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Teaching Acceptance of Differences and Equality across General Education Curricula: Changing Perspectives on Multiculturalism and Social Acceptance through Transformative Learning

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TEACHING ACCEPTANCE OF DIFFERENCES AND EQUALITY ACROSS GENERAL
EDUCATION CURRICULA: CHANGING PERSPECTIVES ON MULTICULTURALISM
AND SOCIAL ACCEPTANCE THROUGH TRANSFORMATIVE LEARNING

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Dedication

I dedicate my dissertation to my students from Collins College in Phoenix, AZ. We took a journey together to learn about acceptance and equality. While you all learned, I learned with you. You inspired me to transform into kind of teacher I always wanted to be and to continue to learn and understand what makes us unique and different. I will always carry with me the memories of our two years together.

Abstract

As the United States becomes more diverse nation, institutions of higher learning continue to

promote diversity education on their campuses. The purpose of this study was to go beyond

courses designed to teach cultural diversity specifically, and to discover how higher education

faculty could include lessons on acceptance of difference and equality in the various disciplines

of general education taught in today's colleges and universities. Faculty could thereby create an

opportunity for students to challenge their mental models and, through transformative learning,

change their perceptions on how they view the world. Using the Delphi method, this study

brought together a panel of 15 experienced general education faculty, who came to an agreement

on ten attributes and abilities a faculty must have to incorporate lessons of diversity in a variety

of general education classes. The panel also agreed upon ten challenges a faculty member might

have with this effort. The results of this study will provide a foundation for faculty development

on how to develop these attributes and abilities and overcome the challenges of incorporating

diversity lessons in general education. The electronic version of this dissertation is at OhioLink

ETD Center, www.ohiolink.edu/etd

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Chapter I: Introduction

This study will explore concepts of acceptance of difference and equality incorporated into the general education curricula taught on today's college and university campuses. Using the Delphi method, the study will consult a panel of experts comprised of experienced general education instructors. The panel will be asked for their feedback on the abilities and attributes that general education faculty should have to incorporate lessons of acceptance of differences and equality in general education courses such as mathematics, science, literature, art, music, communication (written and oral), ethics and culture. The study will also explore challenges general education faculty might have in including these types of lessons into general education curricula. Inequalities include those created by racism, power and social privilege, ethnic differences and multiculturalism. Lessons in these given areas of academic focus should emphasize acceptance of differences in how people view the world by breaking down old mental models and create transformative learning through "disorienting dilemmas" (Mezirow, 1975, p. 23), which lead to deep self-reflection and better understanding of one's views and beliefs.

"The significant shift in the balance of diverse students—the multicultural panorama of the 21st century school environment—is no longer an exception to the world outside of the classroom, but a direct reflection of it" (Oran, 2008, p. 7). The diverse environments of educational institutions at all levels require curricula to be inclusive of the histories, influences, and perspectives of different groups of United States citizens. Institutions must address the social issues that stem from recognizing difference: "race, ethnicity, socioeconomic class, gender, sexual orientation, and disability" (Grant & Ladson-Billings, 1997, p. 172).

The objectives of a curriculum that includes lessons on acceptance of differences and how to eliminate inequality serve to prepare students to contribute to an equitable world, to recognize and accept the differences of others by looking at their own affiliations and discovering their own identities (Grant & Ladson-Billings, 1997).   The results of the research will show how a Delphi panel of experts can provide insights into the attributes and abilities general education faculty should possess; and the challenges general education faculty face when incorporating lessons to incorporate lessons of acceptance in curricula. The goal of this research is to bring, through transformative learning, ideas of new ways of developing knowledge in general education courses in colleges and universities.

Although scholars agree on the need to provide students of diverse backgrounds (race, class, origin and gender) equal opportunity for success, there is still argument over the boundaries when incorporating this type of teaching (Banks, 2004). Because most colleges and universities require students to take classes in general education (mathematics, science, art, music, written and spoken communication, sociology, and history) prior to taking classes in their specific fields of study, these classes may provide a way to "focus on the lives of real people who constitute the classroom" (Fitzgerald & Lauter, 1995, p. 906).

According to the Association of American Colleges and Universities (AAC&U, 2009) the number of colleges and universities has decreased that offer just a "cafeteria style" (para. 4) list of general education courses from which students were required to choose. "More than two-thirds of colleges and universities use a model that combines course choice with other integrative features like learning communities or thematic required courses" (para. 4). The Report on the Task Force on General Education from Harvard University (2007) described the importance of inclusion of a general education as part of all areas of specialized curriculum as

preparation for the rest of life. The subjects that undergraduates study and, as importantly, the skills and habits of mind they acquire in the process, shape the lives they will lead after they leave the academy. Some of our students will go onto become academics; many will become physicians, lawyers, and businesspeople. All of them will be citizens, whether of the United States or another country, and as such will be helping to make decisions that may affect the lives of others. All of them will engage with forces of change—cultural, religious, political, demographic, technological, [and] planetary. All of them will have to assess empirical claims, interpret cultural expressions, and confront ethical dilemmas in their personal and professional lives. A liberal education gives students the tools to face these challenges in an informed and thoughtful way. (p. 10)

This study begins with Chapter I, the introduction, which includes an explanation of the dimensions of multicultural education and acceptance of difference along with an examination of the development of general education in the United States. The introduction also includes the research question and the problems in general education that the question will address. Following will be Chapter II, a review of the literature, which explores three areas: transformative learning, studies on multicultural education from the past to the present, and how the Delphi method, using panels of experts, can contribute ideas on how faculty can accomplish the needs of students to contribute socially to an uncertain yet changing society. Chapter III explains in detail the effectiveness of using Delphi to answer the research question, selection criteria for the panel of experts, and development of the survey questions and the processes and procedures used to execute the study. Chapters IV and V include a description of the research conducted, including data analysis, results, and conclusions and recommendations for further study.

In 1964, the United States passed laws that guaranteed equal protection under the law, regardless of sex, race, religion, and national origin. Although this was a major change in the climate of civil rights, it was simply not enough. Although many social actions regarding racism and human rights advanced the causes of equality, opportunities and interactions between

people with differences remained in many ways the same prior to the legislation. Those

belonging to groups of power and privilege still enjoyed advantages over those who remained

marginalized. According to Tickameyer (2004), these groups "include[d] the recognition of the

multiplicity of inequalities; emphasis on race, class, gender, and other sources and systems of

domination and subordination; and the intersection of these factors in complex patterns to create

different standpoints and life consequences" (p. 247).

Although federal law brought equal opportunities, individual mental models of entitled

power and privilege still exist and inequality is still prevalent in many aspects of life including

the political, social interactions strata, economical divisions, and opportunities in education.

Today, inequalities present themselves in more subtle forms with the perpetrators'

non-acknowledgement of their actions, making equal rights not as equal as they seemed. In the

groundbreaking study on institutionalized gender inequality, *White Privilege, Unpacking the*

Invisible Knapsack (2001), part of the paper *White Privilege and Male Privilege: A Personal*

Account of Coming to See Correspondences through Work in Women's Studies (1988),

McIntosh expressed the idea that male privilege is applicable to inequalities in other systems:

> I saw parallels here with men's reluctance to acknowledge male privilege. Only rarely
> will a man go beyond acknowledging that women are advantaged to acknowledging that
> men have unearned advantage, or unearned privilege has not been good for men's
> development as human beings or for society's development, or that privileged systems
> might be challenged and changed. (p. 1)

McIntosh's 1988 paper created a critical change in teaching the concept of acceptance to

post-secondary students. Acceptance within the context of multiculturalism means to achieve

the goal of social unit and mutual respect without anyone changing or surrendering individual

cultural differences. Acceptance of differences in a multicultural environment means finding a

common ground that goes beyond just tolerance, which "involves refraining from acting against

people about whom one feels negatively . . . [and] . . . generally requires self-control" (Vogt, 1997, p. xxiv).

In my experience as a general education instructor of a cultural diversity (part of the required general education curriculum) class at a four-year vocational college, I discovered my true passion: teaching the subject of acceptance. As I taught classes in cultural diversity, I realized how much my students knew—or did not know—about equal acceptance in society. My students were creative and self-described "nerds." The term "nerd" is defined as "a person who behaves awkwardly around other people and usually has unstylish clothes, hair, [or] a person who is very interested in technical subjects [and] computers" (Nerd, 2013, para. 1). Most of my students were used to being "the other" in society and seemed not to care. This non-acceptance only compelled them to be more different by changing their hair color to various shades of blue, orange, and pink, spending hours in front of a video game, and wearing a variety of non-mainstream fashions. Several of the students who told me they experienced marginalization in their younger years first learned what it was like to be part of a majority when coming to this college because they were now in an environment with "others" like them. I hoped that my students would learn that individuality took more than changing and supporting radical outside appearances. I knew that some of my students understood this by questioning their own mental models as they began to decide how they were going to approach their future as citizens of a free society. After looking at my own transformation in views on acceptance and difference which took many years of experience and education (and continued by teaching this subject), I realized that one 10-week class was not going to be enough to affect true transformation. For some of my students, the change started, but I did not think it would continue based on my class alone. This question began my research of what opportunities exist

in other college classrooms could promote transformational learning about diversity and acceptance.

From this experience, I propose that general education curricula should not only be based in legislation, historical and scientific facts and accepted linear views of society, but should also include authentic views from a variety of sources (most importantly, from sources that personally experienced inequality). This inclusion in a general education curriculum can encourage students and faculty alike to examine their mental models of acceptance of social differences and go beyond the surface level of thinking to a deeper, more transformative learning.

The Dimensions of Multicultural Education and Concepts of Difference and Acceptance

One foundation of multicultural education is *No One Model American: A Statement on Multicultural Education*, adopted in 1973, by the American Association for Curriculum Development—Multicultural Education Commission. Although aimed at those students learning to be primary and secondary educators, it holds significance for those preparing to teach college level classes. This writing provided an approach to educating students in diversity based on the pluralistic nature of the United States. Education in a pluralistic society does not depend on one viewpoint of history, economics, politics, and sociology. Education in a pluralistic society takes into consideration the differences that make each American a unique contributor to the strength and fitness of society and the interactions and coexistence of its members (American Association for Curriculum Development—Multicultural Education Commission, 1973).

According to Grant (2008), the beginnings of educating America's oppressed (African Americans, Native Americans, and immigrants from all over the world) had one purpose: to

"resist, survive, and get along" (p. 2) with their oppressors by learning the English language, practicing customs adopted by America's majority, and sharing beliefs to make the oppressed part of a homogenized society. Today, multicultural education and education about differences aims to provide society with understanding and direction on how to live more in a pluralistic society. Contributing to this direction Banks (2004) named five dimensions of multicultural education on which to base a literature review for curriculum modeling. These dimensions are "content integration, the knowledge construction process, prejudice reduction, equity pedagogy, and an empowering school structure" (p. 5).

Content integration. According to Banks (2004), institutions today attempt to bring change to multicultural education curriculum to fit more modern day views on the subject. The movement to integrate multicultural content into curriculum became popular in the 1960s and 1970s, however in the 1800s the work of George Washington Williams, called by his biographer the first historian of African American history in the United States (Franklin, 1985), are found ideas comparable to the multicultural content from the 20th century. In his two-volume work, *History of the American Negro Race 1619 to 1880* Williams (1883) stated his reason for researching African American history:

> because I became convinced that] a history of the Colored people in America was required, because of the ample historically trustworthy material at hand; because Colored people themselves had been the most vexatious problem in North America, from the time of its discovery down to the present day; because that in every attempt upon the life of the nation, whether by foes from without or within, the Colored people had always a matchless patriotism and an incomparable heroism in the cause of Americans; and because such a history would give the world more correct ideas of the Colored people, and incite the latter to greater effort in the struggle of citizenship and manhood. (p. v)

According to Grant (2008), more marginalized groups in America began to study their own human rights and social justice aspects of living in the United States. These groups began

reading publications written by Dubois (*The Philadelphia Negro* in 1899), Gamio (*Mexican Immigration in the United States*, 1930), Myrdal (*An American Dilemma: The Negro Problem and Modern Democracy*, 1944), and Allport (*The Nature of Prejudice,* 1954).

Grant (2008) saw the development of multicultural education occurring in four stages. The first was the Intercultural Education Movement (1930—1950), which focused on immigrants and the values of their new found freedom in the United States and "the importance of giving complete allegiance to their [new] homeland" (p. 3). The next movement called the Intergroup Education Movement started in the 1940s. At this time, many people of color were migrating to the North to work in wartime factories and industry. The movement addressed negative social issues of the newly formed inner cities of places like Detroit by trying to define the nature of prejudice through research and "the causes of intergroup tension" (p. 4). The period from 1955—1965 was called the Civil Rights Movement which "consisted of the actions taken by several marginalized groups to gain equality and equity" (p. 7). The last movement, the Ethnic Studies Movement in the 1960s and 1970s, addressed issues of social discrimination in housing and schools that were still happening despite the changes in federal law. "Ethnic studies advocates argued that education policy and practices that [were] more inclusive were needed" (p. 8). The Ethnic Studies Movement saw the development of more "accuracy in reporting the history and culture of African Americans, Native Americans, Asian Americans, and Latinos" (p. 8), especially in colleges and universities.

Manifested in the content of curriculum, this change included implementation in texts and materials the histories of cultures and races and members of these groups in more non-stereotypical roles. Changing and expanding the content of multicultural education, however, addressed only the surface of this subject's curriculum. The focus on content

consisting primarily of dates of major events and discoveries does not address the complexities

in the experiences of these different groups. Expanded content in United States history should

include the contributions of groups like the Irish to the building of the American railroad, the

Asians and Hispanics to agriculture in the West, or the African American labor that contributed

to the ultimate success of the Southern cotton industry (What do we have in common?, 1991).

> According to Schlesinger (1991),
>
> > The growing diversity of the American population makes the quest for unifying ideals
> > and a common culture the more urgent. In a world savagely rent by racial antagonisms,
> > the U.S. must continue as an example of how a highly differentiated society holds itself
> > together. (p. 21)

The highly differentiated society includes not only those of different physical attributes, origins,

and lifestyles but also those who express different ideas of what they hold as true. The origins of

these ideas of how different people view the world influenced how they constructed knowledge.

This knowledge also provided the foundation of the variety of courses offered in the general

education curriculum. Knowledge construction is an important part of general education

subjects like math, communication, science, sociology, and in the arts. How students construct

knowledge impacts what they will learn and how they accept the truth of others.

> **Knowledge construction.** According to Pinkner (1997),
>
> > People think in two modes. They can form fuzzy stereotypes by uninsightfully soaking
> > up correlations among properties, taking advantage of the fact that things in the world
> > tend to fall into clusters (things that bark also bite and lift their legs at hydrants). But
> > people can also create systems of rules—intuitive theories—that define categories in
> > terms of the rules that apply to them, and that treat all the members of the category
> > equally. (p. 127)

What people think is true about certain groups of individuals is based on evaluating common

features of a few members of that group and the assumption that the characteristics must be

evident in all members of that group. When applied to the characteristics of races and cultural

groups, the knowledge often becomes reality and assumptions in the form of stereotypes.

Stereotypes can find their genesis in mental models, a term originally used by Scottish

psychologist Kenneth Craik (1943) to describe how people develop their own reality:

> If an organism carries a "small scale model" of external reality and of its own possible actions within its head, it is able to carry out various alternatives, conclude which one is the best for them, react to future situations before they arise, utilize the knowledge of past events in dealing with the present and future, and in every way react in a much fuller, safer, and competent manner to the emergencies which face it. (p. 61)

Johnson-Laird and Byrne (2012) state that a condition for forming mental models is

"reasoning with quantifiers such as "all," "some," and "none," and includes syllogistic

reasoning and reasoning with multiple quantifiers" (para. 3). In this condition, mental models

are like stereotypes, which categorize certain groups of people by applying overgeneralized

characteristics to all those who are members or have affiliation with the group (Bucher, 2010).

Pinkner (1997) describes stereotyping as putting characteristics into category groups that have

"fuzzy boundaries." Developing "well-defined categories, in contrast, work by ferreting out the

laws that put the clusters or common characteristics there" (pp. 308-309).   Part of the

multicultural curriculum should explore the construction of these assumptions and help students

to consider what is not assumed, but rather what is real. Understanding the origins of

assumptions based on historical events and subsequent attitudes can serve to transform mental

models of individuals. Understanding how history created these views can lead students to

question accepted views of history (e.g., gender roles) with modern thought and understanding.

Prejudice reduction. The goal of prejudice reduction focuses upon changing mindsets

developed during childhood and turning them into more "democratic attitudes and values"

(Banks, 2004, p. 6). Examining prejudicial views developed in childhood started in the 1920s.

Although a review of the book *Racial Attitudes in Children* (Lasker, 1929) claimed that there

was no "scaffolding [which is] necessary for such a scholarly, painstaking research" (Devine, 1929, p. 70), the book, however, discussed in detail interviews that related stories from children's experiences of several races and origins. These testimonials demonstrated Lasker's view that lessons of justice for races and cultures could be taught in curriculum at an early age (Lasker, 1929).

Equity pedagogy. Equity pedagogy calls for educators to find ways for them to relate to students without preconceived notions of expectations based on culture, race, economic advantage, or background. Rosenthal and Jacobson (1968) expanded on the current thought that children from disadvantaged economic groups did not do well in school by posing a more holistic hypothesis. "[The] shortcomings [of a student] may originate not in his ethnic, cultural and economic background, but in his teacher's response to that background" (p. 3). Rosenthal and Jacobson (1968) called this the "self-fulfilling prophecy" (p. 4) when students will perform to the expectation of the teacher. If a teacher thinks children of color will not perform well in studies, and this expectation is communicated to the students (either intentionally or not), the expectation will become a reality. Based on the theory that teachers (or any kind of leader) will get what they expect, educators should explore their preconceived biases and mental models when teaching a diverse class of students.

Empowering school culture. According to Cummins (1986), an empowered school culture gives equal opportunity for success for all students regardless of difference. Creating this kind of environment requires institutions to be aware of how they group students according to academic performance (Braddock, 1990). Empowering school culture also looks at the overarching expectation of the school for academic achievement. According to Banks (2004), schools should implement changes in institutional culture that give students an equal

opportunity for evaluation based on their ability and a nonbiased expectation of successful academic performance.

Multicultural Education Today

Today, in 2014, education on the diverse society, which found its genesis in race, culture, and national origin, has come to include many other aspects of difference, including gender, religious beliefs, sexual preferences, disabilities, and social class distinctions. The widening subject of difference is supported by an increase of scholarship in this area of study (Grant, 2008).

According to Hu-DeHart (2003), the protests during the 1960s brought forth the perception that institutions of higher learning needed to create a more multicultural philosophy on college campuses. In the 1960s, college campuses were populated by more White students (as opposed to students who were not privileged to attend college such as people of color or lower social class) and were led by administrations comprised of White males. Representation of minorities and women was minimal in faculty and administration. The protest demonstrations, which called for change in ethnicity and diversity, not only in staff but also in curriculum, were led by those considered minority students. These students were referred to as "Third World" because of their "solidarity with the imperialized Third World and from whence so many of their forebears came as slaves, coolies, or immigrants" (Hu-DeHart, 2003, p. 869).

These demands for change continue today as degree programs continue to offer courses in ethnic studies. Responsibility to narrow the gap of inequality through the changing of perspectives ultimately lies in the classroom where teachers meet the challenge of a diverse population of all students ingrained with the mental models of their cultures, experiences, and past learning. Founded in the principles of equality and human rights on which the United States

was instituted is the idea and practice of multicultural education that addresses principles of a pluralistic society.

Although made a more permanent part of higher education, the multicultural studies genre is not without its critics and challenges. Conservative movements have conjoined issues of public policy like affirmative action, bilingual education, and cultural reform to multicultural studies, which starts conflict between conservative and liberal factions. This conflict is said to weaken the unity that ethnic groups have worked so hard to create (Hu-DeHart, 2003).

Grant (2008) argued that multicultural education might have started in the early days of America when freed slaves were eager to learn about their cultural origins and Native American tribes started communicating with one another (ironically being forced to learn English gave tribes who used their own languages, a common language with which to communicate). Asian Americans kept their culture and traditions relevant by communicating with their families in their native countries. Still, Sayles-Hannon (2009) stated that multicultural education is found and directed in "an epistemology of whiteness" (p. 709), which presented information from a perspective of shallowness. A focus on customs, cultures, and traditions teaches only the surfaces of differences. At times of national tragedy like September 11, this focus translates into a patriotic unity that does not recognize cultural differences, but becomes reminiscent and characteristic of the power and dominance that the United States enjoys. According to Giroux (2006), the conservative faction supports the view of patriotic unity. Supporters of this view think that the academic freedom that lets professors in higher education develop a "culture of questioning and critical engagement" (p. 2) breaks down the strength of democracy by "addressing the political, economic and social injustices that diminish the reality and promise of substantive democracy at home and abroad" (p. 2).

According to Sayles-Hannon (2009), curricula in most post-secondary multicultural education support the view of the term "the melting pot [which] was first introduced by Israel Zangwill's play, *The Melting Pot* in 1908 to explain the process of immigrant assimilation in American society" (p. 710). Assimilation assumes that immigrants should be willing to give up their own cultural traditions and values in favor of those in their new country, whether they are better or worse than their own culture's (Bucher, 2010). Fish (1997) called teaching from this perspective "boutique multiculturalism [which] is characterized by its superficial or cosmetic relationship to the objects of its affection" (p. 378). The boutique multiculturalist will demonstrate understanding and compassion for another culture's traditions like holidays, food, and dress, but will balk at any cultural institution that challenges or affronts what Fish calls "cannons of civilized decency as they have been either declared or assumed" (p. 378).

The Role of General Education in Teaching Multiculturalism

General education is fundamental to most college and university degree programs and usually includes some classes that teach multicultural, diversity, and ethnic studies. Also known as "core curricula" (Fitzgerald & Lauter, 1995, p. 906), general education studies include a course or courses required by students in undergraduate degree programs. In the early 1900s, there was a clearly defined difference between general or liberal education and vocational studies. Four-year universities and colleges presented degree programs that provided a wider breadth of knowledge not limited by knowledge needed to perform a particular job (Rust, 2011). A report from Harvard University entitled *General Education in a Free Society* (Conant,1945), introduced the importance of general education:

> The heart of the problem of general education is the continuance of the liberal and humane tradition. Neither the mere acquisition of information nor the development of special skills and talents can give the broad basis of understanding, which is essential if our civilization is to be preserved. No one wants to disparage the importance of 'well

informed.' But even a good grounding in mathematics and in the physical and a biological science, combined with the ability to read and write several languages does not provide a sufficient educational background for citizens of a free nation. For such a program lacks contact with both man's emotional experience as an individual and his experience as a gregarious animal. (p. viii)

The report presented what Fitzgerald and Lauter (1995) called an "idealized stereotype" (p. 907).The report saw general education going beyond math, sciences, and language studies to include subjects that focused on general, well-known texts like the Bible and the classics of Greece and Rome. In the general education classes today, where students learn critical thinking skills and acquire general knowledge in the areas of math, science, literature, communication (both written and spoken), and sociology, serve a different purpose. It is in these classes that students learn "methods of inquiry fundamental to intellectual growth and a mature understanding of the human condition. Included in these courses are usually classes dealing with subjects of diversity and inclusion" (Cronk, 2004, p. 2). According to Nelson-Laird and Garver (2010), a general education curriculum provides students who are pursuing specialized degrees a shared educational experience as these courses provide students a foundation for "life-long learning" (p. 248).

The Report on the Task Force on General Education from Harvard University (2007) defined the courses taught in a General Education curriculum to include those that fit into one of the following categories:

- Aesthetic and Interpretive Understanding
- Culture and Belief
- Empirical Reasoning
- Ethical Reasoning
- Science of Living Systems
- Science of the Physical Universe
- Societies of the World
- The United States in the World. (p. 7)

The task force summarized the nature and character of a general education course by asking this question:

> [Does the class] present a wide range of material, rather than focus in depth on a single topic or a small number of texts; help students learn how to use abstract conceptual knowledge or a knowledge of the past to understand and address concrete issues and problems; and to make students aware that all of their coursework makes a difference? (p. 8)

Rust (2011) stated that students of all disciplines should have the opportunity to include general education courses in their degree curricula. These courses, usually taught in the first two years of a college education, include introductory courses in mathematics, sciences, literature, history, music, written and oral communications, and art. According to the Wabash Study on Liberal Arts Education (Blaich, Boss, Chan, & Lynch, 2006) general education differs from liberal arts education in that the latter culminates in a degree (Baccalaureate, Masters, or Doctorate) and is not focused on any one subject or vocational pursuit. This study focused on several learning outcomes of a liberal arts degree, which can be applied to general education curriculum: "effective reasoning and problem solving, inclination to inquire and lifelong learning, integration of learning, intercultural effectiveness, leadership, moral reasoning [and] well-being" (Blaich, 2006, para. 3).

Rust (2011) cited the words of Du Bois (1949): "Of all the civil rights for which the world has struggled and fought for five thousand years, the right to learn is undoubtedly the most fundamental" (pp. 205-206). Among the many characteristics that come with freedom is the ability to access education. Students are not only free to study toward their passion for career and life work, but also to teach any subject to enrich their lives. The second premise precludes the idea that certain educational paths are limited to specific groups and cultures. A study by Goyette and Mullen (2006) revealed that students from more educated families were

more likely to pursue majors in the arts and sciences whereas students without higher educational traditions in their families seem to go to more practical and vocational education opportunities. As a form of oppression, in the past, there was a limited choice for the disadvantaged of educational opportunities (Rust, 2011).

General education curricula include choices of classes in multiculturalism, cultural diversity and ethnic studies and are often a part of the general education requirement. Fitzgerald and Lauter (2006) stated that although the requirement for students to take multicultural classes is a positive step forward, establishing a criteria for how educators should teach this subject has its challenges. Educators are challenged in deciding if the curriculum should be developed around traditional thought and historical events or focus on the American perspective and not consider the views on diversity issues in other countries. Another challenge is deciding whether the approach to the subject should be "on the basis of where students are perceived to be coming from in terms of their own cultural assumptions and needs, or around the teachings—ideas, books, symbols—[we as] faculty and [as] representatives of institutional purpose believe they ought to know" (Fitzgerald & Lauter, 2006, p. 906).

Solomon (2012) described multiculturalism as a remedy to the melting pot idea of assimilation. "Now is the time for the little principalities to find their collective strength. Intersectionality is the theory that various kinds of oppression feed one another—that you cannot for example eliminate sexism without addressing racism" (pp. 44-45) because one is as objectionable as the other. Through classes that address all of the issues of oppression, and through transformative learning, it is possible for people to change ideas long held in the grips of mental models so the formation of collective strength Solomon (2012) described can begin to fight oppression as it exists. Transformative learning opens the door for students to reflect

critically on their mental models (Cranton, 1994) about oppression and may be the first step in changing their attitudes and ideas.

Transformative Learning

A person's transformative learning is like a growing tree. "A tree lives on its roots. If you change the root, you change the tree. Culture lives in human beings. If you change the human heart the culture will follow" (Hirshfield, 2009, part 1). As this quote describes, the study of difference and acceptance has the potential to transform individuals and serve as an important part of the general education curriculum in colleges and universities. The change is not an automatic one; it starts with a transformation deep within the spirit and heart.

Clark (1993) wrote that transformative learning and its connection to adult learning has become a subject of interest in the past 20 years. Merriam and Caffarella (2007) put the elements of adult learning into three categories of focus. The first two categories are about what make adult learners unique and what are deemed typical adult life situations (work and career, parenting). The third category, "the changes in consciousness within the adult learner" (Clark, 1993, p. 53) was created from the works of Freire (1970, 1998), Daloz (1986), and Mezirow (1990).

In the book *Pedagogy of the Oppressed,* Freire (1970) describes education (in its current state) metaphorically as a banking system in which the teacher makes deposits of facts and information in the classroom. The students make withdrawals of information without having the opportunity to ask about the why and how of any concept learned. Freire saw this as the opposite of transformative learning that requires students to make their own discoveries and assumptions. Freire viewed transformative learning in almost a spiritual sense, when he stated, "To exist, humanly is to *name* the world, to change it. [People] are not built in silence, but in

word, in work, in action reflection" (Freire, 1970, p. 76). Freire strongly believed that people create and gain knowledge that leads them to make societal changes in the world as a result of creating new relationships with different views of what they view as true (Freire, 1998). Exposure to different disciplines by way of general education classes gives students the opportunity to look at subjects in more depth instead of accepting an existing worldview and to change assumptions and mental models to look at the world in a more holistic way.

Daloz (1986) looked at construction of knowledge as a more personal endeavor. He stated as adults grow, they construct meaning that changed with maturity. Daloz saw the change that inspires knowledge as a holistic activity, the role of education as playing an important part of personal development, and faculty as mentors to their students. Fostering personal development, according to Daloz, is a more important responsibility of the educator than teaching competencies to students.

Mezirow, a professor from Columbia University, began his work on transformative learning theory in 1975, but significant interest in his work did not appear until his work, *Fostering Critical Reflection in Adulthood* was published in 1990. This publication suggested several strategies for implementing transformative learning in adult classrooms. In 1991, Mezirow published *Transformative Dimension of Adult Learning,* which serves as the definitive work on the subject (Cranton, 1994). Mezirow (1997) stated that an adult could learn the meaning of his or her experiences in two ways: either by accepting an explanation from a higher authority (like a teacher, the clergy, or college professor) or deciding what the meaning of the experience is without approval or verification from another source. He believed that in a modern society, students must learn to be "autonomous" (p. 5) thinkers. Facilitating this type of thinking is the responsibility of today's teacher who should impart knowledge that creates this

kind of thinking in adult students. Mezirow (1997) believed that for people to contribute to a democratic system, they must be open to and reflect upon new ideas to change "habits of mind" (p. 6) or normative thoughts about certain subjects. Changing habits of mind is accomplished through active dialog to come up with several interpretations of what is true, instead of relying on one common accepted thought.

Mezirow (1975), in a study conducted at Columbia University, saw personal transformation taking place in 10 phases. These phases, which are the foundation of transformative learning theory, start with "experiencing a disorienting dilemma" (p. 23) and continue with phases of self-reflection that can result in the reassuring beliefs that the person transforming is not alone (other people are experiencing the same beliefs), therefore validating attitudes that seem unconventional and

non-traditional. The phases continue with plans to investigate new actions that support the changed ideas and implementing new actions based on the new views.

As one who thought that learning took place internally, Mezirow (1991) believed that adults learn by reacting and creating personal perceptions and attitudes based on personal experience and interaction/communication with others. The change of perceptions through "a process of examining, questioning, validating, and revising" (Cranton, 1994, p. 26) is that which Mezirow (1991) called transformative learning. For transformative learning to occur, prime conditions must exist so that clear and logical conversation can take place, for it is through open discussion with others that perceptions can be changed and new learning can take place. Mezirow's (1991) seven conditions under which rational discourse can happen are if students:

- Have accurate and complete information
- Are free from coercion and distorting self-perception
- Are able to weigh evidence and assess arguments objectively
- Are open to alternate perspectives

- Are able to reflect critically on presuppositions and their consequences
- Have equal opportunity to participate (including the chance to challenge, question, refute, and reflect, and to hear others do the same)
- Are able to accept an informative, objective, and rational consensus as legitimate test of validity (p. 78)

Students' views on diversity often are based on what they learn from experiences and personal truths from which develop strong mental models. Curricula about acceptance of diversity can provide a rich environment to see how transformation of student and faculty attitudes can be challenged and changed from learning to knowing. Kegan (1994) construed students in college just coming out of adolescence as being "socialized into a discourse community" (p. 288). In this community, students can speak the words of scholars and earn the admiration of those who teach them.

Kegan (1994) used the example of teaching history. Students in a socialized consciousness take what they learn, believing it as true because it was in the textbook. Kegan saw the transformation of students as a form of independence from taking the discourse of historians as what is absolute, and applying "critical reflection on the discipline itself" (p. 291), based on the student's own perspective, which might oppose popular thought.

Research Questions

Using a qualitative method with Delphi research design, this study explores and proposes to answer the following research questions:

1. What are some of the abilities general education instructors in institutions of higher learning should have to transform attitudes about acceptance across different curricula, which challenge normative thought and create alternative ideas about what students learn?

2. What are some of the attributes general education instructors in institutions of higher learning should have to transform attitudes about acceptance across different curricula, which challenge normative thought and create alternative ideas about what students learn?

3. What are the challenges in the classroom to incorporating lessons of difference, equality, and acceptance in a general education classroom?

The difficulty of bringing together different views on the acceptance of difference in the United States poses the question of whether a one-semester course, the curriculum of which includes multiculturalism, cultural diversity, or a class that questions justice and equal acceptance, can break down mental models of inequality and injustice and open students' minds to more modern ideas. Mezirow (1997) stated that transformation is essential in a democratic society and starts with education. Approaching transformative learning experiences in more than one classroom are critically important if the world is to move forward and change and society is to transform attitudes to embrace a more accepting world so that students understand that ideas of diversity, multiculturalism and acceptance of difference exist in all parts of life. These experiences include learning to think critically by

> becoming more aware and critical in assessing assumptions—both those of others and those governing one's own beliefs, values, judgments and feelings [and be] more aware of and better able to recognize frames of reference and paradigms (collective frames of reference) and to imagine alternatives; and more responsible and effective at working with others to collectively assess reasons, pose and solve problems, and arrive at a tentative best judgment regarding contested beliefs. (p. 9)

Most colleges and universities evaluate their general education programs for value and learning effectiveness. Nelson-Laird and Garver (2010) conducted a study that asked 11,000 faculty members from 109 institutions to evaluate the emphasis on teaching more universal learning skills. The study revealed that the general education faculty "placed greater emphasis

on developing intellectual skills and personal and social responsibilities" (p. 249). Development of these intellectual skills (and students' attainment of the skills that promote personal and social responsibility) require faculty who can provide not only facts and dates of events of their subjects, but also present concepts that make students critically reflect on their mental models, which can change the students' perspectives and what the students believe to be true.

This study explores ways to develop general education faculty to incorporate ideas of difference, acceptance, and diverse thinking in general education courses like math, history, communication (written and verbal), science, the creative arts, and literature. In all these disciplines acceptance of diverse perspectives is of key importance in learning. Teaching about differences is difficult as students come to classes with firmly set ideas and perspectives. The challenge of breaking through these perspectives is not easy; therefore, teaching this subject should not be left to one class that teaches one subject. Teaching acceptance should be a connected effort of all general education faculty. For those part time faculty that teach general education courses, the first challenge lies in establishing a collective effort and change the adjunct faculty image from one of individual part-time educators to a dedicated and important contributor to students' education.

Research Design

A viable method to answer this question is to assemble an expert panel of college level general education instructors. In the 1940s, the Rand Corporation developed the Delphi technique that uses the judgment of a panel of experts to predict the future on many subjects, including technological advancements in business, government, and education (Sackman, 1974). According to Helmer (1967), Delphi "attempts to make effective use of informed intuitive judgment" (p. 4).

The Delphi design has been called "the ultimate mixed-method study tool" (Hall, 2009, p. 6) in that it takes grounded data (answers from qualitative questions) and endeavors to turn results into useful quantitative information. Performing data collection from a team of experts in phases or rounds can accomplish the quantitative result, if this is the desire of the researcher. However, the qualitative data collected can remain as such if the answers to the research questions are varied and the responses come from a homogeneous panel sharing the commonality of sharing the same profession and whose individual experiences in the classroom are heterogeneous because of their different disciplines and environments in which they teach.

The study begins with a pre-Delphi survey asking for level of agreement on pedagogical practices used to promote transformative learning. Also in this first phase or Round I, the Delphi study data collection will begin by asking respondents to list attributes and abilities they think a faculty would be likely to possess to promote transformative learning in their students. In Round I respondents will also be asked to name the challenges a faculty would likely have incorporating lessons of acceptance in their classes. Round II will ask respondents to put the results from the Round I in order of importance.

Bowles (1999) stated that the benefits of Delphi research lie in its basic characteristics, including the use of experts, anonymous feedback not influenced by the pressures sometimes apparent in group processes, "systematic refinement" (p. 32), which results in agreement of ideas. The final round will ask the respondents for agreement that the refined list of attributes, abilities, and challenges create a model for a faculty development workshop for implementing lessons of acceptance and difference in general education courses. The model developed through the contributions of selected Delphi panelists will encourage general education instructors that transformative learning about acceptance of diversity can happen and become an

important part of general education courses. The model should also encourage general education faculty to incorporate the concepts of acceptance and diversity in their curriculum areas.

Chapter II, the literature review for this study, will cover research of studies covering three areas. The first is the theory of transformative learning according to Mezirow (1991), who theorized that adult learners take the next step from learning facts and put what they learned into self-reflection and discovery. Like Knowles, who believed that adult learning should be self-directed (Cranton, 1994), Mezirow saw learning taking an inward direction to change longstanding perspectives into ones that provide new views and understanding to the adult world.

Second, the literature review will analyze studies of multicultural education both past and present and some of the latest studies on the effectiveness of multicultural education in today's higher education institutions. The literature review will also include research on the challenges of facilitating multicultural education and how educators of today are encouraged to include acceptance of perspectives in today's general education classrooms.

Chapter III will evaluate Delphi research design studies in higher education and its effectiveness in developing curriculum models. According to Martorella (1991), Delphi design has been effective in the education field mainly because of its anonymity feature. "The traditional professional stratagems for building consensus, such as policy statements, publications, and conferences, often have failed to chart a clear and uncontested sense of group agreement" (p. 83). By using the Delphi design, all those on the panel will have a voice in stating their opinions. There is little likelihood the group will agree on every point. The goal is an achievement of agreement that opportunities to incorporate appreciation of diversity are present in most subjects that comprise general education curricula. Through this research, I

hope to explore different ways to incorporate transformative lessons of acceptance of not only different cultures, races, and ethnicities, but of ideas and perspectives that carry over into other general education studies.

Chapter IV will report the results of the Delphi and Chapter V will discuss the conclusions of the study and the implications for leadership and change in educational practice.

Chapter II: Literature Review

An examination of the scholarship on transformative learning and its relationship to adult education is the basis for the first part of the literature review. This literature review also includes a review of research on multiculturalism and ethnic studies in general education programs in colleges and universities in the United States.

Transformative Learning and Adult Education

According to Cranton (1994), adults experience transformative learning when they question, through critical reflection, what they assume to be true and what they learned from experience. When students of multiculturalism transform their thinking, they can experience

> a deep, structural shift in basic premises of thoughts, feelings, and actions… [which alters] our understanding of relations of power in interlocking structures of class, race and gender; [and] our visions of alternative approaches to living; and our sense of possibilities for social justice and peace and personal joy. (Morrell & O'Connor, 2002, p. xvii)

In 1897, Dewey wrote that education starts unconsciously at birth when individuals begin forming their perceptions of society and continuously forms "the individual's powers, saturating his consciousness, forming his habits, training his ideas, and arousing his feelings and emotions" (para. 1). Dewey believed that "image is the great instrument of instruction. What a child gets out of any subject presented to him is simply the images which he himself forms with regard to it" (para. 48). It is through childhood experiences, teachings, and interpretation of images that individuals form what they believe to be true; and from the truths adults form mental models of perception of society and what these adults believe is right or just.

Mezirow started developing transformative learning theory in 1975, and since then the theory has served as an important part of the development of adult learning (as it relates to college aged students) methods and practices. To understand the place transformative learning

has in the ways adults gain and process knowledge, it is important to know what adult education theorists prior to Mezirow thought and what brought these theorists to discover the uniqueness of the adult learning process.

Prior to the 1920s, common thought was that learning was a process limited to children and associated with formal education, so the first studies conducted compared younger people with adults with prior educational experience and skills and "pitted older adults against young people in timed conditions" (Merriam, 2004, p. 2000). In 1928, published results of these studies claimed, "teachers of adults of age 25 to 45 should expect them to learn at nearly the same rate as 20-year olds" (Thorndike, Bregman, Tilton, & Woodward, 1928, p. 178), and as individuals aged, their ability to learn diminished. Later studies indicated that removing the time pressure enabled adults to learn as younger people and that age was not a factor (Lorge, 1947).

In the 1950s, theories of adult learning further separated from those applied to learning in childhood and education in school, creating a necessity for different approaches designed to meet the specific needs of adult learners (Merriam, 2004). The theories that "form the cornerstones of adult learning theories today" (p. 202) are andragogy, self-directed learning, and transformative learning.

Proposed by Knowles (1968), andragogy was a new way to look at adult learning. Prior to this time, Knowles' view of adult education was "a kind of luxury and secondary activity in our culture" (p. 350). Knowles stated there was a great need for adult education because of the advancements of technology. Growth of technology made adult knowledge learned at a younger age mostly outdated and irrelevant as an adult reaches middle age, along with the change in generational social values. Based on the premise that adults learn differently from younger people, a need for curriculum and teaching methods focused on adults was necessary.

Assumptions that adults desired to learn for intrinsic reasons (to solve problems and

define their roles in society) and learned by comparing new ideas and concepts with experiences

were the foundations of Knowles' theory. Knowles also stated that adults wanted to use their

new knowledge immediately and had interest in subjects that made their lives better. Based on

these assumptions, Knowles brought together faculty and adult learners to create and analyze

adult learning curriculum. By 1984, colleges, universities, and corporations adopted Knowles'

model for teaching and professional training (Merriam, 2004). Part of the theory of andragogy

was the assumption that adults wanted to plan and direct what they wanted to learn. Tough in

1971 and Knowles in 1975 proposed the earliest models of self-directed learning (Merriam,

2004). Knowles (1975) described self-directed learning as a "basic human competence—the

ability to learn on one's own" (p. 17).   When self-directing their own education, learners begin

by self-diagnosing learning needs, identifies resources, and instructional formats, implements

the plan, and finally, evaluates the outcome, the goal being "humanist growth and

self-development" (p. 205). Self-directed learning allows students to create their own paths,

which allow students to change direction and goals as the learning becomes more meaningful to

the individual. According to Tough (2003),

> In some ways, it does make sense to plan in life, but when it comes to learning and change, it seems to make more sense to try on your next step, with at least some destination in mind, but knowing that you may change your mind or your destination before you get there. So I say to students, don't want you to give me a plan for where you're going to end up. I want you to give me a plan for what you're going to do next, with some thought to where you're going to end up. And that seems to work. (p. 8)

Garrison (1997) added the component of critical thinking to the Knowles and Tough

models, further defining the aspect of internal change and growth to the process. Whereas

self-directed learning is related to the external activities (including teacher direction and

monitoring of activities), critical thinking internalizes learning and creates a cooperative

relationship between student and teacher. Self-directed learning in adults truly happens "when external activities and internal reflective dimensions are fused" (para. 7).

Although transformative learning often is associated with adults who are returning to or starting higher education degree programs, transformative learning can occur as the result of any life changing event in adulthood. According to Lange (2004), transformative learning happens when adults are forced to change career direction due to being laid off from jobs in which they invested many years. Change in career from job loss often results in lowering one's level of economic status along with increased work. Adult students enrolled in a university extension course participated in a study, the course's purpose being "to address issues such as making a transition in a new job, work/life balance, and more meaningful work" (p. 121). The study's results indicated there was a transformative process, and a restoration of ideals that with "transformative learning together constitute an important pedagogy for sustainability education that can revitalize citizen action" (p. 122).

Palmer (2000) also connected transformative learning to work:

Before I can tell my life what I want to do with it, I must listen to my life telling me who I am. I must listen for the truths and values at the heart of my own identity, not the standards by which I must live—but the standards by which I cannot help but living my own life. (pp. 4-5)

According to King (2005), a substantial part of transformative learning is critical reflection. In a study by Brock (2010) that determined which of Mezirow's 10 steps led to transformative learning, most undergraduate students studied experienced critical reflection. Brookfield (2000) argued that reflection did not have to be critical, because one can reflect on any subject without going deeper than the subject's surface; however, "ideology critique must be central to critical reflection and by implication to transformation" (p. 128). According to Brookfield, critical ideology can affect transformation as it questions assumptions, values, and

what Mezirow (1991) called "cultural distortions" (p. 129). Brookfield stated, "ideologies are manifest in language, social habits, and cultural forms [and] are really social products shaped by the social group and social class to which we belong" (p. 129). These ideologies are legitimized as they gain acceptance as the popular and standard thought.

When students critically reflect on their personal values and ideologies, and based on what they learn, they conduct self-inquiry, they question their "values, beliefs, and assumptions" (King, 2005, p. 130). As an adjunct to Mezirow's (1991) seven conditions for rational discourse, King suggested the following questions for students as they conduct this personal, introspective dialog:

- Why do I think the way I do?
- Why do I cling to certain assumptions?
- What do my past experiences mean?
- What do I value?
- What do I desire for my future? (p. 130)

These questions give the adult the opportunity to conduct continual and individualized learning, which may start in the classroom but can continue throughout the adult's life. The 10 phases posed by Mezirow (1975) of transformative learning are similar to the experience of self-actualization described by Maslow (1943):

> we may still often (if not always) expect that a new discontent and restlessness will soon develop, unless the individual is doing what he is fitted for. A musician must make music, and artist must paint, a poet must write, if he is to be ultimately happy. What a man *can* be, he *must* be. (p. 382)

In his publication *Motivation and Personality,* Maslow (1970) reported the results of a study he conducted to find similar characteristics of who (in his opinion) could be considered self-actualized people. The 18 subjects included historical figures like Albert Einstein, Abraham Lincoln, Eleanor Roosevelt, and Thomas Jefferson and interviews with some of Maslow's contemporaries. From this study he found several common traits of self-actualized people, some

of which are like those experiencing transformation; they embrace the unknown with great

sense of positive anticipation instead of hiding behind old values and norms of society and have

a great degree of self-acceptance and acceptance of others without "defensiveness, protective

coloration or pose" (p. 156). Maslow also found self-actualized individuals possessed a high

ethical code, do not feel the need to follow a "conventional blindness" (p. 158), and have "a

superior awareness of their own impulses, desires, opinions, and subjective reactions in general"

(p. 158). From a psychological perspective, Maslow posed,

> Could these self-actualized people be more human, more revealing of the original nature of the species, closer to the species type in the taxonomical sense? Ought a biological species to be judged by its crippled, warped, only partially developed specimens, or by examples that have been over-domesticated, caged, and trained? (p. 159)

Kegan (1994) also saw transformation as a form of self-actualization from the socialized

mind to "self-authorship" (p. 185) when a person does not ascribe to the beliefs and values of

others, but creates "personal authority" with which the person is comfortable and confident.

When a person realizes a state of self-authorship, Kegan stated that this does not mean

independence, but rather the ability to relate to others with opposing beliefs and values by not

"deciding by myself, but deciding for myself" (p. 219).

Similar to the responses in Maslow's study are those responses from the Learning

Activities Survey (LAS), conducted by King (2009) in 1997. King designed the survey to find

connection of adult learning and transformation, and discover which learning activities

contributed to the transformative learning experience. King noted some responses to the survey

from adult learners:

- "I see things much differently now."
- "I am much more open-minded to views other than mine."
- "I never understood what my career really meant."
- "I have had such a radical change in my views of issues."
- "I have more self-confidence than I ever dreamed possible." (p. 4)

Multicultural Education in General Higher Education

With the goal of redirecting curriculum to serve the needs of a global society, the National Leadership Council for Liberal Education and America's Promise (LEAP), designed a plan that would create a shift in higher education curriculum. This plan was to prepare students for leadership in a "complex and volatile world" (College Learning for the New Global Century, 2007, p. 1). This plan provides an outline of learning outcomes that include obtaining "knowledge of the cultural and physical world" and "intellectual and practical skills, including inquiry and analysis, critical and creative thinking, written and oral communication, quantitative literacy, information literacy [and] teamwork and problem solving" (p. 3).

The redirection of general education also lies in redefining the nature of liberal education. Although liberal education (arts, sciences, mathematics, communications, and literature) always been valued as traditional in American colleges and universities, it was also considered "by definition, non-vocational" (College Learning for the New Global Century, 2007, p. 3). LEAP argues that students must be educationally prepared for success not only becoming proficient in their fields of study but also must learn to be creative and possess the confidence to compete in the twenty first century economy. The general education curriculum should complement any degree program and collaborate with various fields of study in universities and colleges to produce learning outcomes essential to student success.

A report from the Association for the Study of Higher Education (ASHE), entitled *Diversity in Higher Education: Perceptions, Opinions, and Views* (2006), expressed the importance of teaching diversity skills in higher education programs. Using data from a Ford Foundation's diversity initiative national survey, the report stated the need for diversity

education regarding the institution's responsibility for preparing students to function in a more diverse society and workforce. Sixty-five percent of the respondents in the Ford Foundation survey thought, "[a] college is not doing its job if graduates cannot get along in a diverse society" (p. 10). The survey also showed 85% of the respondents agreed that "faculty should incorporate information about diversity in American society in their courses" (p. 11) and 56% responded favorably to the thought of higher education "preparing people for effective civic participation and leadership" (p. 12). However, according to the Ford Foundation survey results faculty and administrators agreed that courses that teach diversity should offer views from the marginalized racial perspectives but these views are not required. Based on the survey, society sees teaching diversity as the responsibility of the faculty. Higher education institutions are however, challenged with how to implement curricula on this subject. Administrators fear this requirement will take from the administration the power to affect the traditional belief and value systems the administration supports (Keup, Walker, Astin, & Lindholm, 2001).

In 2001, the Center for Multicultural Education of the College of Education from the University of Washington presented 12 "essential principles" (Banks, Cookson, Gay, Hawley, Irvine, Nieto, Schofield, & Stephan, 2001, p. 1) designed to guide multicultural learning in public schools. These principles focused on "teacher learning, student learning, intergroup relations, school governance, organizations, and equity, and assessment" (Banks, et. al., p. 1) for teaching and learning in a multicultural society. These principles, along with a checklist of best practices, were designed for evaluation in primary and secondary schools.

In 2003, a committee at the University of Minnesota adapted Bank's essential principles document for use in post-secondary institutions. The Multicultural Awareness Project for Institutional Transformation (MAP IT) document starts with definitions of multiculturalism and

diversity, claiming that although these terms are often thought of as possessing the same meaning, they represent different concepts. According to MAP IT, diversity signifies different "social group identifications like home language, religion, gender, sexual orientation, social class, age, and disability, as well as race and ethnicity" (Miksch, Higbee, Jehangir, Lundell, Bruch, Siaka, & Dodson, 2003, p. 6).

Multiculturalism, or more specifically multicultural education, starts with the recognition of the existence of these groups, but supports a way "for transforming educational institutions so they might more fully able the participation of all citizens within our multicultural society" (Miksh, et.al., 2003, p. 7). Multicultural education according to MAP IT should not only include stories of social group experiences and acceptance of differences. Curriculum should also should address, according to Bell & Griffin (1997), "the concepts of dominance, social power, and privilege, … introduced to help students understand that difference is not neutral; that different social groups have greater or lesser access to social and personal resources and power" (p. 55).

Hu-DeHart (2000) stated although institutions of higher education are committed to what they think are diversity programs and values, the commitment should focus on the surface issues of valuing differences and practicing respect. These are important issues but not inclusive of how society is based on historical construction and hierarchical arrangement. "Nor does it allow that most differences carry real and differential meanings regarding power and privilege" (p. 40).

Many college campuses in an attempt to answer demands for ethnic studies instituted classes in studies of marginalized groups (African Americans, Chicanos, Native Americans, and Asian-Americans). Although campuses took this initiative seriously, some perceived the

implementation of ethnic studies as colleges taking credit for advancing ethnic studies, and in

reality, no more than an exercise in creating positive public relations and avoiding the political

nature of issues of power and privilege. Hu-DeHart (2000) defined the basis of these curricula

as "those truths that are universal without regard to the context or perspectives generating them"

(p. 41). The resulting curricula can be described using what Mezirow (1997) called "collective

frames of reference"

(p. 9), or majority thought that disregards the real underlying reasons of power and privilege

that cause issues of inequality. According to Kumashiro (2001), this type of learning starts in

the classrooms of K-12 students:

> students come to school with only partial knowledge. In some ways, they may not know much about marginalized groups in society, but even when they do know about the Other, the knowledge is often miss-knowledge, knowledge of stereotypes and myths learned from the media, families, peer groups and so forth. The school curriculum often does little to address this partial knowledge. (p.4)

Kumashiro's resolution to this type of curriculum was what he called "anti-oppressive

education" (p. 3) that included a curriculum incorporating lessons about marginalized

individuals in segments of society, calling for educators to "constantly look beyond what is we

teach and learn" (p. 6). This practice can serve to address the perspectives of which Hu-Dehart

(2000) claims are ignored.

The resistance to hire faculty who want to delve deeper into ethic studies stems from

administrators comfortable in their "academic roots in traditional disciplines and have never

bothered to become familiar with the knowledge produced by ethnic studies scholars" (p. 41).

Most programs simply manage diversity and do not want to challenge the status quo of power

and privilege from an ethnic perspective (Hu-DeHart, 2000).

According to Carter (1994), the immigration of Asians, Latin Americans, and Europeans has given the perception of cultural diversity in the United States. A challenge for educational institutions is the underlying dominance of White Americans. People of other countries do not necessarily share the American heritage and cultural values with White Americans, which makes them foreigners in the American view, unless the foreigners assimilate. Because Americans are not willing to assimilate to other cultures, higher education does not prepare American students for success in a global world. Even though higher education needs to "prepare most Americans to work and compete effectively in today's international climate . . . [the] system of higher education remains largely unaltered and seemingly impervious to the changed nature and needs of today's students and society" (p. 31). There are also the omissions and inaccuracies of history from the dominant White American view, making changing curricula to reflect the true challenges and accomplishments of immigrant groups a point of dispute among scholars.

According to Forde (2002), institutions that have administrations who speak about creating a strong cultural environment do not always have the curriculum offerings that reflect the spoken commitment. These institutions often are missing cultural learning opportunities for employees and do not reflect a diverse demographic of students and faculty. Forde cites language training as a positive step toward creating a multicultural educational community, but addressing language differences is ineffective without "an integrated focus on the geography, customers, practices, beliefs and cultural sensitivities of the people being studied" (p. 19).

Brown and Ratcliff (1998) looked beyond race and culture citing the intricate differences in language, history, and traditions were too numerous to be included in curriculum of multiculturalism. Instead, it would be more effective to create a model based on a "culture of

difference" (p. 11) that provides a commonality among different groups that dispels theories like the melting pot and allows students of multiculturalism to start with a pluralistic view of society. A curriculum based on this model promotes "dialogue and not demagoguery . . . [using] a language of relationship and not opposition" (Musil, 1996, p. 210).

According to Scripio and Lund (2010), there is a common belief that the election of the first African American president moved society into a post racial status. An underlying existence of white privilege largely goes unrecognized however, because those belonging to the white race are so much a part of the institution, they do not recognize their own privileged status. If the goal of becoming a post racial society is to be achieved, "it is incumbent upon white adult and continuing educators to acknowledge that racism is systemic and institutionalized in the United States and in adult and continuing education and address racism in the teaching and learning environments" (p. 93).

Banks (2009) described four levels of approaches to developing curricula for incorporating multicultural studies. The first is the contributions approach, which includes "discrete cultural elements" (p. 19) such as customs, notable individuals, and holidays. The second level called the additive approach does not change the curriculum, but incorporates "content, concepts, themes, and perspectives" (p. 19). These first two levels are most appropriate for primary and secondary education.

The transformative approach. The third level, the transformative approach, includes themes and perspectives not only from the conventional but also includes those from diverse sources. Banks (2009) explained that diverse perspectives should include those from a variety of sources, including those who have experienced marginalization firsthand. A variety of perspectives includes those of students who college educators should encourage to express

stories of their experiences that can contribute to "critically engaged dialog through critical pedagogy" (Nganga, 2013, p. 22). The purpose of critical pedagogy is "to develop and nurture critical consciousness to address larger political struggles and transformations in dealing with rampant and oppressive social conditions" (Villa Verde, 2008, p. 129). Nganga (2013) suggests that an educator of multiculturalism should recognize and support the concept of social injustice in the form of power and privilege. To teach social change, the subject's educators must be "agents of social change [who] create learning communities whereby their daily practice is connected to promoting equitable participation, access to learning resources, and uplift for all students" (p. 14).

Hackman (2005) suggests five components for social change education that translate into methods by which faculty can promote in the multicultural classroom: "content mastery, tools for critical analysis, tools for social change, tools for personal reflection, and an awareness of multicultural group dynamics" (p. 104).

Content mastery includes not only historical facts and dates, but also includes the contextual views of all those involved, not just the views of the dominant groups. An example would be the question of reparations for descendants of former slaves. According to Verdun (1993) those who are against reparations are ones who think the Civil Rights Movement supported a colorblind society,

> Ignoring or even downplaying the significance of race in a system that discriminated against a group of people based on its race for hundreds of years—system that left that group in a politically, economically, and socially disadvantaged state—threatens affirmative action plans and efforts. Liberals and progressives rejected race consciousness on the part or whites because of its perceived conflict with the ideal of integrationism. (pp. 612-613)

Content mastery must go beyond the dominant view of the group in power, often adopted by mainstream thought, by looking at the "micro implications of macro issues" (Hackman, 2005, p. 105).

Looking at all sides of an historic event evokes critical thinking and conversation in the classroom. For critical analysis of events to occur, faculty must go beyond the facts to develop in students' sagacity and awareness at a deep level. Hackman (2005) uses racism as an example citing that students know "about the historical and current manifestations of racism, and yet that knowledge has not been enough to motivate change on the deepest of levels" (p. 105). Students cannot be a part of social change without hearing and critically analyzing experiences of the marginalized and the effect power has had and continues to have on these groups, experiences that go beyond the majority of history texts that present the view of the powerful. Critical analysis of these issues should take students further than the comfort of their own existence when analyzing the experiences of the oppressed.

An important tool of social change is for students to know that one person can make a difference and social action that is antiestablishment is neither unpatriotic nor futile. Faculty should help students understand social change by citing historical examples of ordinary citizens who inspired great change with acts of defiance and protest.

Self-reflection starts with the faculty members who must examine their own feelings and be honest about where they stand on issues of racism, multiculturalism, and definitions of privilege and power. Mezirow (1998) defined reflection and critical reflection differently. Reflection is simply remembering a situation or awareness of an observation or view. Critical reflection includes assessment of the perception, or when the "object of critical reflection is an assumption or presupposition, a different order of abstraction is introduced with major potential

for effecting a change in one's established frame of reference" (p. 186). Heinze (2008) describes

his thoughts on racism, as a White professor teaching the subject, as a "continuum . . . with

people [and awareness of racism] at all points" (p. 3):

> Being born White in U.S. society makes it virtually impossible to be immune from both
> mythical images of White superiority and the concurrent stereotypes of people of color.
> Hence, it is more realistic to consider that Whites don't simply wake up one day and
> pronounce that they are no longer going to have racist thoughts (that they go from being
> racist to non-racist),but rather even those who have engaged in self-reflection regarding
> their own racism might still harbor, whether consciously or unconsciously, racist
> thoughts. (p. 3)

As a start to teaching this philosophy of bringing awareness to his students, Heinze

discusses the idea of the White race as a culture, with its own distinct characteristics and not the

standard by which other cultures are judged. Through bringing this kind of awareness, if

students become more comfortable with the terms "racist and racism as well as other descriptors

that might be interpreted as pejorative, they are likely to respond defensively when reading such

accounts of White Americans by authors of color" (Heinze, 2008, p. 4). Gillespie, Ashbaugh &

DeFiore (2002), in response to the resistance found in discussing White privilege with college

students, conducted interviews with these students to discover the origins of the resistance:

> When we questioned students after they had taken our classes, they told us that the
> initial recognition of privilege created anxiety, guilt, and embarrassment. To ameliorate
> such feelings, they said that they tried to adopt the 'colorblind' position (Frankenberg,
> 1993; Ladson-Billings, 1994; Scholfield, 1997). This position assumes that race should
> be discounted explanations of how people are treated, but as Frankenberg,
> Ladson-Billings and Scholfield argue, such a position has serious consequences,
> including denying differential treatment and ignoring culturally relevant information.
> When our students heard criticisms of the colorblind position, they said that they then
> thought that the white privilege argument was 'anti-white.' (p. 240)

White people should look at racism not only through the visible negative acts of some

individuals, but also as the invisible systems of power and privilege to which White persons

acquire through birthright and not by desire or will (McIntosh, 2001). Lund (2010) stated that

looking at one's position of privilege objectively is a process that "White friends and colleagues do not…see as necessary, but educators and friends of color have no trouble understanding" (p. 15). Educators of multiculturalism must go through this process of understanding to teach the concept of privilege to students adequately.

According to Hackman (2005), facilitating a multicultural classroom requires different approaches from a mono-cultural classroom. The facilitator who avoids controversial discussions among multicultural students is avoiding issues that affect all people. Students should feel no matter what the demographic of the classroom that there is possibility of free and safe exchange of ideas.

Gillespie (2003) suggested using case study as an impetus to open discussion and hear different points of view from students who can contribute to innovative ways to present curriculum. Case studies also contain critical moments, which are "critical events in the educational experiences of nontraditional or historically underrepresented students, including mentally or physically challenged students, women students, students of color, gay/lesbian students, older students, and/or first-generation working class students" (Gillespie & Woods, 2000, p. 1-2). The cases represent discriminatory situations in which these students are placed and do not know how to respond (Gillespie, 2003).

No matter what the group dynamic, faculty should address controversial issues with the faculty's views leading the discussion. Freire (1998) believed that faculty should not present a position of neutrality when discussing controversial ideas and must prepare to have their thoughts rejected. To remain neutral on difficult subjects, Freire thought, was being disrespectful to his students. Freire wrote,

I do not see why I should omit or hide my political stance by proclaiming a neutral position that does not exist. On the contrary, my role as a teacher is to assent the students' right to compare, choose, to rupture, to decide. (p. 68)

The social action approach. The fourth level, the social action approach, allows students to provide and act on solutions to social issues. Social action learning (also known as service learning) exposes students to real social problems and asks students to provide solutions to community, national, and world issues. The American Association of Community Colleges (AACC) defines service learning as "combining community service with academic instruction, focusing on critical reflective thinking and personal and civic responsibility" (Prentice & Robinson, 2011, p. 1). In addition to learning what Hussey & Smith (2002) called "knowledge that" (p. 225), or linear facts and steps to completing a task, service learning teaches "knowledge how" (p. 230) or skills such as "critical thinking, communication, teamwork, [and] civic responsibility" (Prentice & Robinson, 2010, p. 2) to measure student outcomes.

Oden & Casey (2006) made an interesting connection between service learning as part of the curriculum on today's campuses and the work of the Black Panther Party in 1973. Frustrated with the lack of political attention to social issues of unemployment and minimal services to the Black community in Oakland, California, the Black Panthers united the community in their efforts to provide housing, education, and protection from the discriminatory actions of the Oakland police. Although the political climate of today differs in intensity from that of the 1970s, service learning can expose students to the underlying political nature of the civil rights issues that still exist today. Service learning in a multicultural classroom can engage students in taking seriously the perspectives of others: recognizing and acting on the obligation to inform one's own judgment; engaging diverse and competing

perspectives as a resource for learning, citizenship, and work is one of the five measurements

for personal and social responsibility outlined by Colby & Sullivan (2009).

Whether in the classroom or in an environment of students learning acceptance of

others' views and different perspectives is critical to changing old assumptions about

differences. Achieving understanding of others' perspectives "leads students to rethink their

identities, their moral values, and other unquestioned assumptions toward the achievement of a

more mature and thoughtfully examined identity" (Colby & Sullivan, 2009, p. 27).

Incorporating Lessons of Difference and Acceptance in General Education Classrooms

According to Reason, Cox, Quaye, & Terenzini (2010) "regardless of the particular

course title or its structural composition, all college courses may have the potential to foster

student learning and development by promoting students' encounters with difference"

(p. 395-396). The extent to which a particular faculty member will incorporate lessons of

difference in the curriculum is subject to several factors. Mayhew & Grunwald, (2006) stated

that female faculty and faculty of color are more likely to incorporate lessons of difference in

their classes; however, more faculty are apt to incorporate these lessons with the support and

encouragement of their academic departments. Reason et al (2010) conducted a study of

undergraduate faculty from 45 colleges and universities which sought to find a correlation

between effective pedagogical practices (such as class discussions and individual assignments

like papers and student presentations) and incorporating lessons of difference in their

curriculum. The results of the study found that

> faculty members adopting other sound pedagogies are also likely to facilitate student
> encounters with difference. Our findings indicate that faculty members who engage in
> active teaching and assessment practices—relying less on lecturing and multiple-choice
> tests in favor of requiring more frequent student presentations, in-class discussions, and
> multiple iterations of student papers—were more likely to encourage encounters with
> difference. Similarly, faculty members who engage students in community service

activities and provide frequent and detailed feedback also encourage encounters with difference. (p. 449)

Seltzer-Kelly, Peña-Guzman & Westwood, (2010) studied examples of incorporating lessons of acceptance in a general arts curriculum. The researchers argued that while "the efficacy of the arts for the development of multicultural understandings has long been theorized, empirical studies of this effect have been lacking" (p. 441). The researchers conducted a study of an undergraduate art appreciation class to incorporate lessons on multiculturalism using art from different cultures and generations. The results of the study did not produce dramatic transformative change in students' attitudes of commonality regarding the building of a pluralistic society, but there was some value in students' "ability to prompt an inter-subjectivity that is accompanied by a heightened awareness of difference" (p. 441).

After reviewing the literature, it is evident that institutions and their administrators, faculty, and students agree that general education classes are important and courses that specifically address acceptance and differences (i.e. Cultural Diversity, Multiculturalism and Ethnic Studies) should be an integral part of most general education program choices. If this premise is correct, there is a need for research on how to incorporate diversity and acceptance of difference beyond the conventional approaches of offering one or two undergraduate classes in ethnic studies. These approaches should include methods on how to conduct honest, deep, and meaningful dialog that inspires both students and faculty to be unafraid to consider new views through transformative learning, not only in ethnic studies classes, but also in other general education classes at the college and university level.

Making discussions about differences and acceptance can be an inspiring movement from the accepted practice of assimilation to a more multicultural perspective. Perspectives about white privilege also deserve as much value as the ethnocentric attitudes based on those of

an assimilated country like the United States. Included in these discussions should be open and honest dialog, which can be incorporated into general education courses like math, science, literature, communication, and art.

Ntseane (2011) argued, "knowledge is communal because social change depends on collective responsibility" (p. 307). This study's design is to bring faculty with experience in general education facilitation collectively to come together to make decisions on how to incorporate lessons that promote multiculturalism and acceptance in various fields of study: math, natural science, communication (verbal and written), literature, and the arts. The goals of these facilitators should not only teach their various disciplines but also create transformative learning experiences to connect the subject to an acceptance of differences.

Dr James Baldwin (1961) wrote, "Any real change implies the breakup of the world as we have always known it, the loss of all that gave one an identity, the end to safety" (p. 117). The purpose of this study is to add to the current literature new ways for faculty to lead students to change views of the world, as they know it, challenge approaches to difficult issues, and make resolutions to transform antiquated thinking and move forward to make a more accepting world.

Chapter III: Methodology

This study's purpose was to bring together a group of faculty who instruct general education level courses in colleges and universities to decide on how to incorporate lessons of acceptance and difference in ways that promote transformative learning in students. Chapter III will start with an overview of the chosen methodology and Delphi design and the reasons for selection as appropriate for this study. A review of the study's research questions will follow. Next, I will cover the chosen population and sample, procedures used for obtaining informed consent and assurance of confidentiality, and instrument development. Chapter III will conclude with how the data were analyzed, including how issues of validity, reliability, credibility transferability, and dependability were addressed.

According to Pinkner (1997), predicting what will happen in the future is not a strategic exercise, but rather one of chance. "But in a universe with any regularities at all, decisions informed by the past are better than decisions made at random" (p. 343). In an uncertain world where change happens constantly, research can depend on the expertise and good judgment of professional experts, whose intuition and experience can produce useful results in how to face challenges. In the 1940s, the Rand Corporation developed the Delphi technique, which uses the judgment of a panel of experts to predict the future on many subjects, including technological advancements in business, government, and education (Sackman, 1974). According to Helmer (1967), Delphi "attempts to make effective use of informed intuitive judgment" (p. 4).

The name *Delphi* has its origins in Greek Mythology. Delphi refers to the oracle (who lived on the island of Delphi) that was "able to predict the future with infallible authority" (Clayton, 1997, p. 7). Developed in the early 1950s and 1960s by the RAND Corporation, Delphi was used primarily in forecasting changes in science and technology. One of its original

uses in the 1950s was to create empirical studies for nuclear armament strategies during the Cold War. Using Delphi allowed experts from the US Air Force to predict Soviet strategies without involving the Soviets in the discussions (Hall, 2009).

In 1964, RAND explored Delphi's use beyond the realm of national defense by conducting several experiments using the Delphi research design (Hall, 2009). The experiments, the subjects of which were graduate UCLA students, evaluated procedures used in Delphi (Dalkey, 1969). "Ten experiments involving 14 groups ranging in size from 11 to 30 members were conducted" (p. 5). The experiments tested two important characteristics of Delphi, effectiveness of in-person group interface in decision-making and controlling group response to obtain consensus. Results reflected that decisions made in live, face-to-face group discussion were less accurate and viable than compiling and controlling information taken from anonymous responses.

Skulmoski, Hartman, & Krahn (2007) stated that Delphi is a good choice for research "when the goal is to improve our understanding of problems, opportunities [and] develop solutions" (p.1). Although Delphi has been known to be successful for quantitative research (Rowe & Wright, 1999), Skulmoski et al (2007) contend that Delphi is flexible enough to be used to gather qualitative data or for mixed method studies. The Delphi design and process was characterized by Hall (2009) as "the ultimate mixed-method study tool" in that it takes data (answers from qualitative questions) and endeavors to turn results into useful quantitative information. Delphi takes qualitative data and applies statistical values to find similarities and develop consensus. Data are collected from a team of experts in phases or rounds. The first phase or round asks the qualitative questions. The answers are compiled and redistributed for

participants to rank or prioritize the data's importance. The third round, if used, takes the ranked answers and from participants' responses, creates consensus (Hall, 2009).

In one of the first reports on Delphi, Helmer (1964) saw this research design as a way of forecasting based on the collective experiences and subsequent predictions of field experts, rather than making predictions based on hunches. Helmer saw, for the future of industry and life, numerous advances in technology and the need for forecasting processes for change before it happened. He saw Delphi used in conjunction with different "uses of computers, with automated access to central data banks [providing] the soft sciences with the same kind of massive data-processing capability that, in the physical sciences, created the breakthrough which led to the development of the atom bomb" (pp. 3-4). Today Delphi is used in many industries and has proved to be a viable research design for predicting changes and development of agreement on different aspects in the field of higher education.

Different Types of Delphi Studies

Although Delphi studies can include variant procedures, Crisp, Pelletier, Duffield, Nagy, and Adams (1999) name three general labels that can be used to describe Delphi studies: "classical, policy, decision and real time" (p. 34). McKillip (1987) cited another variant of Delphi study, the Modified Delphi process.

The classical Delphi design simply relies on facts gathered from an anonymous panel of experts, who, based on these facts, provide consensus on predictions for forecasting the future. These facts are first the answers to open-ended questions and are generally presented for eliciting statistical responses. According to Moore (1987), Policy Delphi follows the same process of classical Delphi in that it uses anonymous panel members, but it does not involve consensus or decision making, rather it provides a "clearer understanding of the plurality of

standpoints" (p. 34) on issues of strategies and guidelines. Policy Delphi ensures that policies are heard, analyzed for viability, and evaluated for acceptability.

Decision Delphi is different from the others in that the panel members know who each other are, but their answers are anonymous. The panel members are those, in an organization or company, tasked with decision-making. Moore (1987) discusses another type of Delphi process, called "real time" (p. 51). Real-time Delphi is a shortened version of the process and is used in meetings and conferences with limited timeframes. Bowles (1999) stated that the benefits of Delphi research lie in its basic characteristics including the use of experts, anonymous feedback not influenced by the pressures sometimes apparent in group processes, "systematic refinement" (p. 32), which creates a consensus of ideas. Decision and Real Time Delphi is especially useful when there is a lack of definitive information to solve a problem (Skulmoski, Hartman, & Krahn, 2007).

Modified Delphi research design differs from the classical, policy and decision Delphi studies in that it is not used to predict future trends and events, but "focus[es] in a future oriented mode. . .to identify research and evaluation priorities" (McKillip, 1987, p. 90). Modified Delphi uses panels of experts whose anonymous responses are used to identify processes and procedures and gives experts the opportunity to verify and confirm each other's thoughts on how new processes should be assessed or measured.

Characteristics of Delphi

Key characteristics of the Delphi research design are its ability to predict the future, use of consensus of a panel of experts, and the synergy of group decision making. The Delphi design can avoid problems of groupthink and majority rule by application of "anonymity,

iteration, controlled feedback and statistical group response" (Rowe, Wright, & Bolger, 1991, p.237).

Anonymity provides collaboration where panel members can contemplate on the issues without influence of others that occurs when groups meet in person (Geist, 2010). Van de Ven and Delbecq (1974) suggest that in person meetings might reveal the individual status of each group member. This could influence those with lower status and even though they do not agree, to make decisions based on the thoughts of higher status individuals. Anonymity achieved by completing questionnaires, allows panel members not to only contribute freely; it also provides a safe opportunity to change their minds without fear of retribution or criticism (Rowe et al. 1991). One of the key characteristics of Delphi decision making is anonymity of individual panel members' responses instead of the open roundtable, in which decisions can be altered by some of the effects of group dynamics. Clayton (1997) explained one dynamic, the phenomenon of "risky shift" (p. 3) as the change in individually expressed choices in favor of majority group response concerning making decisions that involve risk. The Delphi method of decision-making adds the element of anonymity by soliciting ideas of individuals not physically together, therefore eliminating most possibilities of independent responses being influenced by other members of the group.

Anonymity and solitary individual responses are important characteristics of the Delphi research design. The deficiency of verbal interaction, according to Van de Ven and Delbecq (1974) might affect the satisfaction of panel participation, based on the absence of "social-emotional rewards in problem solving" (p. 619). This could make the panelists think they are disconnected from the feeling of accomplishment. Milkovich, Annoni, and Mahoney

(1971) also stated that absence of in-person interaction might inhibit more a more investigative look at the questions, which would emerge in a face-to-face discussion.

Iteration refers to the rounds of questionnaires the panel is required to complete. The typical Delphi research design consists of four rounds of questioning (Rowe et al., 1991). The first round, the generative round, is characterized by its unstructured nature, is where group members are "presented with a prompt describing the issue, problem, or topic of study" (Geist, 2010, p. 148). Panel members then individually brainstorm the topic and create comments and ideas that are submitted to the researcher, who compiles the responses and generates subsequent surveys based on the responses. "This process is repeated two more times, for a total of four iterations (Generative Round, Round One, Round Two, and Round Three)" (Geist, 2010, p. 148).

Feedback is controlled and managed by the researcher, who arranges the responses "as a form of qualitative data [including] comments and reasons for ratings" and individual opinions of the group (Geist, 2010, p. 148). Quantitatively, the researcher will assess and represent the data

> in the form of a simple statistical summary of the group response-such as the mean or median (in quantitative assessments, such as when an event might occur, the likelihood of a given event occurring, and so on)—though sometimes actual arguments may be presented. (Rowe et al., 1991, p. 237)

The role of the researcher in managing and controlling the feedback is critical to the success of the Delphi design. It is the responsibility of the researcher to avoid "conceptual and methodological inadequacies, sloppy execution, crudely designed questionnaires, poor choice of experts, unreliable result analysis" (Gupta & Clarke, 1996, p. 187).

If the Delphi design is used in a quantitative study, the responses are evaluated in terms of "medians and interquartile ranges, or means and standard deviations based on the numerical

ratings of each item" (Geist, 2010, p. 148). The consensus is indicated by the median that is accompanied by comments of the panelists, while the standard deviations can indicate "the strength of the consensus" (Rowe et al., 1991, p. 237).

Delphi relies on experts with a unique ability to turn knowledge into visionary thinking that can predict future trends (Clayton, 1997). The opinions of a panel of experts are collected and compiled into feedback, to which the expert is asked to reevaluate and again respond. Panelists are required to bring their expertise, while also leaving their egos out of the process. In a study that examined the attitudes of participants on Delphi panels, Bardecki (1984) looked at "the psychological structures involved in opinion change, and those factors apparently related to the individual's decision to participate further in the Delphi process" (p. 281). The study suggests that those participants who demonstrate a high degree of ego involvement are more likely to drop out of the Delphi process during the second round of questioning if their egos prevent them from moving toward consensus. The study further postulates that those dedicated to solving problems and reaching solutions are more likely to move to agreement.

Franklin and Hart (2007) see limitations in Delphi research design in the selection of the panel of experts and ask what exactly are the criteria choosing an expert for a study. It is possible that those experts with a dedicated interest in the study will volunteer to devote time and energy to the process, leaving out those with a mild interest who might have alternative ideas. It would be important, therefore to ensure that selected panelists have expertise in the field (Moore, 1987). Relative to panel selection, the researcher who is coordinating the study has the responsibility to keep in close touch with panelists to ensure timely and consistent participation. Considerations such as definite deadlines for responses based on panelist work schedules would be appropriate and beneficial (Franklin & Hart, 2007).

Deciding what constitutes "expert' status has been an issue with using Delphi research. Documentation of original Delphi studies by Dalkey and Helmer (1963) did not include how experts in these studies were selected (Baker, Lovell, & Harris, 2006). Sackman (1974) thought that the undefined term was one of the design's weaknesses. An expert is described in the dictionary as "having, involving or displaying special skill or knowledge derived from training or experience" (Expert, 2011, para. 1). Although critics and proponents of Delphi have yet to agree on a clear definition or criteria in choosing panel members, results of Delphi studies have not been criticized for panels lacking in expertise in their respective areas of research. Goodman (1987) suggests using the term "informed advocate" (p. 730) instead of "expert." Taking from the dictionary definition, those with experience in their fields (informed) and sincere interest in reaching consensus (advocate) on future issues constitute good qualifications for expert status. Crisp et al. (1999) suggested that experts on a Delphi panel might not be authorities on research methods but are considered experts as practitioners in the field of study being researched, like faculty members who can add their experience in developing a teaching model.

Brockhoff (1983) recommended four procedures in selecting expert panelists for Delphi studies (Brockhoff noted, however, that none of these procedures are flawless):

- Self-ratings of expertise (Pyke, 1970; Dalkey, Brown, & Cochran, 1969).
- Third party ratings of expertise (Harman, 1975; Campbell, 1966).
- Tests of expertise by letting subjects perform on similar tasks, such as to present answer to fact-finding questions (Dalkey, Brown, & Cochran, 1969; Jolson & Rossow, 1971).
- Tests of expertise by letting subjects answer question on the state of the art or the basic terminology in the field of interest (Kaplan, Skogstad, & Girshik, 1950; Lipinski & Randolph, 1973). (p. 121)

Kfir, Ray, and Razinc (2005) defined group decision making "as the process by which a collective of individuals attempt to reach a required level of consensus on a given issue" (p. 236). The group decision-making process is comprised of two parts. The first is the

discussion of the issues and the second is the decision agreed upon as the consensus of the group. The latter is often achieved by a ballot or election that can be compromised by the power of the majority that results in groupthink. Groupthink is a "thought process that occurs when there is a breakdown in independent thinking within a group result[ing] in flawed decisions if, in an effort to reach group consensus, members do not critically analyze ideas and fail to consider alternative opinions" (Groupthink, 2009, p. 228).

When decision-making is up to one person, often-important points might be overlooked. This is especially true in social research, when the decisions are complex and involve many stakeholders. The Delphi research design facilitates decision making by a number of people by providing a synergistic approach to problem solving. Involvement of more than one person in critical decision-making can lessen the possibility of the mistake of one person resulting in catastrophe for many (Clayton, 1997).

Moore (1987) gave four reasons that support group decision-making process in social research. First, the more people involved in the decision making process, the more likely the decision will be based on what is accurate. Second, decisions based on social phenomena should be made by those participating in social activity as each brings unique experiences and insight. Third, those participating in group decision making can be more dedicated to coming to decisions if they are affected as a group by that decision. Fourth, concerning making difficult decisions with poorly defined variables, results can often be found using "pooled intelligence" (Moore, 1987, p. 8).

Comparison of Similar Designs

Several designs of group decision methods are similar to Delphi. The following is an analysis of some of these designs and comparisons to Delphi, including nominal group technique (NGT), dialectical inquiry, and focus groups.

Delphi design is a type of group decision-making closely compared to Nominal Group Technique (NGT), a process developed in 1968 by Van de Ven and Delbecq using studies that entailed group decision-making. This process involves several steps. First the group members, presented with the questions to answer, are given time to write their thoughts, opinions and ideas. This step is done individually and silently (Van de Ven & Delbecq, 1974). "This period of silent writing is followed by a recorded round-robin procedure in which each group member (one at a time, in turn, around the table) presents one of his ideas to the group without discussion" (p. 606). The ideas are then summarized on a blackboard or white sheet of paper on the wall, each in a short expression. The group then discusses each point. "The meeting concludes with a silent independent voting on priorities individuals through a rank ordering or rating procedure, depending upon the group's decision rule. The 'group decision' is the pooled outcome of individual votes" (p. 606). The main difference between Delphi and NGT is that NGT requires live interaction and voting, whereas Delphi responses are anonymous. In addition, the NGT is a real time activity, requiring face-to-face proximity. Although with modern technological tools for audio and video conferencing, conducting a virtual meeting would be possible, but challenging when trying to meet the requirements for individual schedules. Landeta, Barrutia, and Lertxundi (2011) stated that NGT provides more "social reward" (p. 1631) in achievement of a solution. Additionally, NGT is more solution focused and takes less time. The face-to-face interaction does not allow members of the group to become

disinterested or not participate. The NGT technique does limit the number of participants to eight or nine, while Delphi design allows for a greater number of panel members contributing ideas and expertise. Like NGT is the Interacting Group Method (IGM) (Van de Ven & Delbecq, 1975). IGM is like brainstorming; ideas are presented by individuals in a group session and are discussed until a group decision is made.

According to Mitroff and Emtroff (1979), Dialectical Inquiry takes assumptions used in strategic planning and creates alternatives as a way to create potential solutions to solve problems. This method is used by businesses that rely on traditional ways to manage their organization to think of new ways to operate. Dialectical inquiry challenges the "self-sealing character of many organizations which makes it exceedingly difficult to mount effective challenges to the organization's preferred policies" (p. 2). Although challenging the status quo of an organization can create potentially viable alternatives, change is difficult in large-scale organizations where traditional strategy has the power of the established organizations, creating a more polarizing effect between traditional administrators and the advocates for change.

"Focus groups are carefully planned discussions or interviews designed to obtain information within a defined area or interest, within a permissive and undirected atmosphere" (Landeta et al., 2011, p. 1630). Focus groups are usually done in a live group session where social interaction in the form of validation of participants' points creates a socially bonding atmosphere resulting in a "high subjective validity, in the sense that the participants tend to have a highly positive acceptance and assessment of the results obtained" (p. 1630). Although executed quickly, a focus group lacks statistical data, has a tendency towards groupthink, and creates the possibility of stronger members of the group taking over the discussion.

Delphi Research Design Limitations

Although Delphi has been proven as a viable method of obtaining the consensus of

experts to predict future trends, it is not perfect. According to Linstone and Turloff (1975),

> The Delphi designer who understands the philosophy of his approach and the resulting
> boundaries of validity is engaged in the practice of a potent communication process. The
> designer who applies the technique without this insight or without clarifying these
> boundaries for the clients or observers is engaged in the practice of mythology. (p. 571)

The literature suggests that the limitations of the Delphi research design are in the areas

of reliability of discoveries (limitations in predicting the future), the criteria for choosing an

"expert," and timeliness. Other limitations include the value of anonymity, optimal panel size

and attrition of panel members, and researcher bias.

Delphi's original use was to predict the future of organizational trends. According to

Coberly (1996), "extrapolation of current trends involves an analysis of past and present trends

in an attempt to predict future inclinations" (p. 6). The predictions come from a panel of experts

who can be relied upon to have ideas and perception based on a higher than common interest

based on their knowledge and expertise (Clayton, 1997).

Reliability of Findings

According to Dineke, Dolmans, Wolfhagen, Tiglaar, and Van Der Vleuten (2004), the

difficulty of validating the results of a Delphi study deems the results unreliable. Dineke et al.

stated that there is no guarantee that one panel of experts will come up with the same results as

another. The literature on Delphi recommends that any process or model created from Delphi

group consensus should be field tested for further study. Fischer (1978) saw limitations in the

Delphi research design based on the unpredictability of unforeseen events often missed in

predicting the future, as evidenced by a cited example of a Delphi study conducted in the 1968

by the National Industry Conference Board.

A panel of 66 experts sought to identify emerging trends that would create major public problems during the 1970s and 80s. The panel identified 20 areas of concern and ranked the areas in priority order. Ranked eighth in priority were resources, and the panel singled out air pollution, water pollution, land usage, and food production. All of these resources are major problems today, yet the panel was unable to foresee the problem of energy resources— particularly oil—which has become so important today and which has an influence on many other areas of concern selected by the panel. (p. 68)

Hasson, Keeney, and McKenna (2001) agree that there is no test for validity for the Delphi method, such as two panels having the same opinions about the same subject. The authors suggest applying Lincoln and Guba's (1985) criteria for qualitative studies, "based on four major issues . . . credibility, fittingness, auditability, and confirmability" (p. 1013). Credibility asks if the discoveries are truthful and believable to those originating the study. Fittingness refers to whether or not the discoveries can be applied to the problem being studied. Auditability and confirmability suggest that the entire process can be examined to validate that the study was conducted as intended and confirmed as such (Lincoln & Guba, 1985).

Another challenge with using the Delphi method is timeliness. Because results are used to predict the future during "real time" (Franklin & Hart, 2007, p. 244), the study is taking place during the time the events (of change) are happening. It is therefore critical that methods of collecting data (responses from the panel) are done expeditiously, using Web-based tools such as *Survey Monkey®.* The research in this study does not guarantee that anomalistic changes will not take place during the study, which makes Delphi research risky. Franklin and Hart (2007), suggest that although Delphi is valuable in finding answers to possible future issues, researchers should not rely on one study for answers, but rather use the Delphi study as "laying the groundwork for future studies using other methods" (p. 244).

The time it takes to complete a Delphi study can depend on how many rounds are used to complete the study. Hasson et al. (2011) define the limit of the number of rounds necessary to

the economics term "the law of diminishing returns" (p. 206). The results from each round will determine the number of rounds necessary. Delphi studies do require at least two rounds and can go to as many as four.

Panel Size, Attrition, and Researcher Bias

Finding the optimal panel size is always a consideration when using Delphi research design. Whereas a smaller panel is more feasible for research, today's technology allows the handling of larger panels. Linstone and Turloff (1975) suggest a panel of 10-50 experts. Successful Delphi studies have used panels with as few as seven members (Dalkey & Helmer, 1963) and as many as 1,685. With a larger panel comes the possibility of greater attrition. Attrition is also attributed to the amount of work participation in a Delphi study might entail and the availability of the panel expert to complete rounds in the study (Bowles, 1999).

Sackman (1974) stated that because of the open-ended questions that are used in the first round of Delphi study, there is a possibility of researcher bias founded in opinion. Chance of researcher bias is not exclusive to Delphi as any qualitative study is subject to opinion and quantitative data are also subject to biased interpretation.

This study started with 20 general education faculty who agreed to participate. In Round I, 17 faculty responded (two never responded and one dropped out). The 17 stayed for the second round; the number of respondents dropped to 15 for the third round. The numbers participating were enough to conduct the study; however, one can observe that it is implausible that the responses are representative of all general education higher education faculty. Although Delphi design does not recommend an optimal number of respondents to ensure validity of results, 15 - 17 was a manageable number and based on the like-mindedness that came out in

the data from the pre-survey the results were valid for this group of individuals and valid enough to be a basis for future study.

Research Questions and Study Criteria

The purpose of this study was to gather a panel of experts, faculty who teach general education courses, to come to agreement on best practices for incorporating lessons of acceptance in a variety of general education courses that can promote deeper and more transformative appreciation for diversity. The goal of this study was to create a foundation that could to be used to formulate a professional development plan for general education faculty to learn how to incorporate ideas of difference, acceptance, and diverse thinking in general education courses like math, history, communication (written and verbal), science, the creative arts, and literature. In all these disciplines acceptance of diverse perspectives is of key importance to learning and preparation for a student's personal and professional future. Although most general education programs include classes on cultural diversity and ethnic studies (addressing either one or several ethnicities in a single course), approaching the subject in several courses of different subjects creates a connection of ideas that address inclusion and acceptance of differences.

Teaching about differences is difficult as students come to classes with firmly set ideas and perspectives. The challenge of breaking through these perspectives is not easy; therefore, teaching this subject should not be limited to one class that teaches one subject. Teaching the concept of acceptance should be a connected effort of all general education faculty.

What follows is an overview of this study including information on the population, how criteria was established in the study panel selection, and the number of panel experts needed to provide validity.

The Chosen Population

For this study, I chose a panel of experienced general education faculty with a strong commitment to adult learning and higher education. I invited a number of adjunct faculty members who teach general education courses at two and four year private, public, and proprietary colleges and universities in the United States and required they have at least three years' experience teaching in general education. According to the National Education Association (2007), for-profit and community college institutions are hiring more part-time faculty to meet the needs of increasing enrollment and reports that "the Bureau of Labor Statistics, [indicates] the need for post-secondary teachers, regardless of tenure status, will increase 23 percent through 2016" (National Education Association, 2007, para.1). Although pay scales are lower for the adjunct faculty member, according to Schneider (2004) adjuncts are required to meet the accreditation criteria and standard of full time faculty members. These statistics validated my decision to use adjunct faculty instead of full time faculty

To those faculty who responded with interest in participating in the study I sent an Informed Consent Statement for Human Participation Research (See Appendix A). This form explained how he study would be conducted and what their responsibilities were as respondents.

Selection of the Panel of Experts

Goodman (1987) suggests that if a Delphi panel is examining a particular field or question, the panel should be homogenous in knowledge and experience. In this study, the panel consisted of faculty members who have actively taught general education courses at the undergraduate level for at least three years. Selection of panel members considered years of experience in teaching general education courses. Demographics like age and gender were not important to the outcome of this study, nor were the level of education and degree preparation.

The goal of the study was to look at experiences teaching a variety of subjects; therefore, selection also considered variety in respondents' academic experience as criteria for participation.

Since a critical part of this study involved transformative learning, candidates for selection were provided with a brief explanation of what transformative learning is and how it manifests itself in the experience of a student in a general education classroom. Panel members were open to how transformative learning can go beyond learning facts and serves to challenge a student's meaning of the world and what the student considers true and real. General understanding of transformative learning ensured the panel has a shared understanding of transformative learning and the importance of general education courses and how these classes can contribute to student success in future education, career, and life endeavors.

According to Judd (1972), early Delphi panels were comprised of a small number (like 12) of experts. Panel members were paid for panel participation by the industries they served. In the field of education, a panel of this size from one institution might result in "those selected [reflecting] a single set of judgments because of common background and training" (p. 181). Bowles (1999) stated that a definitive panel size for a Delphi study has not been established. Vernon (2008) also suggested, "There are no prescribed numbers for panel constitution" (p. 71), citing known studies using from four panelists to over 1000, although more panelists will not ensure the result's validity.

Final determination of panel size for this study depended on the number of willing respondents. Selection results represented the disciplines of general education: sciences, sociology, written and verbal communications, history and the arts. Additionally there were enough panelists selected to balance attrition that occurred in the panel. Based on the

suggestions from the earliest writing of Sackman (1974) and later writing of Clayton (1997) on

how to conduct a Delphi study, the target number of respondents for this study was 12 to 15.

Clayton (1997) suggested a panel of 15-30 is good when the experts are from the same field.

When creating a large panel, the researcher should consider manageability. Sackman suggested

that a panel of more than 15 would make results challenging to correlate and return responses in

a timely manner. Timeliness in returning feedback for responses is essential for keeping the

panel's interest and enthusiasm in completing the study. This study started out with 21 panel

members. Seventeen responded to Rounds I and II and 15 responded to Round III.

Study Procedure

Delphi studies are carried out in rounds or iterations. According to Landeta and Barrutia

(2011):

> It [Delphi] is an iterative process. The experts must be consulted at least twice regarding
> each question, so that they can rethink their response with the help of the information
> that they receive concerning the opinions of the rest of the experts. (p. 136)

To carry out the distribution of questions and receipt of responses, I used *Survey Monkey*® for

collecting data from the panel of experts. Using this program provided the needed efficiency in

managing data security, anonymity of respondents and correspondence with panelists.

Round I. Landeta and Barrutia (2011) stated that the first round should yield

"qualitative results deriving from the arguments collected, with an ordered setting out of the

explanations given to back the different opinions and of the free contributions made by the

experts" (p. 71). In Round I conducted a pre-survey which asked respondents to identify their

experience as to what classes they have had experience teaching. A picture of the faculty's

experience was derived from questions asking what specific courses the faculty teach or have

taught. In addition, respondents were asked to place courses taught into one of the seven

categories, which define general education curricula according to the Report on the Task Force

on General Education from Harvard University (2007):

- Aesthetic and Interpretive Understanding
- Culture and Belief
- Empirical Reasoning
- Ethical Reasoning
- Science of Living systems
- Science of the Physical Universe
- Societies of the World
- The United States in the World. (p. 7)

Using this category list assisted panelists in understanding a clear definition of general

education classes. Categorizing the classes taught ensured validity of data in that it represents

teaching at the general education level and that respondents clearly understand which courses

their responses should be describing.

The next section of the survey asked for responses measuring commitment to teaching

in higher education and the outcomes of general education courses; and asked the respondents

to indicate level of agreement with the possibility of transformative learning in their students.

This survey preceded the Delphi study because it asked respondents to indicate their level of

agreement with a variety of pedagogical practices that encourage critical reflection and

transformative learning. Incorporated in the questions were elements of the six conditions that

Mezirow (1991) suggested should be present in a classroom for transformative learning to

occur. The responses to these questions provided a frequency distribution that represented

where these faculty stood collectively on the subject of incorporating these pedagogical

practices in the general education classroom. Additionally, answering these questions gave

respondents the opportunity to think about their roles as general education faculty and consider

where they stand on the subjects of the study. The following questions asked respondents to

choose from five levels of agreement on the following statements:

1. I think general education classes contribute positively to my students' success in their future careers and citizenship.

2. General education course curricula can promote deeper appreciation of diversity and acceptance of difference.

3. I think general education course material can inspire students to reflect critically on their present assumptions to create new views of the world.

4. My rewards for teaching at the general education classes are more intrinsic that monetary.

5. By teaching college students, I can inspire them to contribute to the greater good of a diverse society.

6. Subjects like diversity and acceptance of different ideas are important in my specific field.

7. There are opportunities in my specific field to provide lessons on acceptance of differences.

8. I think students in any general education course might experience transformative change through critical self-reflection and revise old or develop new assumptions, beliefs, or ways of seeing the world.

9. A general education instructor should provide accurate and complete information on subjects, presenting both sides of thought.

10. Students in a general education classroom should be encouraged to think for themselves, free from coercion and distorting self-perception.

11. Students should be able to weigh evidence and assess arguments objectively and should be encouraged to be open to alternate perspectives.

12. General education faculty should encourage students to reflect critically on their presuppositions and their consequences.

13. Students should have equal opportunity to participate (including the chance to challenge, question, refute, and reflect, and to hear others do the same).

14. Students should be encouraged to accept an informative, objective, and rational consensus as legitimate test of validity.

15. Lessons about inequality should include those created by racism, power, social privilege, difference in ethnicity and multiculturalism.

16. Breaking down old mental models in students can cause students to experience called "disorienting dilemmas" (Mezirow, 1975, p. 23) that lead to deep self-reflection and better understandings of one's views and beliefs.

17. As diversity in America increases, the importance for citizens to become more unified in values of a common culture becomes more important.

18. Based on the theory that teachers (or any kind of leader) will get what they expect, educators should explore their own preconceived biases and mental models when teaching a diverse class of students.

19. General education courses prepare students for a life that will contribute to the greater good and will be helpful when making better decisions in their respective vocations that will affect the lives of others.

20. General education can provide tools to face the challenges of social change, ethical dilemmas, and empirical claims in their personal and professional lives.

21. Whether in the classroom or in life experience students should how to accept of others' views and different perspectives.

22. Understanding others' perspectives can lead students to rethink their own perspectives and possibly rethink their own ideas, values and previously unquestioned assumptions.

23. General education faculty should consistently offer opportunities for critical reflection by putting students in situations where students can apply their own beliefs and question the outcomes of those beliefs.

24. General education faculty should rely less on lectures and multiple-choice quizzes and more on in class discussions, student presentations and iterative written assignments (like journals and reflective essays).

25. General education faculty should include their own perspectives on political and social issues as opposed to a "neutral" position to give students a perspective with which they can compare their own and make informed decisions.

26. I often have ideas about how teaching lessons of inclusion, diversity, and acceptance of differences which can contribute to the transformative experiences of my students.

The next section of the questionnaire began the Delphi data by asking for items that the respondents thought were important to teaching general education classes that promote transformative learning:

1. List up to 10 personal abilities of General Education Faculty would be likely to have to promote transformative learning in students.

2. List up to 10 attributes of General Education Faculty that would be likely to have to promote transformative learning in students.

3. List up to 10 challenges general education faculty face to go beyond facts to promote critical self-reflection in students relating to subjects like racism, equality, privilege and acceptance of diversity.

The first two questions asked the respondents for what they thought were personal abilities and attributes a general education faculty should possess that are critical to promote transformative learning in students. The panelists were told that personal attributes differ from abilities in that attributes (like honesty, compassion, or loyalty) are intangible traits that contribute to the nature of an individual. Abilities are more overt and tangible qualities or talents a faculty member possesses that make a student look forward to attending class. The third question asked about challenges a general education faculty has in incorporating lessons about diversity in their classroom. Examples of challenges might be a White faculty member talking openly about racism in a class comprised of different races or discussing controversial religious or political views. Another challenge might be the faculty's willingness to explore their own biases and mental models while attempting to break down those of their students. The purpose of this part of this round was to obtain data on which the panel could rank in order of importance to arrive at a consensus on attributes, abilities, and challenges in incorporating diversity in their curricula.

Round II. Round II asked panelists to evaluate and comment on the Round I Delphi responses. First, the panelists received results of the pre survey questions in a frequency distribution of replies to agreement. The respondents also received responses on attributes, abilities, and challenges and were asked to rank the responses order in order of importance. In response to the Round I feedback, respondents had the option to add comments to supplement their responses with any after thoughts from the previous round.

Round III. Round III took the data from Round II presented as a final list and ask the panelists for agreement that the rankings from Round II were valid. The study did not go beyond Round III as consensus was reached on the research question.

Validity of Delphi Design Method and Appropriateness for This Study

To determine if Delphi is a research design that can produce valid study results, Gupta and Clark (1996) examined Delphi studies from 1975—1994, and concluded Delphi was used successfully in many fields including academia. The number of published studies has also increased since 1974, peaking in the early 1990s. According to Okoli and Pawlowski (2004), Delphi has proven successful in "concept/framework development. These study designs typically involve a two-step process, which begins with identification and elaboration of a set of concepts and is followed by classification taxonomy development" (p. 16). One of the most important aspects of using Delphi is arriving at consensus; however, Delphi study results can "emphasize differences of opinion in order to develop a set of alternative future scenarios" (p. 16). To meet the criteria for Delphi and to measure the appropriateness for its use, the study responses must be from a panel of experts who arrive at consensus of a panel of experts and the data collected must be anonymous and conducted in iterations. To increase validity of the findings I would have conducted Rounds II and III differently. I think more accurate responses could have been achieved by asking level of agreement on the 10 categories of abilities, attributes, and challenges instead of asking that they should be ranked. A few of the respondents commented that there was overlap in the attributes and abilities categories making it confusing to rank the categories appropriately even though the low means of rankings showed a high level of unified thinking. Looking for areas of frequency in agreement and disagreement would have resulted in a more accurate and realistic ranking of importance.

Panel of experts. The expertise of the panel for this study was evident in the individual and collective years of experience teaching general education courses. Respondents had three or more years' experience teaching general education courses. From the pre Delphi survey the participants demonstrated that their course experience fit the definition of a general education class. Although literature on Delphi does not provide a clear definition of what determines an expert, experienced practitioners in the same field met the expert criteria.

Consensus. Based on the subject and desired outcomes of this study, I chose Delphi as an appropriate method and design because it promotes contributions from expert educators from different academic fields who are committed to their roles as general education faculty in their respective academic areas. My goal for this panel was met in that it created a common culture of educators whose individual fields might be different, but share a common goal in providing quality education for their students, and a shared vision on what makes a general education faculty open to adding lessons of diversity to promote critical reflection and transformative learning.

Anonymity. Anonymous responses were critical to the success of this study. Anonymity gives respondents the opportunity to provide feedback on the subject of diversity, which often is sensitive and should remain private. Individual challenges to incorporating lessons of diversity might come from struggles individual faculty have with their own mental models that cause them to avoid the subject. Respondents were given anonymity and individual comments were not used without their expressed permission. I wanted to ensure faculty members the right to respond honestly without fear of retribution or judgments in the same way faculty allow their students to respond in classrooms. As the researcher for this study, I understood that this

responsibility was important from an ethical standpoint as well collecting data that is truthful and accurate.

  Iterations. Conducting this study in the iterative process of rounds allowed panelists time to think deeply and independently and provide honest answers. Additionally, the pre survey gave those unfamiliar with transformative learning time to consider the concept through the subjective questioning asking for level agreement. Respondents had three opportunities to answer questions and evaluate their answers to get to their authentic feelings. The process of response gathering and sharing of the data gave the opportunity to challenge their own mental models and assumptions and perhaps transform their perspectives, based on the collective responses.

  The Delphi design proved to be a good choice as it contained all the essential elements of the design. The iterations of data collection were conducted in a timely efficient manner and the *Survey Monkey*® web-based program not only provided this efficiency, but also, provided a vehicle for consistent communication and ease of use for the participants when responding (a *Google Mail*® email box was created specifically for questions about responding to the survey, however there were few questions about navigation of the *Survey Monkey*® program). *Survey Monkey*® also made it easy to protect the anonymity of the respondents as data were collected with and without names of respondents and could be retrieved either way. The Delphi design was appropriate for the amount of time allotted for the study, however if more time were available, interviews to gather data of individual respondents' thoughts would have added to the data's richness.

Chapter IV: Data Collection and Analysis

The purpose of this study was to discover new ways for faculty to lead students to change their views of the world as they know it, challenge approaches to difficult issues, and make resolutions to transform former ways of thinking and move forward to the kind of thinking that makes for a more accepting world. This discovery would begin by formulating lists of abilities and attributes a faculty should possess, and the challenges to face, when teaching students lessons about acceptance and difference in general education classes. Chapter IV will report and analyze the data from the pre-Delphi survey and the three rounds of the Delphi study. The chapter will include implications from the data and limitations of the Delphi design.

According to Colton and Hatcher (2004), "Delphi panelists are typically selected, not for demographic representativeness, but for the perceived expertise that they can contribute to the topic" (p. 2). Scheele (1975) suggested that the panel be comprised of professionals with experience in the study's field. The requirement to participate in this study was a minimum of 3-years' experience teaching general education classes at the higher education level. Those chosen for the panel also could be affected or influenced by the study's outcome as well as have a stake in the quality and nature of curriculum and the way they present it to students. The panelists would share a desire to present the best educational experiences for today's student population, given that many of their students have placed faculty in competition with the exciting world of information provided in today's technological information sources. In addition, individuals on the panel would share a commitment to general education, recognize the possibility of transformative learning and believe in teaching lessons of diversity in all aspects of learning.

A correspondence prior to the study's start expressed the importance that respondents share the belief that going beyond the facts of their respective subjects and incorporating lessons of equality, diversity, multiculturalism, and acceptance of difference into curriculum, could contribute to a more pluralistic world. Additionally they should believe that it is important and possible to teach lessons that compel students to consider the ideas and values of others through critical reflection, which can lead to transformative learning or breaking down of a student's mental models and change what they always believed to be true (Appendix B) .

Finally, panelists were asked for commitment to the goal of using their talents as general education faculty to potentially changing the lives of their students. These are students who, at the end of the term, should walk away not only more knowledgeable in their respective subjects, but also have a better understanding of who they are and what they can contribute to a more pluralistic and understanding world.

Using the Delphi design, the study brought together 17 general education faculty from a variety of two and four-year colleges and universities. Collectively, through anonymous surveys, these faculty served as a panel of experts to provide what they thought were the abilities and attributes a general education faculty should have to incorporate lessons of diversity in general education classes such as mathematics, science, literature, art, music, communication (written and oral), ethics, and culture. The study also asked the panel for what they thought the challenges would be in incorporating these types of lessons in their curricula to create acceptance of differences and changes in how their students viewed the world by breaking down old mental models and create transformative learning through "disorienting dilemmas" (Mezirow, 1975, p. 23). The goal of breaking down mental models is to lead students to deep self-reflection and better understandings of their views and beliefs.

Delphi studies are performed in rounds or iterations. Prior to data collection for the Delphi study a pre-survey was conducted to get a feel for the experience of each of the respondents, the variety of classes the respondents taught, and where they stood on teaching in general education classes. The pre-survey also served to get an idea on how they felt about their role in educating students at the college and university level.

Pre-Delphi Survey

To confirm that the individuals selected for the panel were experts in the general education field and were of like mind in the areas described, three pre-surveys were conducted. The first part of the pre-survey asked respondents to list how many classes they had experience teaching from a list of 13 common general education courses. The results indicated that there was panel representation from all 13 disciplines of general education listed (Figure 4.1).. Wide representation of subjects taught validated the idea that incorporating lessons of acceptance and difference would be considered in not just social science, but also in in a variety of general education.

The second part of the pre-survey asked panelists to put their course experience into one of the eight categories of general education courses suggested by the Report on the Task Force on General Education from Harvard University (2007, p. 7). The results provided validation that the panel were all faculty with experience that was in concert with the general education classes in all of the eight categories.
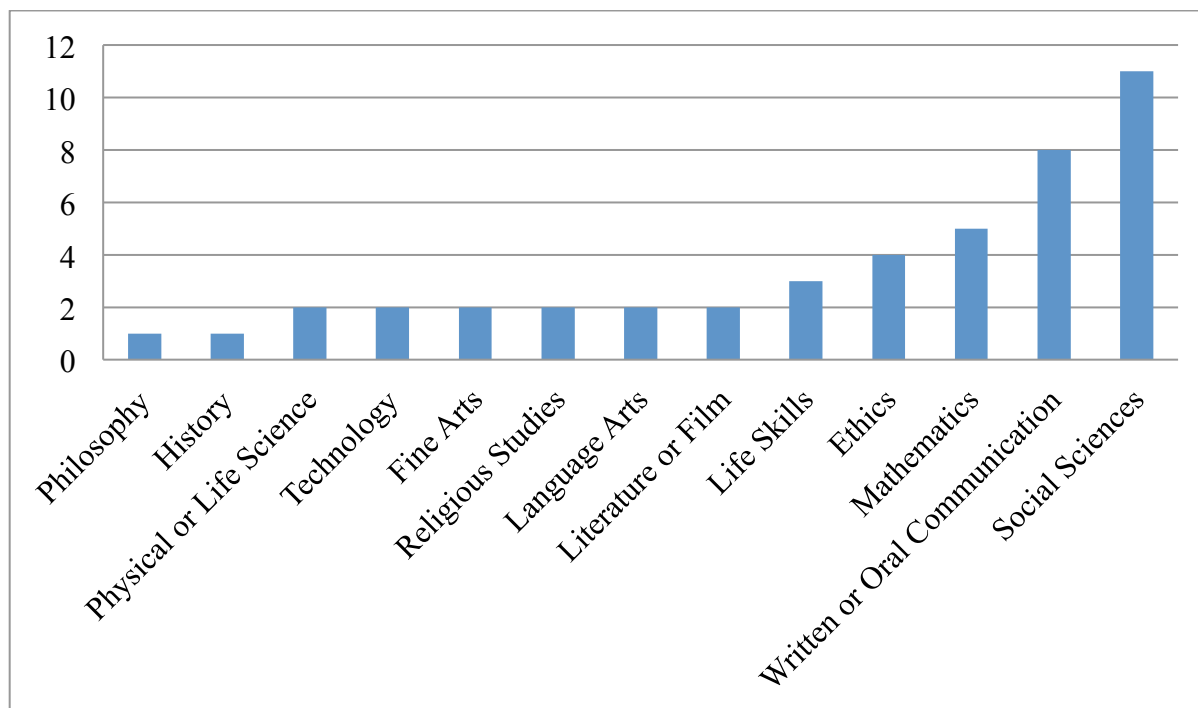
Figure 4.1. Number and types of classes taught by respondents on the panel of experts.

To verify that the classes the respondents taught aligned with the Report on the Task Force on General Education from Harvard University (2007, p. 7) categories of general education, respondents were asked to put the classes in which they have teaching experience in the eight categories of general education courses suggested by the Report on the Task Force on General Education from Harvard University (See Figure 4.2.).
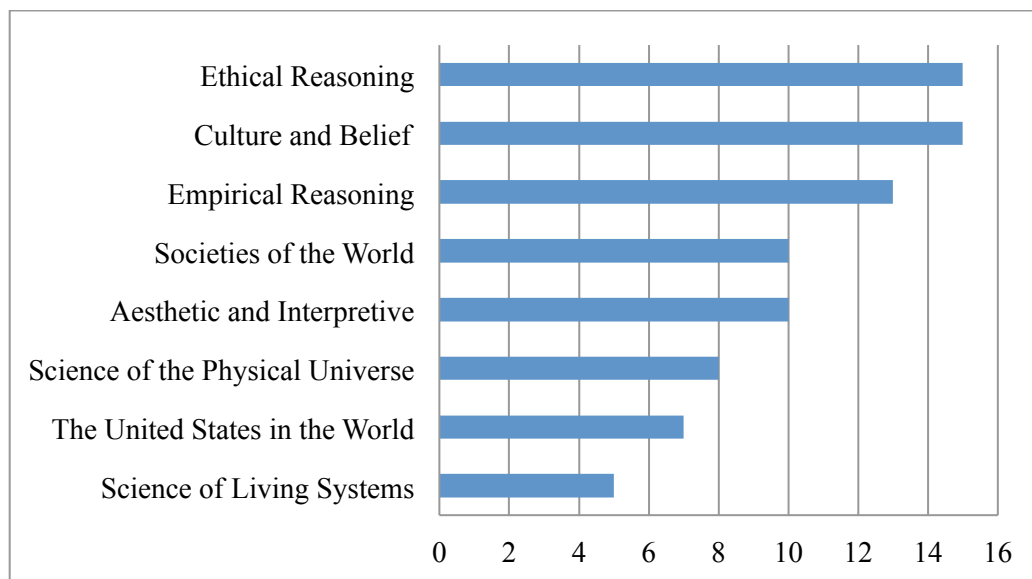
Figure 4.2. Categories of general education courses taught by respondents on the panel of experts.

The last and perhaps the most important part of the pre-survey validated that this diverse panel of faculty were of like mind about dedication to teaching and believed in the importance of teaching lessons of acceptance of difference and equality in general education classes and the possibility of a general education instructor influencing transformative learning in students. The panel was asked to rate their level of agreement on the following questions:

1. General education classes contribute positively to my students' success in their future careers and citizenship.

2. General education course curricula can promote deeper appreciation of diversity and acceptance of difference.

3. I think general education course material can inspire students to reflect critically on their present assumptions to create new views of the world.

4. My rewards for teaching at the general education classes are more intrinsic that monetary.

5. By teaching college students, I can inspire them to contribute to the greater good of a diverse society.

6. Subjects like diversity and acceptance of different ideas are important in my specific field.

7. There are opportunities in my specific field to provide lessons on acceptance of differences.

8. I think students in any general education course might experience transformative change through critical self-reflection and revise old or develop new assumptions, beliefs, or ways of seeing the world.

9. A general education instructor should provide accurate and complete information on subjects, presenting both sides of thought.

10. Students in a general education classroom should be encouraged to think for themselves, free from coercion and distorting self-perception.

11. Students should be able to weigh evidence and assess arguments objectively and should be encouraged to be open to alternate perspectives.

12. General education faculty should encourage students to reflect critically on their presuppositions and their consequences.

13. Students should have equal opportunity to participate (including the chance to challenge, question, refute, and reflect, and to hear others do the same).

14. Students should be encouraged to accept an informative, objective, and rational consensus as legitimate test of validity.

15. Lessons about inequality should include those created by racism, power, social privilege, difference in ethnicity and multiculturalism.

16. Breaking down old mental models in students can cause students to experience called "disorienting dilemmas" (Mezirow, 1975, p. 23) that lead to deep self-reflection and better understandings of one's views and beliefs.

17. As diversity in America increases, the importance for citizens to become more unified in values of a common culture becomes more critical.

18. Based on the theory that teachers (or any kind of leader) will get what they expect from students, educators should explore their own preconceived biases and mental models when teaching a diverse class of students.

19. General education courses prepare students for a life that will contribute to the greater good and will be helpful when making better decisions in their respective vocations that will affect the lives of others.

20. General education can provide tools to face the challenges of social change, ethical dilemmas, and empirical claims in their personal and professional lives.

21. Whether in the classroom or in life experience students should how to accept of others' views and different perspectives.

22. Understanding others' perspectives can lead students to rethink their own perspectives and possibly rethink their own ideas, values and previously unquestioned assumptions.

23. General education faculty should consistently offer opportunities for critical reflection by putting students in situations where students can apply their own beliefs and question the outcomes of those beliefs.

24. General education faculty should rely less on lectures and multiple-choice quizzes and more on in class discussions, student presentations and iterative written assignments (like journals and reflective essays).

25. General education faculty should include their own perspectives on political and social issues as opposed to a "neutral" position to give students a perspective with which they can compare their own and make informed decisions.

26. I often have ideas about how teaching lessons of inclusion, diversity, and acceptance of differences which can contribute to the transformative experiences of my students.

Figure 4.3. Levels of agreement on general education classes in higher education.

The highest levels of agreement were in statements 1, 9, 10, 11, 12, 13, and 15. All panelists either agreed or strongly agreed with these statements. Agreement on statement 15, "Lessons about inequality should include those created by racism, power, social privilege, difference in ethnicity and multiculturalism" indicated that the panel understood the breadth of the subject, giving the faculty more areas in which lessons of acceptance of difference could be included. Subjects like social privilege in economics or power in political history move lessons beyond what Banks (2009) described as the "discrete social elements" (p. 19) of

multiculturalism (holidays and customs of different groups) to the effects that power and social privilege have, not only on marginalized groups, but also all people in society.

Statements 9, 10, 11, 12, and 13 pointed to attitudes about students and their freedom to think critically and self-reflect on what they are learning. All respondents agreed or strongly agreed that students should formulate their own thoughts by hearing both sides of a subject and not be coerced, as Freire (1970) described to accept facts and information without having the opportunity to question the whys and how. Freire saw this kind of educational system as the opposite of transformative learning as it stunts the growth of students' ability to question conventional thinking.

There were no statements on which more than two respondents disagreed or strongly disagreed except statement 25 (four strongly disagreed and four disagreed): "General education faculty should include their own perspectives on political and social issues as opposed to a 'neutral' position to give students a perspective with which they can compare their own and make informed decisions." Agreement on this question was split evenly, with six respondents in agreement and one respondent in strong agreement and two remaining neutral. Agreement with this statement would be in alignment with Freire (1998) who thought that teachers who express their own ideas give students a basis of comparison to form their own thoughts. The responses to this statement are understandable in a society where political correctness is preferable to speaking one's mind in truthful terms for fear of being offensive. Edelstein (1992) wrote, "The term 'political correctness' is itself a misnomer, a straw man (straw person?). Political correctness, at least on our campuses, has been defined by those opposed to and fearful of viewpoints they lump together under this loaded term" (para. 1). Whether it is a condition regulated by academic policy or by faculty who do not want to risk causing conflict in the

classroom, political correctness avoids uncomfortable situations, but has the potential to control students making their own decisions on how they view a subject. Edelstein stated,

> Labeling speech "politically correct" may be an attempt to silence that speech through ridicule. It is important to recast these important educational and cultural debates in less-loaded terms. We can begin by agreeing that concern for diversity, justice, and open inquiry is not merely politically correct but humanly decent. (para. 13)

While a faculty member should not be deliberately insulting, speaking about the dark issues of diversity and justice in academic environments is necessary to get to the raw truth of both sides of these issues.

Round I: Beginning the Delphi Study Data Collection

Round I asked respondents to list what they thought were up to 10 abilities and attributes a faculty should have to incorporate successfully lessons of acceptance of difference, and equality in the curricula of their general education classes. In addition, respondents were asked to provide 10 challenges they thought a general education faculty might have in incorporating these lessons in their classes.

The preamble to the survey explained the differences between abilities and attributes and an example of what might be a challenge. Abilities are more overt, tangible qualities or talents a faculty member possesses that, for instance, make a student look forward to attending class. Personal attributes differ from abilities in that attributes (like honesty, compassion, or loyalty) are intangible traits that contribute to the nature of an individual. The challenges a general education faculty has in incorporating lessons about diversity in their classroom might be, for instance, a White faculty member talking openly about racism in a class comprised of different races or discussing controversial religious or political views. Another challenge might be the faculty's willingness to explore their own biases and mental models while attempting to break these down in their students.

Respondents provided 113 different abilities, 84 different attributes and 97 different challenges (see Appendix D). In order to facilitate ranking, the items on each list were grouped into 10 overarching categories. Categories were first put together by responses that were the same or with similar meaning. For instance, the category of communication included written and verbal, and commanding attention in the classroom such as theatrics in presenting lectures. Many of the responses of abilities were duplicated, such as the ability to communicate with students and pedagogical skills like Socratic questioning and application of material to real life situations to which students can relate. Many of the respondents listed honesty, compassion, acceptance and understanding as attributes. In addition, attributes like engaging and approachability were important. There were many abilities that the panels also felt were also attributes so when categories were compiled for abilities and attributes, many of the categories were similar, if not identical. To preserve the validity of the data, the responses were not altered and were kept in the same categories to which respondents provided them.

There were many similar responses in the list of challenges about avoiding conflict and dissention from students. Also, many responses reflected teaching students to think critically about what they hear in the media, and engaging students while competing with modern technology like cell phones and the internet that provide a distraction from what is happening in the classroom.

Another challenge that emerged often was presenting alternatives to students' beliefs that are based not only in popular assumptions or political affiliation, but also in religious belief like creationism. Responses indicated the perception that students are simply not willing to let these beliefs be challenged and are closed minded to any alternative thought.

The challenge of being the "other" in the classroom brought a range of results regarding understanding of the term. One respondent did not know what the term meant. Alternatively, another respondent commented, "Scientific anthropologic studies reveal there is only one race. The human race. Flesh-tones are like the sands of the earth. We are all dynamically interdependent. We cannot hope to teach a diverse culture without dispelling the race myth. The 'other' is a false assumption at the core of our culture. Everyone is other." Another challenge, that faculty go beyond personal belief to be open and present alternative points of view about subjects like religious belief and lifestyle, was also attributed to students. Respondents not only questioned the open-mindedness of their students, but their own open-mindedness about sensitive subjects.

Round II: Ranking Abilities, Attributes and Challenges

For Round II, the panel was given three lists of abilities (Table 4.1), attributes (Table 4.2), and challenges (Table 4.3) and asked to rank each list in order of importance, with number one being the most important and the last being the least important. The results were collected and a rank was established, based on the number of responses for each position. An average of the responses was calculated followed by the calculation of the standard deviation of each response, to determine how close or far apart the responses were ranked.

Table 4.1

Summary of Ranking of Abilities (the lower the mean, the higher the average ranking)

Rank	Abilities	M	SD
1	Ability to be open, inclusive, and accepting	3.6	1.3
2	Ability to be perceptive	4.7	1.2
3	Ability to be objective, diplomatic, and fair	5.5	1.3
4	Ability to be a good leader	5.9	1.3
5	Ability to communicate verbally and in writing effectively	6	1.2
6	Ability to be objective and honest	6	1.2
7	Ability to think critically and self-reflect	6.4	1.3
8	Ability to be flexible	6.5	1.3
9	Ability to use effective pedagogical skills	6.6	1.2
10	Ability to be self-confident	7	1.2

Table 4.2

Summary of Ranking of Attributes

Rank	Attributes	M	SD
1	Compassionate and empathetic	3.5	1.1
2	Engaging, encouraging, and approachable	3.8	1.0
3	Honest, objective and fair	4	1.0
4	Knowledgeable, experienced, and a life-long learner	5	1.3
5	Confidence	5.6	1.2
6	Responsible and dedicated to the teaching profession	6.1	1.1
7	Flexible and open to change	6.1	1.1
8	Accepting	6.2	1.2
9	Reflective thinker	6.3	1.2
10	Collaborator	7.3	1.1

Table 4.3

Summary of Ranking of Challenges

Rank	Challenges	M	SD
1	Acknowledging one's own biases and weaknesses	3.6	1.1
2	Awaking interest in learning	4.6	1.1
3	Being the "other" in the classroom	4.8	1.2
4	Being authentic about their own views	4.8	1.2
5	Ambiguity of the word "diversity"	4.9	1.2
6	Developing curriculum that includes lessons of diversity	5.5	1.2
7	Limited faculty experience	6	1.4
8	Administration and institutional restrictions	6.3	1.2
9	Classroom environment (online or in person/live)	6.6	1.2
10	Classroom management	7.7	1.2

A few of the respondents stated that they found it confusing that some of the categories of attributes and abilities were similar if not identical and were not sure which to rank in either group. An example of similarities was in the list of abilities, the number one ranked category was the ability to be open, inclusive, and accepting. The attribute of accepting was ranked at eight. Ranked three in abilities was the ability to be objective, diplomatic, and fair. These similarities are due to linguistic similarities, but have different meanings when categorized as attributes or abilities.

Challenges are always present when teaching at the higher education level and are especially evident when teaching concepts that are deemed controversial and personal. Discussions about acceptance and difference are controversial because of the divergent ideas on the subjects. Bringing some of these subjects into the classroom might evoke conversations that are thought of as personal making discussion difficult for some students. The number one ranked item, Acknowledging one's own biases and weaknesses ties in with challenges three and four being the "other" in the classroom and being authentic with ones' own views, which

represent faculty teaching concepts with which they do not agree. Surprisingly, administration and institutional restrictions ranked eighth. Sometimes academic policies can get in the way of academic freedom but based on the responses, this was not an important challenge for respondents. Predictably, environment was a challenge that respondents did not ranked lower on the list than other challenges. The category stemmed from a challenge listed by one respondent who stated, "being online; we do not ask about race, culture, etc., of the individual unless relevant to the curriculum." This item was important to include because the online modality is becoming more popular at institutions that are more traditional in an attempt to attract students who want the convenience of attending college online. Although respondents were not asked about the modalities in which they teach, it is gratifying to know that perhaps respondents from more traditional institutions do not look at the online classroom as that much different from the live environment.

Round III: Agreement on Rankings

The goal of a Delphi study is to arrive at consensus about a particular subject. In round three, respondents were asked to express level of agreement with the collective rankings of the abilities, attributes and challenges that were statistically determined from the round two responses. Respondents were asked for their level of agreement by indicating if they strongly agreed, agreed, were neutral, disagreed or strongly agreed with the results of Round II. The results (Figure 4.4) showed that most of the panel either agreed or strongly agreed with the rankings of abilities, attributes, and challenges, therefore reaching consensus. The standard deviation of the responses at was no higher than 1.3 for any of the rankings in Round II predictable from the low variability in Round II. Before asking for responses, the respondents

were reminded that consensus does not mean 100% agreement with each rank as this was not likely to happen.

According to Hartnett (n.d.), those members of a decision-making group should keep the decision in the best interests of the entire group and not for the individual. In addition, Hartnett emphasizes that consensus is reachable if everyone in the group has an equal chance to participate in the decision-making process. Hartnett stated, "the goal is to generate as much agreement as possible. Regardless of how much agreement is required to finalize a decision, a group using a consensus process makes a concerted attempt to reach full agreement" (para. 5).

Respondents were asked to indicate level of agreement with the ranked lists of abilities, attributes, and challenges. No one responded that they strongly disagreed with any of the final ranked lists, one responded as being in disagreement with the rank of challenges and two respondents disagreed with the rankings of abilities. The rest of the respondents either agreed or strongly agreed with the ranked lists, indicating that consensus was reached.
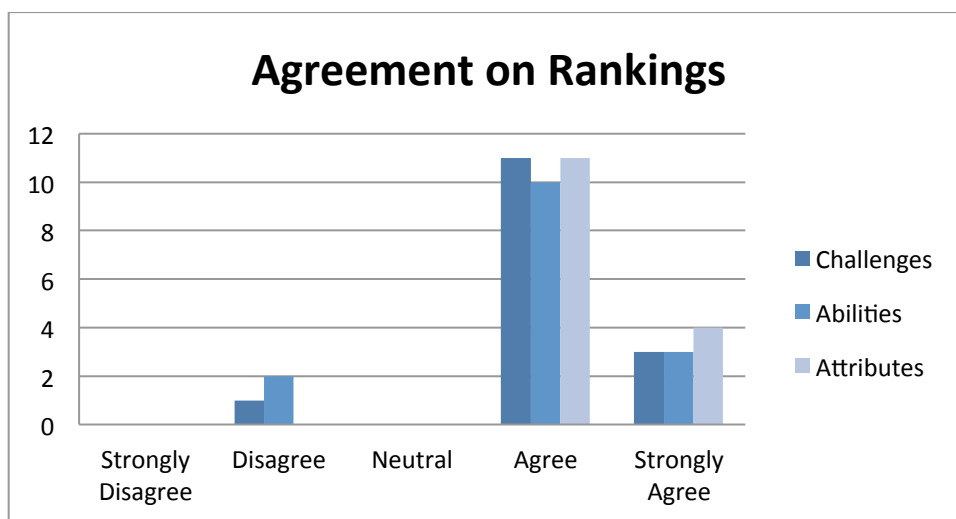
Figure 4.4 Summary of Agreement of the Rankings.

Summary of Results

This study's purpose was to bring together a panel of experts of general education faculty to determine and reach consensus on the following research questions:

1. What are some of the abilities general education instructors in institutions of higher learning should have to transform attitudes about acceptance across different curricula, which challenge normative thought and create alternative ideas about what students learn?

2. What are some of the attributes should general education instructors in institutions of higher learning have to transform attitudes about acceptance across different curricula, which challenge normative thought and create alternative ideas about what students learn?

3. What are the challenges in the classroom to incorporating lessons of difference, equality, and acceptance in a general education classroom?

Research question 1. Question 1 asked, "what are some of the abilities general education instructors in institutions of higher learning should have to transform attitudes about acceptance across different curricula, which challenge normative thought and create alternative ideas about what students learn?" The panel of experts provided 113 different abilities that were grouped into 10 categories of abilities general education faculty in higher education should have to transform attitudes about acceptance across different curricula. The panel ranked these categories in order of importance and came to agreement on the ranked importance of these abilities.

Research question 2. Question 2 asked, "What are some of the attributes general education instructors in institutions of higher learning should have to transform attitudes about

acceptance across different curricula, which challenge normative thought and create alternative ideas about what students learn?" The panel of experts suggested 84 different attributes, sorted into 10 categories, that education instructors in higher education should have to transform attitudes about acceptance across different curricula. The panel ranked these attributes and came to agreement on the ranked importance of these attributes.

Research question 3. Question 3 asked, "What are the challenges in the classroom to incorporating lessons of difference, equality, and acceptance in a general education classroom?" The panel of experts responded with 97 different challenges that general education faculty might have in incorporating lessons of difference across different curricula. The challenges were grouped into 10 categories and the panel of experts came to agreement on the ranked importance of the categories of challenges.

Chapter V: Conclusions, Implications, and Recommendations

Chapter V will discuss the following areas: the implications of this study for educational practice; recommendations for academic practice academic administrators in the area of faculty development for general education faculty; recommendations for further study; and a conclusion based on my experiences as a general education faculty teaching diversity.

Implications for Leadership and Change in Educational Practice

Based on the results of this Delphi study, a panel of experts determined and agreed upon the top 10 abilities and attributes a general education faculty should have to incorporate lessons of difference, equality and acceptance across general education curricula. Along with incorporating these lessons the panel determined and agreed upon the top 10 challenges general education faculty have incorporating these lessons in their curricula. The responses for the study were both confirming and contradictory.

The top three *abilities* the panel of experts agreed were most important in incorporating lessons of acceptance and difference were: the ability to be open, inclusive, and accepting; the ability to be perceptive; and the ability to be objective, diplomatic, and fair. The top three *attributes* panelists agreed upon were: being compassionate and empathetic; engaging, encouraging, and approachable; and honest, objective and fair.

These results are important because they confirm the kinds of abilities it takes to accept differences and be inclusive when considering races, ethnicities, and cultures. These abilities are especially important as the diversity among college students increases. Along with the increased diversity of students, faculty have to be more perceptive to students' needs and how they learn. The rankings suggest that the panel's top choices for abilities should be ones faculty should have to teach diverse classrooms successfully.

Hurtado (1996) calls perceptiveness to students' needs and to how they learn, "student centered," and suggests faculty and institutions should become more insightful about what students are learning and how learning is a part of each student's personal development. Student- centeredness also requires faculty to be more inclusive when making decisions about what students want to learn and how students want to demonstrate their degree of knowledge: it means faculty must be more open to students' thoughts and ideas than has often been the pattern. For instance, a student-centered curriculum might be one that does not require students to memorize information for a test, but rather leads them to reflect on what was learned and keep a journal of their reactions to what they are learning. Faculty might not be initially receptive to this change as the assignments are more difficult and time consuming to grade. The learning that takes place, however, is deeper and more transformative, which is what learning and practicing diversity must entail.

To be student-centered requires collaboration with students, yet the attribute of collaboration surprisingly ranked tenth, the last on the list. The ranking is contradictory to some of the ideas of student-centeredness because it suggests there is a boundary between teacher and students in what they want to know about one another and in how learning will take place. This boundary might be one that these faculty members are not willing to cross because it creates the perception of losing authority over what happens in the classroom, and might require faculty revealing personal details about themselves (i.e., thoughts about racism, inclusion, personal biases and prejudices).

It was interesting that objectiveness and fairness came up in both the abilities and attributes lists and were ranked in the same places. Looking at the original responses, however, the same descriptions given for attributes and abilities were less similar in meaning and could

be applied differently. The attributes listed under objective and fair were about being authentic, living with integrity, sincerity and openness, which are inner human qualities on which any person can be evaluated. These attributes would make any job performance better and are also appropriate for a faculty teaching diversity. The abilities had more to do with teaching such as non-judgment of student statements and how students individually performed in class. I think both lists could be integral to how a faculty teaches lessons in diversity, but certainly are not exclusive to this curriculum.

The panel also ranked key challenges in the classroom to incorporating lessons of difference, equality, and acceptance. The top three challenges were: acknowledging one's own biases and weaknesses: awakening learning in students; and being the "other" in the classroom. These rankings confirmed the belief that for faculty to include controversial issues in the curriculum, they first have to deal with what side of the controversy the faculty stands on as an individual and based on this stance, not to be afraid to express these views openly. Faculty must discover and address their own biases and be willing not only to say they have biases, but also, to reflect on their source. Marbley, Burley, Bonner, and Ross (2010) stated:

> People are not socialized within a vacuum; thus, our training involves us acting with cultural intentionality by actively developing an awareness in ourselves and our students of how diversity issues such as race and ethnicity affect the way we all construct meaning in the classroom and in the world. (para. 3)

Discovering the origin of a faculty's individual biases poses a difficult challenge that goes beyond reflection. Holroyd (2012) defines implicit bias as "below the radar of conscious reflection, out of the control of the deliberating agent, and not rationally revisable in the way many of our reflective beliefs are" (p. 275). Tinkler (2012) suggests that the Civil Rights Movement, which provided equal opportunities under the law, has created

colorblind norms in America [that] discourage people from explicitly admitting racial preferences, self-report (i.e., explicit) measures of racial attitudes have been shown to be vulnerable to social desirability biases (i.e., a desire to answer in the way that is most socially acceptable). (p. 587)

Implicit biases that are thought to be hidden in the subconscious and therefore uncontrollable, are often dictated by the societal norms that surround individuals and include ideas such as men are stronger than women, heterosexuality is better than homosexuality or something as simple as being in the dark (bad) and seeing the light (good). If one believes that implicit biases are uncontrollable, an individual's true test of strength over implicit bias lies in how the individual controls these inherent biases manifesting themselves in to explicit actions. What thoughts occur in one's mind are private until the thoughts are expressed, which indicates a person is responsible for turning thoughts into deliberate actions.

It is also not surprising that faculty do not want to expose their own weaknesses. This could relate again to the low ranking of collaboration. When admitting weaknesses or biases to students, faculty must be honest and authentic, which were among the abilities the faculty panel ranked highly. Yet, at the same time, being honest about weaknesses and biases diminishes strengths and creates a vulnerability, which might weaken the power and authority of the faculty position and lessen the boundaries between the professional and personal relationship.

Leadership ranked fourth as an ability. Faculty who incorporate lessons of acceptance and difference have to lead their students into open discussion, perhaps by providing an example of their own openness and willingness to discuss difficult issues. It was interesting to observe that many of the attributes and abilities provided by the respondents are the same ones effective leaders should possess. According to Zaccaro (2007), "certain personal attributes promote how leaders grow from experience" (p. 13). Great leaders are ones who will examine their own weaknesses and mistakes, and acknowledge and learn from them. Other basic skills a

good leader possesses are being open and inclusive, objective, diplomatic, fair, honest and self-confident, whether leading a corporation or leading in a classroom.

Being the other in the classroom is never a comfortable position, but responses under this category were simple and made sense. Some of them were, "how do you teach a Christian about Darwinism?," or "how do you teach about the Black experience if you are White?" Again, these are challenges that take awareness of the faculty's own thoughts and then sensitivity to what the students are thinking and the mental models that are the foundations of their beliefs. Herein lays another contradiction in the responses. To have these raw discussions, a faculty member has to know how to allow heated discussions by providing a safe classroom that takes into account students' feelings. This could be done by having the class create a list of ground rules for sensitive discussions. The conversations have to be academic and professional and, at the same time, subjective or personal. This takes the ability to be able to manage a classroom; however classroom management ranked as the least important challenge.

The most surprising data were from Round III where respondents came to consensus on the final rankings of the attributes, abilities, and challenges. In this round the respondents did not have to rank items, but, as in the pre-survey, had to indicate their level of agreement on whether on the final ranks of the attributes, abilities and challenges. In the pre survey there were mostly "strongly agreed" responses. In Round III the number of "agree" responses was the highest. The results from different rounds might not be comparable because the questions were different, but it could be perceived that the enthusiasm for incorporating lessons of acceptance and difference was more about the philosophies than the task.

Recommendations for Academic Practice

Based on the results of the study, those who are involved with faculty development have to find ways to teach faculty who are willing to incorporate lessons to develop the abilities and attributes and overcome the challenges suggested by the panel. This will require the administrators of institutions of higher learning to take a closer look on how to develop faculty. Faculty have the greater responsibility in the development effort by first examining their own thoughts and being open and unafraid to learn and perhaps transform. It is easy for a faculty member to attend and participate in a development training session, but unless true learning, professional growth and transformation take place, the training session is futile. It is also easy to agree on the concept of transformative learning as on the surface it sounds like a good idea. In order for faculty to create transformative experiences in their students, they should experience what it looks and feels like so it is recognizable when it happens in the classroom.

Recommendations for Administrators

Academic administrators are responsible for faculty development that enhances the skills and abilities to be successful in teaching their students. This development should not only cover best pedagogical practices, but also the latest in literature and research in the general education faculty's respective fields, making faculty aware and knowledgeable of the latest trends in teaching these subjects. Faculty development should be offered and required by all level of faculty, whether they are tenured, full time research faculty or adjunct faculty who teach many of the general education classes on a part time basis.   Most institutions have little training to help faculty enhance their skills and status as educators (Gappa & Leslie, 1993, Weismann, 2013), and even fewer offer courses or workshops on teaching diversity. While adjunct faculty are a plus to academia because they bring expert practitioner experience to their students,

according to Weismann (2013), many of these faculty are teaching general education classes for little money and no incentives, and usually hold full time jobs. This poses an added challenge to improving the teaching of diversity in general education classes. Adjunct faculty are still expected to comply with the same standards of quality education as their full time counterparts who teach general education classes. Morton (2012) stated, "Institutions of higher education desire quality adjuncts, yet fail to invest in their adjuncts to produce that quality" (p. 397). Faculty development is one of those investments. Lyons (2007) recommends "adequate training in fundamental teaching and classroom management skills" in the form of "initial and ongoing training" to improve the status and quality of [all] faculty," both full and part time (p. 6).

Proposed faculty development. For faculty to understand and experience what transformative learning entails, and based on the findings in this dissertation, specific to teaching diversity, I suggest the following approach. It would begin with a workshop that explores the theory of transformative learning and its origins. Participants would be introduced to examples from scholars who have studied how students experience disorienting dilemmas that lead to the breakdown of old mental models and make way for new perspectives.

A key tool in this part of this approach to faculty development would be King's (2009) "Learning Activities Survey" (LAS), which addresses questions that educators must consider when applying components of transformative learning in their curricula: "1) How can adult educators identify perspective transformation?, 2) How can adult educators encourage learning related to perspective transformation?, and 3) What additional information is needed to analyze and interpret these questions?"

King (2009) modeled the survey questions to reflect Mezirow's 10 stages of transformative learning and identify the order a transformative learning experience follows

(Appendix E). For the approach I am proposing, adaptation of this survey and its relationship to the transformative model, would provide a framework from which to begin addressing the challenges the panel of experts identified in the study. Participants would complete the LAS prior to attending the workshop. The answers provided could then be used as a springboard of discussion. Since some of the LAS questions are directed towards a person who is a student, faculty participants will have an opportunity to look at transformative learning from a student's perspective. At the workshop's start, team building exercises that emphasize communication (an ability named by the panel in the study) so participants can get to know each other and become more comfortable in the environment. Next on the workshop's agenda, an overview of the current literature would be presented. This would give the participants an opportunity to tie their responses from the LAS to the theory to promote understanding of transformative learning in a personal way. At this point, participants would be invited to share their responses to the LAS. This would be voluntary as some of the responses might be too personal to share. This part of the workshop could be tied into the attributes named by the panel of experts of empathy and compassion with ideas on how to develop skills in these areas. There are many exercises that can be found in address diversity that can be adapted to participants needs and incorporated in the workshop.

As a continuation of the workshop, a monthly intensive should follow the workshop to address the challenges identified in the study. Each monthly intensive will address the 10 challenges identified by the panel of experts in the study. During these intensives, participants will be asked to address the stages of transformative learning in the context of lessons of acceptance of difference and diversity in their own areas of academics. For instance, if faculty teach literature, what book created disorienting dilemmas in how they view acceptance of

equality in the world and compelled them to teach this subject with a new perspective? To reach the maximum number of faculty and to keep faculty attendance beyond the workshop, I suggest an online asynchronous environment where faculty can attend when it is convenient. Also, the online forum is becoming more acceptable and most institutions have an online system where a workshop could be built at little cost.

Recommendations for Faculty

If higher academic status and faculty development were available to general education faculty, especially part time faculty who hold full time jobs, attendance and commitment would be required to fulfill the goals of better diversity teaching in general education. Faculty have to want and make a sincere effort to examine their own biases and areas of opportunity to include diversity lessons into their curricula. In most cases the dedication to the teaching profession and providing quality-learning experiences to their students exists, as seen with the faculty responding to this study. One of the respondents, in a confidential email to me, reflected this dedication and students in this comment:

> It is a challenge to reach each student, from the one who is bored because the material is too easy, to the student who is so confused and is failing from day one. Still, as teachers THAT IS OUR JOB! Learning to teach the whole student is the major factor in bringing the all [*sic*] of the students along to a level of understanding greater than that which they had when starting the class. I like to think of students starting out as a box of rocks and education is a cudgel. The rocks are the various barriers students lug around as they move along in life, including excuses like fear of writing or APA, not understanding technical devices such as computers, family issues, insecurity about education and many others (like the dead grandmother syndrome). The cudgel is the instrument used to break down the rocks. As their education takes off, they use the cudgel to break down those rocks. Eventually, the rocks become a gravel road, which becomes smoother as they travel. As their education advances, they find the road to become paved and smooth. Their education has not become easier; it has become easier to learn because they have broken down all of those barriers, which stifled them before. They have not gone away; the students have learned to work around them. In addition to providing information, I consider it my responsibility to help them break down their box of rocks. (personal communication, April 15, 2014)

Faculty, like students, come to the classroom with their own perceptions on acceptance and difference. Like students, faculty have their own mental models that might be changed by considering the perspectives of others. One respondent made the following comment at the end of Round II:

> Let's look at the "problem" in a nutshell . . . We seem to be focusing on the differences rather than the common factors. We need to be "colorblind." A great deal of the resentment in the classroom today is the emphasis on "color" and the differences between individuals rather than the commonalities. The effective teacher does not see "COLOR." They should see students. (personal communication, March 30, 2014)

One could argue that by not seeing the race of the student, the student is invisible or perpetuating the idea that all students (or people in society) should be seen the same way. The colorblindness (Verdun, 1993) issue is one that today's students (and some members of society) see as an easy solution to the problems of segregation in society and an antidote to what they think of as white racism (Gillespie, Ashbaugh, & DeFiore, 2002). If students do not transform their thinking about colorblindness, it will be carried over into their professional lives beyond the learning years. According to Hobson (2014):

> Researchers have coined this term "color blindness" to describe a learned behavior where we pretend that we don't notice race. If you happen to be surrounded by a bunch of people who look like you, that's purely accidental. Now, color blindness, in my view, doesn't mean that there's no racial discrimination, and there's fairness. It doesn't mean that at all. It doesn't ensure it. In my view, color blindness is very dangerous because it means we're ignoring the problem. There was a corporate study that said that, instead of avoiding race, the really smart corporations actually deal with it head on. They actually recognize that embracing diversity means recognizing all races, including the majority one. But I'll be the first one to tell you, this subject matter can be hard, awkward, uncomfortable—but that's kind of the point. (para. 9)

The panel of experts indicated that it would be challenging to have controversial discussions in the classroom that might result in conflict, hurt feelings, and possible retribution. One way to avoid these situations is to not recognize differences at all and look at students in the same way—as students. It is one way, but in my experience, ill-advised and self-deceptive.

Hobson (2014) calls bringing up these issues "color brave." She calls for getting these issues out in the open, no matter how painful they may be to discuss. Bringing up the oppression of the past creates the necessity for discussion on today's issues of discrimination, many of which have not changed from those in our history. This can bring to light that discrimination still exists and needs to be addressed. It is up to the faculty to be first in being "color brave" and conduct these discussions in an academically appropriate manner.

In the United States today, citizens should be going forward from the injustices of the past and making new paths toward acceptance. As those with money and power make the decisions on how those without money and power should live their lives, society loses ground on individual rights and justice. Through inclusion of ideas of pluralism in different subjects of general education, old mental models can be broken down and students can experience transformative learning.

Mezirow (1978) wrote:

A cardinal dimension of adult development and the learning most uniquely adult pertains to becoming aware that one is caught in one's own history and is reliving it. This leads to a process of perspective transformation involving a structural change in the way we see ourselves and our relationships. (p. 100)

I recommend that faculty look at their own history by reliving the events that form what Mezirow called "habits of mind [which are] broad, abstract, orienting habitual ways of thinking, feeling, acting influenced by assumptions that constitute a set" of perspectives on how people view components of the political, social, and economic worlds. When, through workshops as proposed above, faculty explore their habits of mind and are open to looking at the world in a different ways, they can inspire their students to do the same. Looking at different perspectives and allowing students to learn andragogically or form their own perspectives based on what they learn and apply it to their lives is the core of adult education. The general education

classroom, where critical thinking and learning acknowledge about the world first takes place is where transformative learning about acceptance of multicultural and diverse populations should start, guiding students to be part of the citizenship that is going forward to a new day in acceptance. Through this research study, abilities and attributes were provided for general education faculty to assume and incorporate in their roles as educators. Faculty should also be open to new ideas and further development to meet the challenges of educating students on these subjects.

I also recommend faculty address the challenges identified in this study through leveraging opportunities for faculty development and research best practices for facilitating college classes. Faculty should explore the development opportunities their institutions offer, which usually includes workshops on classroom management, curriculum development, adaptation to different classroom environments, and challenges new faculty face. Faculty should look at creative ways of working within the boundaries of administrative and institutional restrictions, instead of letting these restrictions overshadow the joy and satisfaction that comes from the faculty experience. A faculty member can learn how to awaken interest in students' learning by awakening their own interest in learning. This was my experience when first encountering the field. When I started to teach cultural diversity, I read the 1901 autobiography of Booker T. Washington, *Up from Slavery,* which gave me the knowledge to talk about some of the many human aspects of slavery not covered in the textbook that had been assigned for the course. Also, I looked at the literature about the concept of diversity and how the term is used in business, education, and other fields of study.

Finally, I recommend that individuals experience the transformation of their biases and weaknesses by reflection on the origins of their habits of mind and be willing to look at them in

a new way. The literature on transformative learning is abundant and I found from my own experience, had I not learned the "science" of transformative learning, I would have never recognized it when it happened to me. A good place to start exploring the transformative learning process would be for faculty to take the LAS survey and reflect on the responses.

Recommendations for Further Study

The data from this study represent only the tip of a much hidden iceberg of what should be studied on teaching diversity in general education, including lessons of acceptance of difference in general education. The respondents in this study agreed in the pre-survey that students in any general education course might experience transformative change through critical self-reflection and revise old or develop new assumptions, beliefs, or ways of seeing the world. The question remains whether or not the participants have a true picture of what the transformative learning experience entails if they have not experienced transformation themselves.

The study did not examine how these faculty carry out the incorporation of these lessons in their own individual curriculum. One of the respondents commented at the end of the study:

> I agree with many of the final results in the survey. The mentality that each teacher or participant takes while answering the questions may interfere with the direction of the responses. For instance, the conceptualized audience of students, number of students, and location of college, would create a different atmosphere and mindset. Therefore the order of importance involving characteristics of a general education instructor in incorporating cultural diversity in their courses may differ. (personal communication, May 1, 2014)

> Similarly, another respondent commented:

> Determining the ability to incorporate diversity into courses depends upon so many things—the age of the students, the standardization of the curriculum, the length of the class (5 weeks' vs.16 weeks). With older adult learners, more methods that are androgenic are necessary. I have had classes in which an activity incorporating diversity

would be successful and another class with similar demographics but with students, exhibiting different attitudes where much greater care would be needed to initiate such an activity. The instructor has to know the students and adapt the activity for the greatest success. That takes experience. (personal communication, May 1, 2014)

It would be interesting and valuable to conduct a study on how the variables of student population, location of the institution, and different attitudes of students based on generational perspectives would change what these particular lessons would be and how they would be implemented.

It would be also valuable to ask individual faculty in what areas of their curriculum are lessons of acceptance of difference are most appropriate. For instance, a faculty member who teaches literature or film could provide examples of what works are best suited to use when incorporating these lessons in a literature or film class. A communications faculty member could show how use of language and expression should be used to incorporate inclusion in writing and speech.

Results from these examples of further study could be used in faculty development training that could not only introduce the concept of incorporating lessons of acceptance of difference to general education faculty but also teach how to develop abilities and direct the attributes faculty already possess to make their students' experiences in class more meaningful. Before implementation of faculty development takes place, transformative learning of the faculty involved should happen through the power of reflection and dialog to share the disorienting dilemmas that start the transformative process so that faculty who want to transform students' thoughts on the subjects of acceptance of difference go through the process themselves. The power of the open dialog is that participants sometimes find they are not alone and can combat their weaknesses by finding their own strengths and combining it with the

strengths of others. This would help participants to move forward beyond the fallacy of colorblindness. Tatum (1997) has described the "smog of racism" in the United States: "sometimes it is so thick that it is visible, other times it is less apparent, but always, day in and day out we are breathing it in" (p. 6). If faculty who teach about diversity do not believe that racism and inequality of stigmatized groups is still rampant in today's society and that many Americans are not willing to change their ideas that exist consciously or unconsciously on the subject, they will never convince their students to transform existing ideas to move forward to a more equitable world.

The comments from the panel of experts who reflected on the study results are ones that begin conversations about teaching general education classes, about students, and dedication to the profession. Continuing these conversations in future research might or might not lead to greater consensus, but in either case it would continue the dialog of what teaching acceptance requires.

To facilitate deeper conversation it would be effective to revisit the statements from the pre-survey and use them to conduct a live dialog which would not only ask the level of agreement of the statement, but also why they agree and then sharing the experiences that influenced their level of agreement or what the meanings perspectives on the statements presented.

 Mezirow (1991) described three types of meaning perspectives: epistemic, sociolinguistic, and psychological. According to Cranton (1994) epistemic is based on what people know and how and how this knowledge is used to understand the person's world. Sociolinguistic is about acting on this knowledge based on what society and culture expect the normal actions to be. Psychological refers to how one's perspectives of self are based on what

they think, through manifestations of experiences, to be true. This deep conversation should begin with a dissection of perspectives by individuals who can and will ask themselves: First, is this what I think primarily because I read or heard it somewhere and it sounded right? Or, second, is this just what society expects me to believe so I believe it? Or, finally, is this perspective a result of an experience I once had that made me believe in a certain way? When it comes to perspectives on diversity and acceptance of difference, these are important questions to which faculty who want to teach these subjects must have definitive answers for themselves before they teach these subjects to others. Again, a workshop as earlier proposed may be a means by which necessary self-inquiry can begin.

Conclusion: My Personal Journey

What brought me to study the subject of teaching students about acceptance of difference was my two-year experience teaching a cultural diversity course. I took the job for the usual extrinsic reasons; I needed the money and teaching at a career focused arts college was something I had never done before. Thus, in accepting this teaching position, I could add a different notch to my resume belt. I did not have any tangible expectations other than to have a successful class where students met the college prescribed learning objectives. What I did not expect was how long and rocky the road to a successful curriculum and class was going to be. As I ended my first semester class, with the curriculum filled with long visual presentations of facts and my efforts to be politically correct enough not to step on anyone's toes, I did not see any real learning advances in my students. I did not give them much to think about or teach them anything they did not learn in high school classes. When I read my class feedback it was mostly poor, which disappointed me further.

There was one comment however, that after I read it, I could not forget. "Merrill is a really nice person, but she hates White people." This comment was a powerful disorienting dilemma, the first of many that I would experience teaching this class. I started to question how I presented material. I wanted to start dialog, not just show presentations and present facts to memorize. I wanted to tell the students about more than all the atrocities the White race imposed on those marginalized in the United States. I wanted them to understand that the term "colorblindness" was the worst kind of racism, because it sets the standard of race from the eyes the majority, yet is what Tinkler (2012) suggests actually gives society an opportunity to act upon our unconscious implicit biases without self-blame. I wanted my students to understand power and privilege was a birthright not necessarily a decision.

There was one part of my curriculum that I considered successful, because it made my students think and discover their place in a diverse world. The college required faculty to include one research project as part of the curriculum. The thought of reading freshman research papers about the history of this or that did not excite me any more than it would have excited learning in my students. I wanted to create an interesting assignment where my students would really learn something (and would be minimally interesting to read).

The assignment was for students to research their families' histories, and, through this exercise, discover what their culture and ethnicity was about, and present it to the class. Through these assignments, I began to see the beginnings of transformation in my students. In addition, I learned the real stories of different Native American tribes, Mexican Americans in California and Texas, and Italians and Irish immigrants from the Northeast. I learned about descendants of slaves from the South. I learned about struggles and oppression made more real because they were the grandparents and great-grandparents of my students. I learned how

important it was for my students to learn these stories and through the disorienting dilemmas of their ancestors, see themselves in a way they never had before. The results were interesting and transforming for them—and for me.

One student had never thought much about his Italian roots until he found out how hard it was for his great grandfather to emigrate from Italy with nothing but his talent for laying bricks, and make a new life in America for the future generations of his family. Through this assignment, he developed a cultural pride he had never felt before. Another student made contact with her Irish grandmother with whom she grew up. She turned her paper in two weeks late because, she explained, it took her two months to build the courage to phone this woman who was an alcoholic and abusive to her as a child. This assignment compelled her to speak to her abuser and look at her from an adult's eyes instead of as a stereotype of the Irish who loved to drink. Another student showed pictures of his Navajo grandparents from the 1940s on their sheep ranch. He told the class about the Navaho customs and lore he learned from his grandparents, and how much he admired his grandfather's strength, dignity and honor. I taught many Black students who were afraid to face what they were going to learn about their ancestors, but were surprised to find out that through all the oppressive events experienced, they sent similar messages to future generations to work hard, be honest, and be proud. Their stories of hope and dignity were meant to be shared.

As I watched my students go through their transformations from completing this assignment, I was going through a similar experience. I was transforming my perspectives about what I was teaching. Being cautious was becoming less desirable and as I became open and honest, so did my students. As I discussed with my students the concept of colorblindness and privilege, my Black and Hispanic students started talking about being profiled as criminals

because of the color of their skin. They related their personal stories of a "felony" they called, "DWB" or "driving while Black/Brown." My students were beginning to understand that colorblindness was not solving the problem of discrimination in our country and how the truth had to be discussed and that we could not look forward without looking back.

An additional disorienting dilemma that gave me an early, definitive push into my transformative learning about being an educator was a song I heard on the radio for the first while teaching this class. The song was written in 1963 by Tom Paxton and sung by the great Pete Seeger. It is called *What did you Learn in School Today?* (Seeger, 1963, track 201)? The words spoke to me about my profession as a teacher and my perceptiveness as a human being. Young students are taught the perspectives of history and society of the victors and the majority, leaving out the negative aspects.

After listening to this song several times more, I realized that my growth as a teacher came from teaching this class and the experiences of my students resulted in the change I was experiencing. I realized my responsibility as a teacher to show my students ways they can transform by reflecting on who they are, where they come from, and how they want to honor their pasts in their futures. Good leaders are ones who inspire, grow and learn along with the ones they lead. "A tree lives on its roots. If you change the root, you change the tree. Culture lives in human beings. If you change the human heart the culture will follow" (Hirshfield, 2009, part 1). The changes my students and I experienced were deep and profound. I know that if I had not recognized and experienced the transformative learning that I did, my students would not have had the same experience.

The opportunity to share this experience through this study should be a start for the work that needs to be done. This work will be challenging, but it is time for faculty to be color brave.

The study confirmed my belief that one teacher of cultural diversity in a class over one semester cannot do it alone. It will take all faculty in a collective effort to support the idea of acceptance and difference to today's society and be not only color brave, but acceptance of difference brave. The responses from this study provide the seeds to plant and grow into strong trees of acceptance.

Appendix

APPENDIX A

Antioch University
PhD in Leadership & Change
INSTITUTIONAL REVIEW BOARD
Human Participant Research Review
Informed Consent Form

Title of Study:

TEACHING ACCEPTANCE OF DIFFERENCES AND EQUALITY ACROSS GENERAL EDUCATION
CURRICULA: CHANGING PERSPECTIVES ON MULTICULTURALISM AND SOCIAL ACCEPTANCE
THROUGH TRANSFORMATIVE LEARNING

Principal Investigator:

Merrill A. Mayper, Candidate
PhD in Leadership and Change
Antioch University
Yellow Springs, Ohio 45387

Purpose of the Study:

This study will create a panel of experienced general education instructors who will be asked for their feedback on how they are able to incorporate lessons of acceptance of differences and equality in general education courses such as mathematics, science, literature, art, music, communication (written and oral), and culture. Inequalities include those created by racism, power and social privilege, ethnic differences, and multiculturalism. Lessons in these given areas of academic focus should emphasize acceptance of differences in how different people view the world by breaking down old mental models and create transformative learning through "disorienting dilemmas" (Mezirow, 1975, p. 23), which lead to deep self-reflection and better understandings of ones' views and beliefs.

Study Procedure:

The study will use a Delphi design group decision-making process using a panel of experts on a particular subject. Respondents will never meet in person, but rather respond to three surveys independently and anonymously. Survey data will be redistributed to the panel to seek agreement on the combined summary of answers of the surveys. Surveys will be distributed in "rounds" or iterations:

1. Round one will ask 15 panelists to respond to a three-part survey. The first part will as respondents to classify the classes they have experience teaching. The next part will ask for level of agreement on pedagogical practices that promote critical reflection and transformative learning. The third part will ask respondents to list up to 10 abilities and 10 attributes a general education faculty should have to promote critical reflection and transformative learning in lessons about equality, multiculturalism, and acceptance of difference. In addition, respondents will be asked to list 10 challenges a general education faculty might have while incorporating these types of lessons in general education classes.

2. Round two will ask the panel to respond to the summarized responses from the third part of round one by ranking responses in order of importance.

3. Round three will compile the rankings into three lists and ask respondents to agree on the cumulative rankings of the panel. If agreement is reached, there will be no further rounds.

Each survey should not take more than 1-hour to complete. Total data collection duration should be six weeks or less.

Risks:

There is little or no risk in participating in this research. Questions will ask respondents to reflect upon and respond with their own pedagogical practices and experiences. All responses will be **anonymous** and individual identities will not be revealed to other panelists.

Benefits:

By taking part in this study, you will be sharing your unique talents as a teacher with other general education faculty. Using these talents changes the lives of your students and could have them walking away from your classes with knowledge beyond subject that you teach. This study will benefit society by inspiring student to gain a better understanding of who they are, and a better idea of what they can contribute to a more pluralistic and understanding world.

All responses and contributions will be **anonymous.** At no time will your identity or your individual responses be revealed to anyone on the panel. Anonymity is a key factor in a Delphi study so responses can be truthful without fear of retribution or judgment. Data will be encrypted and will only be presented (in the dissertation or any subsequent presentation) in an aggregate format. Data and analysis of my study will be used in future scholarly presentations and publications. Data collection will take place through *Survey Monkey*™ and will be stored on my password-protected computer. Individual identifiers will be destroyed and not be made available to any participant.

Statement of Confidentiality:

Your participation in this research is confidential. The data collection methods do not ask for any information that would identify to whom the responses belong.   In the event of any publication or presentation resulting from the research, no personally identifiable information will be shared because your name is in no way linked to your responses. Data will be stored on my password-protected computer. I use a secure wireless connection. Individual data will be stored by code number and not name.

Payment and cost for participation:

There is no monetary compensation for participation and there will be no costs incurred by participants.

Voluntary Participation:

Your decision to be in this research is voluntary. You can stop at any time. You do not have to answer any questions you do not want to answer. Refusal to take part in or withdrawing from this study will involve no penalty or loss of benefits you would receive otherwise. You should retain a copy of this form for your records.

Contact information:

If you have concerns or questions about this study or your role and rights as a research participant, please contact Antioch University Institutional Review Board Chair or me. (I am always available to answer any questions about how to complete the study.):

Researcher:	**Antioch University Institutional Review Board:**
Merrill A. Mayper	Carolyn Kenny, Ph.D. Chair,
	Ph.D. in Leadership & Change
mmayper@Antioch.edu	

Your signature below means that you voluntarily agree to participate in this research study. Please sign and date this form electronically, and return to me via email. Please keep a copy of this form for your records.

[type your name here, followed by the date]

Signature of participant: Date:

_____   _____

Signature of Researcher   Date:

Merrill A. Mayper   April 9, 2014

APPENDIX B
Pre-Delphi Survey
Round I Parts I and II

Dear Respondent,

Thank you for participating in my study. This study asks the following questions: Using a qualitative method with Delphi research design, this study will explore and answer the following research questions:

1. What are some of the attributes should general education instructors in institutions of higher learning have to transform attitudes about acceptance across different curricula, which challenge normative thought and create alternative ideas about what students learn?

2. What are some of the qualities general education instructors in institutions of higher learning should have to transform attitudes about acceptance across different curricula, which challenge normative thought and create alternative ideas about what students learn?

3. What are the challenges in the classroom to incorporating lessons of difference, equality, and acceptance in a general education classroom?

The Delphi study establishes a "panel of experts" that is tasked with coming to agreement on an issue, matter of policy, or a process. You are an expert because you are an experienced General Education faculty. Additionally, you believe (as I do):

- Going beyond the facts of your subject and incorporating lessons of equality, diversity, multiculturalism, and acceptance of difference into your curriculum, you can contribute to a more pluralistic world.

- You do this by teaching lessons that compel students to consider the ideas and values of others through critical reflection.

- Critical reflection can lead to transformative learning or breaking down of a student's mental models and change what they always believed to be true.

By taking part in this study, you will be sharing your unique talents as a teacher. Using these talents changes the lives of your students and could have them walking away from your classes knowledgeable in the subject that you teach, having a better understanding of who they are, and a better idea of what they can contribute to a more pluralistic and understanding world.

I hope to take the results from this study and create professional development material for general education instructors so they can also experience adding the value of teaching the foundations of diversity of acceptance to their classes.

The surveys will be sent in three "rounds." Round one will consist of three parts and will take the longest to complete. Round two will ask you to rank answers in what you think are the order of importance. Round three will ask you to agree on the compiled rankings of the panel. All responses and contributions will be **anonymous.** At no time will your identity or your individual responses be revealed to anyone on the panel. Anonymity is a key factor in a Delphi study so responses can be truthful without fear of retribution or judgment. Data will be collected through *Survey Monkey*™ and will be stored on my password-protected computer.

Thank you for participating in my study. I know you are all busy with your personal and professional lives, which makes your participation even more valued. I appreciate you taking the time to respond to the surveys and contributing to my passion for making the world a better place.

Round I ~ Part I (Pre-Delphi)

1. In which discipline of academic study are the General Education (100-300 level) classes you facilitate (check all that apply)? (Please add any additional classes in the "other" field or comment section.)

    ☐ Mathematics
    ☐ Physical or Life Science
    ☐ Technology
    ☐ Communication Arts (Written or Oral)
    ☐ Social Sciences
    ☐ Fine Arts
    ☐ Religious Studies
    ☐ History
    ☐ Life Skills
    ☐ Language Arts
    ☐ Literature or Film
    ☐ Philosophy'
    ☐ Ethics
    ☐ Other

2. The Report on the Task Force on General Education from Harvard University (2007, p. 7) from Harvard University defined the courses taught in a General Education curriculum to include those that fit into one of the following categories. Please place a check mark under how many classes you have taught in each category. Place any additional comments in the comment box.

    _____ Aesthetic and Interpretive Understanding
    _____ Culture and Belief
    _____ Empirical Reasoning
    _____ Ethical Reasoning
    _____ Science of Living Systems
    _____ Science of the Physical Universe
    _____ Societies of the World
    _____ The United States in the World

Round I ~ Part II

Indicate your level of agreement to the following statements by checking one of the five levels of agreement.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. General education classes contribute positively to my students' success in their future careers and citizenship.	☐	☐	☐	☐	☐
2. General education course curricula can promote deeper appreciation of diversity and acceptance of difference.	☐	☐	☐	☐	☐

3. I think general education course material can inspire students to reflect critically on their present assumptions to create new views of the world. □ □ □ □ □

4. My rewards for teaching at the general education classes are more intrinsic that monetary. □ □ □ □ □

5. By teaching college students, I can inspire them to contribute to the greater good of a diverse society. □ □ □ □ □

6. Subjects like diversity and acceptance of different ideas are important in my specific field. □ □ □ □ □

7. There are opportunities in my specific field to provide lessons on acceptance of differences. □ □ □ □ □

8. I think students in any general education course might experience transformative change through critical self-reflection and revise old or develop new assumptions, beliefs, or ways of seeing the world. □ □ □ □ □

9. A general education instructor should provide accurate and complete information on subjects, presenting both sides of thought. □ □ □ □ □

10. Students in a general education classroom should be encouraged to think for themselves, free from coercion and distorting self-perception. □ □ □ □ □

11. Students should be able to weigh evidence and assess arguments objectively and should be encouraged to be open to alternate perspectives. □ □ □ □ □

12. General education faculty should encourage students to reflect critically on their presuppositions and their consequences. □ □ □ □ □

13. Students should have equal opportunity to participate (including the chance to challenge, question, refute, and reflect, and to hear others do the same). □ □ □ □ □

14. Students should be encouraged to accept an informative, objective, and rational consensus as legitimate test of validity. □ □ □ □ □

15. Lessons about inequality should include those created by racism, power, social privilege, difference in ethnicity and multiculturalism. □ □ □ □ □

16. Breaking down old mental models in students can cause students to experience called "disorienting dilemmas" (Mezirow, 1975, p. 23) that lead to deep self-reflection and better understandings of one's views and beliefs. □ □ □ □ □

17. As diversity in America increases, the importance for citizens to become more unified in values of a common culture becomes more critical. □ □ □ □ □

18. Based on the theory that teachers (or any kind of leader) will get what they expect from students, educators should explore their own preconceived biases and mental models when teaching a diverse class of students. □ □ □ □ □

19. General education courses prepare students for a life that will contribute to the greater good and will be helpful when making better decisions in their respective vocations that will affect the lives of others. □ □ □ □ □

20. General education can provide tools to face the challenges of social change, ethical dilemmas, and empirical claims in their personal and professional lives. ☐ ☐ ☐ ☐ ☐

21. Whether in the classroom or in life experience students should how to accept of others' views and different perspectives. ☐ ☐ ☐ ☐ ☐

22. Understanding others' perspectives can lead students to rethink their own perspectives and possibly rethink their own ideas, values and previously unquestioned assumptions. ☐ ☐ ☐ ☐ ☐

23. General education faculty should consistently offer opportunities for critical reflection by putting students in situations where students can apply their own beliefs and question the outcomes of those beliefs. ☐ ☐ ☐ ☐ ☐

24. General education faculty should rely less on lectures and multiple-choice quizzes and more on in class discussions, student presentations and iterative written assignments (like journals and reflective essays). ☐ ☐ ☐ ☐ ☐

25. General education faculty should include their own perspectives on political and social issues as opposed to a "neutral" position to give students a perspective with which they can compare their own and make informed decisions. ☐ ☐ ☐ ☐ ☐

26. I often have ideas about how teaching lessons of inclusion, diversity, and acceptance of differences which can contribute to the transformative experiences of my students. ☐ ☐ ☐ ☐ ☐

APPENDIX C
Delphi Survey
Round I Part III

Round I ~ Part III (Part III begins to collect data for the Delphi Study)

Personal attributes differ from abilities in that attributes (like honesty, compassion, or loyalty) are intangible traits that contribute to the nature of an individual. Abilities are more overt and tangible qualities or talents a faculty member possesses that make a student look forward to attending class. The challenges a general education faculty has in incorporating lessons about diversity in their classroom might be a White faculty member talking openly about racism in a class comprised of different races or discussing controversial religious or political views. Another challenge might be the faculty's willingness to explore their own biases and mental models while attempting to break down those of their students.

1. List up to 10 personal attributes a General Education Faculty would be likely to have to promote transformative learning in students.
    1. _____
    2. _____
    3. _____
    4. _____
    5. _____
    6. _____
    7. _____
    8. _____
    9. _____
    10. _____

2. List up to 10 abilities of General Education Faculty that would be likely to have to romote transformative learning in students.
    1. _____
    2. _____
    3. _____
    4. _____
    5. _____
    6. _____
    7. _____
    8. _____
    9. _____
    10. _____

3. List up to 10 challenges general education faculty face to go beyond facts to promote critical self-reflection in students relating to subjects like racism, equality, privilege and acceptance of diversity.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

APPENDIX D
Delphi Survey
Round II Part III
Abilities Attributes and Challenges in Categories

Abilities

Category 1: Ability to communicate effectively in writing or verbally
- Strong communication skills
- Ability to convey constructs clearly
- Ability to write coherently from multiple frames
- Engaging
- Entertaining
- Enthusiastic
- Expressive
- Making information and facts intriguing (like storytelling)
- Strong language skills
- Theatrical presence
- Writing talent

Category 2: The ability to be self-confident
- Honesty to accept that your opinions might be wrong
- Ability to accept criticism
- Ability to know and accept self limitations
- Ability to project positive self-image, but lack of supremacy
- Balance in body, mind and soul
- Emotional balance
- Step outside of personal comfort zone

Category 3: The ability to be open, inclusive and accepting
- Ability to consider diverse perspectives
- Ability to convey an openness to new ideas
- Ability to value diversity
- Acceptance of other religions
- Approachable
- Creating a culture of trust within student groups
- Develop openness and genuineness with students
- Emotional intelligence (EQ)
- Empathy to others
- Fostering a sense of openness about self and society
- Interpersonal skills
- Intolerance towards indifference
- Open in terms of being able to relate personal information about topic experiences
- Open mindedness
- Open to new ideas
- Positive attitude
- Relatable
- Willingness to accept other points of view

Category 4: The ability to be a good leader
- Ability to lead by example
- Models the lessons taught

Category 5: The ability to have a good sense of humor
- Ability to project humor
- Humorous
- Sense of humor in general (can also be an attribute)

Category 6: The ability to be objective and honest
- Ability to read without judging based on writing skills of students
- Ability to listen without judging
- Ability to correct with honesty
- Non-judgmental of opposing opinions
- Sense of fairness

Category 7: The ability to use effective pedagogical skills
- Ability to apply academic points to real world situations
- Ability to encourage students to think critically
- Ability to assess learning outcomes from multiple perspectives
- Ability to link ideas with students' every day experiences
- Ability to step back and facilitate instead of "telling how"
- Able to navigate different technologies comfortably
- Constructive interpretation of subject matter
- Control open discussions
- Create environment of rigor and challenge
- On top of the lesson
- Personalize topics to students' careers and lives
- Encouraging interdependence of talents and other resources
- Highly organized
- Innovative activities
- Know when to allow discussion to override the lesson plan
- Committed
- Dependable
- Develop collaboration and interdependence with students
- Develop responsibility and responsiveness with students
- Willingness to teach
- Prepared
- Promptness, punctuality
- Questioning skills
- Socratic teaching experience
- Socratic thinker
- Time management
- Ability to detect a students' difficulties in comprehension
- Differentiation

Category 8: The ability to be flexible
- Ability to accept change
- Ability to work with physical and social limitations of others
- Ability to work in teams or individually
- Promoting a sense of shared responsibility
- Promoting a sense of shared responsibility for change
- Willingness to try new approaches

Category 8: The ability to be perceptive
- Ability to judge social situations
- Able to interpret various modes of expression effectively
- Awareness of other cultures
- Be able to differentiate "bullshit" versus truth
- Insightful
- Realize that just because something is popular does not make it right
- Realize that telling a lie 300 times does not make it the truth

Category 9: The ability to be objective, diplomatic and fair
- Ability to handle stressful interactions with diplomacy
- Ability to read without judging based on writing skills of students
- Ability to listen without judgment
- Ability to correct with honesty
- Non-judgmental of opposing opinions
- Fair and honest

Category 10: The ability to increase knowledge and experience
- Intelligence
- Understanding that social myths are just that—myths
- Wide knowledge base
- Multi-disciplinary
- Multi-lingual experience
- Musical talent
- Has comprehensive knowledge
- International experience
- Avid curiosity about life
- Passion for learning and sharing information
- Life-long learner
- Willingness to learn

Category 11: The ability to think critically and self-reflect
- Analytic skills
- Contemplative
- Critical thinking
- Improved critical thinking
- Reasoning
- Self-reflection
- Thoughtful to avoid social isolation
- Transference

Attributes

Category 1: Compassion and empathy
- Caring
- Sensitive
- Exciting
- Understanding
- Warm
- Generous
- Kind
- Patient
- Has passion for opening students' eyes and minds
- Personal passion bout the subject they teach
- Respectful of others
- Positive and forward thinking

Category 2: Confident
- Resilient
- Calm demeanor under stress
- Clear speaking voice
- Self-acceptance
- Respect for self
- Even temperament

Category 3: Honest, objective and fair
- Authentic presence
- Open and genuine with students
- Trustworthy
- Ethical
- Impartiality
- Lives and works with integrity
- Sincere

Category 4: Knowledgeable, experienced and an life-long learner
- Aware
- Insightful
- Intelligent
- Well-spoken
- Wise
- Curious
- Inquisitive
- Still growing and learning—not a "know it all"
- Eclectic educational background

Category 5: Engaging, encouraging and approachable
- Engaging
- Extroverted
- Connecter
- Encouraging
- Friendly and personable
- Gives student a chance to provide input
- Good listener
- Openness
- Receptive
- Good sense of humor
- Witty

Category 6: Good collaborator
- Be collaborative and interdependent with students
- Encourages a broad sharing of differences
- Encouragement of collaborative effort to determine improvements
- Not try to be the "parent" of the students

Category 7: Accepting
- Acceptance of students individual difference
- Allows students to respectfully question
- Consideration of collectively shared values and objectives
- Not start with preconceived notions
- Open-minded
- Openness to different experiences
- Tolerant
- Unbiased
- Believes in individualization
- Accepting of everyone
- Open to different learning styles
- Divergent thinker

Category 8: Responsible and dedicated to the teaching profession
- Accurate
- Responsible with and to students
- Organized
- Self-disciplined
- Understands the "role" of a teacher
- Has valid concerns for students to learn
- Willing to say "no"
- Disciplined
- Consistent
- Dedicated
- Good communicator

Category 9: Flexible and open to change
- Ability to be future seeing in relation to curriculum
- Willingness to question assumptions
- Mental flexibility

Category 10: Reflective thinker
- Introspective
- Willingness to engage in critical thinking
- Integrative thinker
- Contemplative
- Self-actualizing
- Perceptive
- Sees the big picture
- Analytical
- Creative

Challenges

Category 1: Curriculum
- Explaining scientific concepts to students who espouse rigid religious dogma such as creationism
- Economic misconceptions
- Assignments
- Avoiding opinion in favor of research
- Comprehension of Myth construction
- Discussing effects of economic inequality
- Availability of field study locations. Example: Finding out about increased fees to museums and art centers or hours have been cut when you want students when assigned.to attend or finding out students' parents, spouses, or pastors forbid them to attend others' religious services.
- Identify opportunities for accord
- Incomplete or "miss" information
- Relying strictly on written clinical perspectives
- Relying strictly on written clinical perspectives
- Replacing the social constructs of race with ethnicities
- Seeking out information about historical, socio-political and scientific figures in cultures underrepresented in academia, such as in the East Asian and Islamic parts of the world
- Societal belief in a scarcity of resources and competition discourages openness
- Subject matter in general
- Understand empirical evidence and research

Category 2: Being the "other" in the classroom
- A straight instructor speaking about gay/lesbian issues
- An American instructor impacted by 9/11, speaking on Islam or Jihad
- Inability to relate to or identify with the variety of students who are in the class
- Recognition that faculty are different from students
- A gay/lesbian instructor avoiding straight issues
- Atheist instructor taking about different religions

- A Muslim instructor talking about freedom of religion
- A male instructor speaking on female rights
- A married instructor arguing you cannot rape your spouse.
- A white instructor speaking on Native American issues
- A Wiccan instructor speaking on Christian beliefs
- Generation gap with students

Category 3: Acknowledging one's own biases and weaknesses
- Age related biases
- Acknowledgement of values in differences
- Cultural misconceptions
- Discussing role models in science, politics and economics when the profiles available for these are overwhelmingly male
- Economic misconceptions
- Exploring own biases and models and willingness to keep an open mind
- Exposure to social media
- Fear of failure or retribution discourages owning outcomes collectively
- Gender difference, lifestyles, male versus female
- Generation gap with students—dealing with students of many ages and generational difference come into play a great deal of the time.
- Grading equitably, not letting attitudes biased grading of work
- Home/family background
- Homogeneous make-up of class.
- Identify and value one's own background (good AND bad)
- Including all side of arguments
- It is easy to make assumptions about students based on what they write when the may have entirely unknown thoughts that they do not share
- Lack of self-acceptance of own biases
- Lack of understanding of all cultures
- Most of my students are already divers and have challenges because of it; I have to be carefully not to emotionally harm them.
- Not allowing person opinions to enter bias delivery
- Race or ethnicity?
- Recognition that all ethnic groups have had struggles
- Religious differences
- Sexual orientation differences
- Socioeconomic status differences
- Social pressures
- Strong personal ethnicity
- Strong political opinion
- Students unwilling to hear the message
- Supporting and encouraging ethnic differences
- Taking the perspective of other groups without sufficient knowledge of these cultures
- Teaching about a nationality or tribe that has recently been implicated in terrorism
- Trying to teach the benefits of diversity when a student or students have been victimized by members of minority groups
- When encouraging students who have travelled to other countries to share their experiences, they contribute superficial, obnoxious or negative experiences

Category 4: Awakening interest in learning
- Learning to communicate effectively
- Teaching how to think critically and not accept things at face value from the internet or news as truth or fact
- Individualism is more prized that collective collaborative results
- Lack of understanding of how to do so—being aware that you might not be "able to teach diversity.
- Creating true openness in the discussion
- Being about to challenge students' time spent on phones and the internet with excitement in learning.
- Igniting curiosity about the world around them
- Encouraging accord and harmony
- Lack of empathy
- Students not knowing what they do not know
- Finding out students' previous instructors have expressed biased or prejudicial comments or behaviors at your institution, unminding what you are saying.
- Students have had issues with other faculty challenging their beliefs and come into class with attitudes that are not embracing willingness to think and learn

Category 5: Administrative and institutional restrictions
- Administrative policies
- Concern of retaliation from administration
- Fear of repercussions from the institution or colleagues
- More than once I have had leadership remove my postings because they were not related to the curriculum as the university wanted it presented (online environment)
- Faculty reviews—they are random, we do not know what is being reviewed and when it has been reviewed, and because only a couple of students are chosen, we do not know how the reviewer perceives our interactions. We can be down rated for getting off tasks.
- Be aware that the "system" may not support the effort
- University policies

Category 6: Ambiguity of the term diversity
- Understanding that "diversity" may not be the answer
- Not all definitions of diversity are identical

Category 7: Faculty being authentic about their views
- Interpersonal trust is not valued in the broader culture
- Succumbing to political correctness rather than speaking openly and objectively about a topic
- Keeping one's beliefs out of the picture
- Subconscious biases, unresolved issues and triggers
- Realizing that sometimes the cure is worse than the disease
- Discussing an event or style of an art piece that has been destroyed, replaced or otherwise denigrated
- Life experiences change mentality and outlook
- Denial

- Being open to ideas that re not aligned with the faculty's personal, political or religious ideology or culture
- Enjoy privileges of status quo and related guilt associated
- Lack of courage to reveal possible truths that are incriminating
- Political stance
- Not willing to seek to disprove false assumptions

Category 8: Classroom environment (online or in person live)
- Being online we do not ask about race and culture of the individual unless relevant to the curriculum.
- We do not see the faces to know if students are learning, accepting or thinking.

Category 9: Limited faculty knowledge or experience
- Limited range of work experience
- Teaching a class with which the faculty has only a vague familiarity
- Limited knowledge about different cultures

Category 10: Classroom Management
- Keeping opposing viewpoints in classes from taking over lectures
- Concern of retaliation from students
- Lack of communication from students
- Fear of repercussions in the classroom
- Student to student retaliation
- Your audience may turn on you. The "system" may turn on you
- Trying to teach a subject with no A-V materials available

APPENDIX E

**Mezirow's 10 Stages of Transformative Learning and Corresponding Questions from
King's Learning Activities Survey (LAS)**

MEZIROW	LAS QUESTIONS
1. A disorienting dilemma	• I have had an experience that caused me to question the way I normally act. • I had an experience that caused me to question my ideas about social roles.
2. A self-examination with feelings of guilt or shame	• As I questioned my ideas, I realized I no longer agreed with my previous beliefs or role expectations. • Or instead, as I questioned my ideas, I realized I still agree with my beliefs or role expectations.
3. A critical assessment of epistemic, social-cultural psychic assumptions	• I felt uncomfortable with traditional social expectations
4. Recognition that one's discontent and the process of transformation are shared and that others have negotiated a similar change	• I realized that other people also questioned their beliefs.
5. Exploration of options for new roles, relationships, and actions	• I thought about acting in a different way from my usual beliefs and roles.
6. Planning of a course of action	• I tried to figure out a way to adopt these new ways of acting.
7. Acquisition of knowledge and skills for implementing one's plans	• I gathered the information I needed to adopt these new ways of acting.
8. Provisional trying of new roles	• I tried out new roles so that I would become more comfortable or confident in them.
9. Building of competence and self-confidence in new roles and relationships	• I began to think about the reactions and feedback from my new behavior.
10. A reintegration into one's life on the basis of conditions dictated by one's perspective.	• I took action and adopted these new ways of acting.

Note: From Mezirow (1975, p. 23); and King (2005, p. 15 & pp. 21-23).

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