it and acknowledge it.

Discussion of Statistical Analysis

An alpha level of .05 was used in all statistical analysis. An analysis of variance was performed on teacher responses and analyzed by gender, years of experience, subject area and race. The main effect of gender was not significant $F(1, 132) = .288$, $p > .05$. The main effect of teacher years of experience was also found to not be significant $F(23, 132) = 1.166$, $p > .05$. However, the ANOVA for main effect of race was statistically significant $F(2, 132) = 7.77$, $p < .01$. Subject taught was also significant as a main effect $F(1, 132) = 15.419$, $p < .01$. The ethnic background of the teachers and whether they taught social studies, science or reading language arts appears to be a significant factor in the teachers responses. Gender and years of teaching experience were not significant factors in the teacher responses.

The analysis of variance with regards to the student findings revealed that gender $F(1, 132) = .072$, $p > .05$, and grade level $F(2, 132) = 1.177$, $p > .05$, were not significant . As in the teachers findings, again race proved to be an influence. The ANOVA for the students with regards for race as a main effect was significant $F(2, 132) = 4.156$, $p < .05$. This implies that minority students did not perceive multicultural components being infused into the classroom at or near the same frequency as their teachers or other students. This may explain the discrepancy found between the teachers and students findings on corresponding research questions.

Implications for Practice

Because of the discrepancy between what the teachers said is being done in regard to MCGF infusion and what the students perceive is being done, it is recommended that teachers at the beginning of each quarter or semester , create and issue to the students a syllabus of MCGF educational components that are to be offered and considered by the class as a whole. The value of each component should be discussed and agreed upon along with the frequency with which the component is to be employed in the curriculum.

Periodic checks should be established with the inclusion of the department head or chair to minimize straying from the ideology. Review of the infusion through the use of the MCGF Survey can measure the effectiveness of the program when compared with the MCGF Index completed by the educator.

Yearly or bi-yearly teacher in-services centered on the planning, organizing or administering of multicultural instruction across the curriculum would help to foster and maintain a strong pluralistic foundation.

Suggestions for Further Research

1. Because this research consisted of a relatively small sample in a mid-size Midwestern city, it is suggested that further investigation using the MCGF Index and Survey be conducted using a larger sample in multiple cities across the country.

2. The MCGF Index and Survey could be used in the university setting to determine the rate at which multicultural gender fair components are infused into the classroom by the instructor as well as how often students perceived their use.

3. The MCGF Index and Survey could be used in the university setting to monitor the effectiveness of teacher education curriculum.

4. Qualitative inquiries could be used to gather a more in-depth view of multicultural gender fair infusion into the classroom and the discrepancies between what the teachers said they were doing and what the students perceived was actually being done. This might allow the researcher to gain insight into this discrepancy.

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APPENDIX A

MULTICULTURAL GENDER-FAIR

EDUCATIONAL INFUSION INDEX

The purpose of the Multicultural Education Infusion Index is to evaluate the effectiveness of the infusion of multicultural gender fair educational concepts within the secondary and post-secondary environments.

Explanation of Terms

In Part II the term **TESA** stands for Teacher Effectiveness and Student Achievement. **GESA** stands for Gender Effectiveness and Student Achievement. **REACH** stands for Recognizing Ethnic and Cultural Heritage.

Directions for Part I

The following statements represent a wide variety of components of multicultural gender fair education employed in the classroom. Indicate your opinion on the value of these components by marking each statement as follows:

Circle the   **SA** if you **STRONGLY AGREE** with the statement
               A if you **AGREE** but not strongly
               U if you are **UNDECIDED**
               D if you **DISAGREE**
               SD if you **STRONGLY DISAGREE**

PART I

1. When planning a teaching strategy, multicultural gender fair components must be a consideration.

SA (Strongly Agree) **A** (Agree) **U** (Undecided) **D** (Disagree) **SD** (Strongly Disagree)

2. The celebration of diversity is a component of multicultural gender fair education that is a must within the classroom environment.

SA (Strongly Agree) **A** (Agree) **U** (Undecided) **D** (Disagree) **SD** (Strongly Disagree)

3. Multicultural gender fair instructional goals such as cultural awareness, cultural pluralism, and cultural relativism are a must within the classroom environment.

SA (Strongly Agree) **A** (Agree) **U** (Undecided) **D** (Disagree) **SD** (Strongly Disagree)

4. More focus on multicultural gender fair heroes, holidays, and discrete cultural elements should occur in the classroom environment.

SA (Strongly Agree) **A** (Agree) **U** (Undecided) **D** (Disagree) **SD** (Strongly Disagree)

5. Multicultural gender fair content, concepts, themes, and perspectives should be added to the curriculum without changing its structure.

SA (Strongly Agree) **A** (Agree) **U** (Undecided) **D** (Disagree) **SD** (Strongly Disagree)

6. The structure of the curriculum should be changed to enable students to view concepts, issues, events, and themes from the perspectives of diverse ethnic and cultural groups.

SA (Strongly Agree) **A** (Agree) **U** (Undecided) **D** (Disagree) **SD** (Strongly Disagree)

7. Students should be given the opportunity to make decisions on important social issues and to take action to help solve these issues.

SA (Strongly Agree) **A** (Agree) **U** (Undecided) **D** (Disagree) **SD** (Strongly Disagree)

PART II

Indicate which components of multicultural gender fair education are presently being infused in your classroom environment.

Please designate your:

      Gender_____

      Race_____

      # of Years in the Teaching Profession_____

      Subject Matter Taught_____

A. When planning TEACHING STRATEGIES I employ............

      _____1. Teacher Effectiveness/Student Achievement Concepts (TESA)

      _____2. Gender Effectiveness/Student Achievement Concepts (GESA)

      _____3. Consider teaching to varied learning styles

      _____4. Teach to avoid bias

B. I celebrate diversity within my classroom............

      _____5. Ethnically and/or racially

      _____6. In terms of gender

      _____7. By recognizing exceptional persons

      _____8. By employing REACH (Recognizing Ethnic and Cultural Heritage)

C. When considering multicultural gender fair instructional goals, I employ.......

      _____9. Cultural Awareness

      _____10. Cultural Pluralism

      _____11. Cultural Relativism

      _____12. Cultural Sensibility

      _____13. Social Action

PART III

The following statements represent the frequency with which MCGF components are infused in your classroom environment. Circle your response.

1. Consideration of MCGF components when planning a teaching strategy.

A= Always   B= Often   C=Occasionally   D= Rarely   E= Never

2. The celebration of ethnic and/or gender diversity within the curriculum.

A= Always   B= Often   C=Occasionally   D= Rarely   E= Never

3. The use of multicultural gender fair instructional goals such as cultural awareness, cultural pluralism and cultural relativism within the classroom environment.

A= Always   B= Often   C=Occasionally   D= Rarely   E= Never

4. Focus placed on heroes, holidays, and discrete cultural elements within the MCGF framework.

A= Always   B= Often   C=Occasionally   D= Rarely   E= Never

5. Changing of the structure of the curriculum in order to enable students to view concepts, issues, events, and themes from the perspectives of diverse ethnic and cultural groups.

A= Always   B= Often   C=Occasionally   D= Rarely   E= Never

6. Allowing students to make decisions on important social issues and then allowing them to take action to help solve the issues noted.

A= Always   B= Often   C=Occasionally   D= Rarely   E= Never

APPENDIX B

MULTICULTURAL GENDER-FAIR
EDUCATIONAL INFUSION SURVEY

The purpose of the Multicultural Educational Infusion Survey is to evaluate the effectiveness of the infusion of multicultural gender fair educational concepts with the secondary and post-secondary classroom environments.

Please designate your:

Gender_____

Race_____

Grade_____

Directions for Part I

The following statements represent a wide variety of components of multicultural gender fair education used in the classroom.   Indicate your opinion on the value or worth of these components by circling "SA" for Strongly Agree, "A" for Agree, "U" for Undecided, "D" for Disagree, and "SD" for Strongly Disagree.

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1. My teachers/ instructors appear to consider multicultural gender fair components when planning their teaching strategies.	SA	A	U	D	SD
2. My teachers/instructors display an awareness of cultural and gender differences in the classroom environment.	SA	A	U	D	SD
3. My teachers/instructors make a conscious effort to celebrate diversity within the classroom environment.	SA	A	U	D	SD
4. My teachers/instructors focus on multicultural gender fair heroes, holidays and discrete cultural elements in the classroom environment.	SA	A	U	D	SD
5. Multicultural gender fair content, concepts, themes, and perspectives are added to the curriculum when possible without changing its structure.	SA	A	U	D	SD
6. The structure of the curriculum is changed to enable students to view concepts, issues, events, and themes from the perspectives of diverse ethnic and cultural groups.	SA	A	U	D	SD
7. My teachers/instructors give the students opportunities to make decisions on important social issues and to take actions to help solve these issues.	SA	A	U	D	SD

Part II

The following statements represent the frequency with which multicultural gender fair components are infused into your classroom environments. Circle your response with "A" for Always, "B" for often, "C" for occasionally, "D" for Rarely, and "E" for Never.

	Always	Often	Occasionally	Rarely	Never
1. My teachers/ instructors appear to consider multicultural gender fair components when planning their teaching strategies.	A	B	C	D	E
2. My teachers/instructors display an awareness of cultural and gender differences in the classroom environment.	A	B	C	D	E
3. My teachers/instructors make a conscious effort to celebrate diversity within the classroom environment.	A	B	C	D	E
4. My teachers/instructors focus on multicultural gender fair heroes, holidays and discrete cultural elements in the classroom environment.	A	B	C	D	E
5. Multicultural gender fair content, concepts, themes, and perspectives are added to the curriculum when possible without changing its structure.	A	B	C	D	E
6. The structure of the curriculum is changed to enable students to view concepts, issues, events, and themes from the perspectives of diverse ethnic and cultural groups.	A	B	C	D	E
7. My teachers/instructors give the students opportunities to make decisions on important social issues and to take actions to help solve these issues.	A	B	C	D	E