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## RESUMEN

Este es un estudio de caso cualitativo intrínscico-experimental el cual usa la triangulación de observaciones, reportes escritos y entrevistas. El estudio se llevó a cabo con 18 estudiantes universitarios ecuatorianos con edades entre 20 a 23 quienes estaban en el quinto semestre de su carrera. Aparte de su idioma nativo, el Español, tienen amplias habilidades lingüísticas en otros idiomas tales como Inglés, Alemán, Francés e Italiano. La meta de este estudio es el de examinar si un curso acerca de **Educación Multicultural** en *la universidad* podría resultar efectivo en aumentar la concientización de los estudiantes hacia un mundo multicultural interdependiente para llegar a ser pensadores multiperspectivamente activos. Se hicieron tres preguntas de investigación, los cuales también son usados como métodos de enseñanza: (1) Pueden lecturas acerca de asuntos relacionados con la educación multicultural en combinación con discusiones en clases ser factores claves en elevar la concientización en estudiantes universitarios Ecuatorianos? (2) Pueden conferencistas invitados especializados y experimentados en tópicos culturales ser factores claves en elevar la concientización de estudiantes universitarios ecuatorianos? (3) Pueden las investigaciones y presentaciones de los estudiantes acerca de diferentes grupos culturales/étnicos ser factores claves en la concientización de estudiantes universitarios ecuatorianos. Adicionalmente, la investigadora llevó un diario personal para hacer anotaciones acerca de los participantes individuales y observaciones en clases. La investigadora diseñó un cuestionario para las entrevistas individuales de los participantes y seleccionó los conferencistas invitados. Los participantes llevaban reportes escritos los cuales reflejaban sus observaciones personales acerca de los tópicos leídos y discutidos en clase e igualmente sus reacciones a las presentaciones y conferencistas invitados. Al combinar todas las preguntas de investigación, los resultados generales fueron de significado moderado que fueron analizados en un formato matriz. Ocho de los participantes experimentaron un desarrollo en su dominio cognitivo, afectivo y participatorio en relación con las tres preguntas de investigación. La concientización de un mundo multicultural interdependiente y la expansión a pensadores multiculturales no pudo ser observada significativamente en los diez restantes participantes. La investigadora también descubrió que cada método de enseñanza reforzaba a otro y que al mejorar cada método, los resultados aumentarían substancialmente.

## ABSTRACT

This is a qualitative intrinsic-experimental case study research which uses the triangulation of observation, journals, and interview. The study was conducted with 18 Ecuadorian students, ages 20 to 23, who were in their fifth semester of their career. Aside from their native language which is Spanish, they have wide linguistic skills in other languages such as English, German, French, and Italian. The goal of this study is to examine whether or not a course on *Multicultural Education* at the *University* would be effective in raising the students' awareness towards an interdependent multicultural world and to become active multiperspective thinkers. Three research questions, which are also used as teaching methods were created: (1) Can assigned readings on issues related to Multicultural Education with in-class discussions be a key factor in raising awareness in Ecuadorian university students? (2) Can formal talks by specialized and experienced guest speakers on cultural topics be a key factor in raising awareness in Ecuadorian university students? (3) Can students' research and presentation of different cultural/ethnic groups be a key factor in raising awareness of Ecuadorian university students? Additionally, a personal journal was kept by the researcher which recorded the individual participants' class presentations and observations. The researcher designed a questionnaire for the individual interviews of the participants and selected the guest speakers. The participants wrote journals which reflected their personal observations on topics read and discussed in class as well as reactions to the class presentations and guest speakers. The results were analyzed according to each participant and as a class. Combining all the research questions, the overall results were moderately significant and were analyzed in a matrix format. Eight participants' cognitive, affective and participatory domains developed in reference to the three research questions. Awareness of an interdependent multicultural world and an expansion of active multiperspective thinkers were moderately reflected in the observations of the remaining ten participants. The researcher also discovered that each teaching method reinforced one another and that improving each method substantially increased the results.

## CONTENTS

TABLE OF CONTENTS .....	vii
LISTS OF TABLES .....	viii
<b>CHAPTER I INTRODUCTION .....</b>	<b>1</b>
A. General Problem Statement .....	2
B. Literature Review .....	3
C. Research Questions .....	10
D. Significance of the Proposed Study .....	10
E. Conceptual Framework .....	11
<b>CHAPTER II METHOD .....</b>	<b>12</b>
A. Research Design .....	12
B. Context .....	12
C. Participants .....	13
D. Role of the Investigator .....	13
E. Data Collection, Data Analysis, and Instruments Used .....	14
F. Ethical Considerations .....	16
G. Limitations .....	16
<b>CHAPTER III RESULTS .....</b>	<b>18</b>
A. Observations .....	19
B. Journals .....	39
C. Interviews .....	52
<b>CHAPTER IV CONCLUSIONS .....</b>	<b>64</b>
A. Triangulations Of Each Participant: Observations, Journals, and Interview .....	67
B. Conclusion Of The Triangulation Of The Research Questions .....	83
C. Recommendations And Final Conclusions .....	77
<b>REFERENCES .....</b>	<b>81</b>
<b>APPENDICES .....</b>	<b>84</b>
A. Questions for interviews .....	84
B. Course Description .....	85
C. Consent Form .....	86

## LIST OF TABLES

## Table

1	Participants' pseudonyms .....	18
2	Participants' Chosen Ethnic Groups/Countries .....	25
3	Participants' Expectations .....	53
4	Matrix of the Participants' Domains .....	64
5	Matrix of Participants' Multicultural Experiences, Class Participations, and English skills .....	66
6	Matrix of Participants' Response to the Research Questions .....	67

# HOW TO FORM CULTURALLY MULTI-PERSPECTIVE THINKERS

## CHAPTER I INTRODUCTION

Discerning eyes will see on television screens and in magazines and newspapers that inequality, disunity, injustice, and discrimination are flagrant and widespread all over the world. We witness and experience the increased aloofness of individuals to the people around us and society. We witness the corrosion of the family unit. We witness the widening gap of the extremes between wealth and poverty which are seen everywhere from individuals, families, institutions, and nations. We witness quality of education which is enjoyed by few. We witness corruption in every strata of society as well as the never-ending threat of war and terrorism. These are the destructive forces that are occurring around us and unimaginable things in the future may still take place. The future of the modern world seems like a hopeless case. Grave world conditions demand that the world meet these challenges. Current world conditions are leading mankind to take a new step; to start thinking of humanity as one entity. Skelton, Wigford, Harper and Reeves (2002) echoed a possible solution:

Others advocate an international approach in response to the many difficulties that the world is going through, including the threat of international terrorism, the rise of radically biased right-wing political parties throughout Europe, and the degradation of the environment caused by our lack of awareness of the impact of our actions (p. 52).

It is important to mention that parallel to the destructive forces existing in the world today, constructive forces are also emerging in individual, community, and institutional levels. In response to these grave conditions, international organizations such as the United Nations and World Health Organization were indispensably created. Not only international governing bodies but also independent individuals and organizations are becoming increasingly aware of contributing to social change. A non-stoppable flow of optimism is advancing. A force of optimism for world construction has emerged from a concept of a united world reflected in multicultural values and ideals. This is often called globalization or interactive system of a global network (Castells, 2005). It is the process of the coming together of different cultures and backgrounds as a human race which concerns many educators today. This study is meant to contribute to the constructive forces of world



globalization by bringing to the Ecuadorian classroom a mini perspective of multiculturalism. Will a course on multiculturalism develop students' awareness of other existing cultures and lead them to become *active* multiperspective thinkers? The aims of this qualitative experimental intrinsic case study will attempt to answer this question.

### **A. General Problem Statement**

What should education do in response to the rapidly changing world situation? Education is considered to be one of the key players to respond to the world condition. In Quito, Ecuador, multicultural education at higher educational levels is new. University programs in Quito show topics related to intercultural/bilingual education for Indigenous groups within Ecuador or seminars on political and economical cooperation among Andean countries. However, this differs from multicultural education. Multicultural education aims to develop the knowledge, attitudes, and skills necessary to understand the complexity of a multicultural world (Cole, 2001). Multicultural education focuses on cultural and ethnic groups at a non-internal level and has a purpose to develop students' awareness of other existing cultures in order to develop active multiperspective thinkers. While the world is crying for global thinkers and local actions, universities in Quito have not yet widely considered multicultural education as essential to the formation of global thinking students.

#### *1. Thesis Statement*

The purpose of this study is to determine whether or not an educational course in multiculturalism addressed to Ecuadorian university students would develop awareness towards an interdependent multicultural world and develop a foundation for the students to expand into multiperspective thinkers.

## B. Literature Review

### 1. *Definitions of Multicultural Education*

In the 1960's and 1970's, the conception of multicultural education derived from a response to the existing conflict about race, ethnicity, social class, gender and multicultural education. In the 1990's multicultural education evolved into the tackling of the educational needs of a society that continued to struggle with the realization that it was not a series of monocultures but an amalgamation of many cultures (Gorski and Covert, 2000). Since the 1990's multicultural education has been in a constant state of evolution both in theory and in practice. One theoretical definition dedicated to the transformation of school or schooling was made by Gorski (2000):

Multicultural education is a progressive approach for transforming education that holistically critiques and addresses current shortcomings, failings, and discriminatory practices in education. It is grounded in ideals of social justice, education equity, and a dedication to facilitating educational experiences in which all students reach their full potential as learners and as socially aware and active beings, locally, nationally, and globally (p.1).

McFadden, J., Merryfield, M. M., & Barron, K. R. (1997) explained it in a similar manner but dedicated it to the transformation of individuals:

An education that is multicultural is comprehensive and fundamental to all educational endeavors. Given an understanding of the nature of human differences and the realization that individuals approach concepts from their own perspectives, advocates of education that is multicultural are consistent in their belief that respect for diversity and individual difference is the concept's central ingredient.

There are many other definitions of multicultural education (Cates, 2004; Hanvey, 1976; Pickert & Chock, 1997; Tiedt & Tiedt, 2002). However, in practice these definitions can be categorized into two approaches (Ladson-Billings, 1994). One is *multicultural festival* approach. The other is transformative approach. The former focuses on celebrations. Culture, in this case, is merely discussing food, flags, and festivals. The latter has a transformative approach which makes the individuals realize that justice and peace in the world can be achieved through unity in cultural diversity. For the sake of this study, the operational definitions will be geared towards the second approach and will taken from McFadden, J., Merryfield, M. M., and Barron, K. R. In general terms,

Multicultural education strives to value and respect the uniqueness of persons within a common human community. It expresses the democratic ideals of equality, of unity within diversity, and of justice for all, free from any racial, gender, or social class discrimination. (McFadden, J., Merryfield, M. M., & Barron, K. R. 1997, p1).

## 2. *The Evolution of a Multicultural World*

From biological to economic points of view, from socio-philosophical to historical points of view, the simplistic human world is becoming a complex multicultural world. Wright, a biologist, explains how biological evolution facilitates social evolution. Wright (2000) states:

There is a parallel between human evolution (progress in civilization) and biological evolution because biological evolution also evinces ever greater levels of complexity. Biological evolution leads to diversity... Whether this rush to complexity and ever greater levels of integration is progress and not nightmare is certainly open to question. Many social theorists are not so sanguine about where things are going while still others challenge the orthodox conviction that the world is headed toward globalization and integration. For example, man naturally becomes more and more complicated and this increasing complexity eventually leads to new organisms and eventually to organisms with large brains. And large brained organisms survive best because they are better able to acquire things than simpler organisms. And once acquisition takes place, progress begins (p. 23).

Wright (2000) elucidates further that the process of globalization from a biological perspective demands that human beings evolve. He believes that what has occurred before is the same process of what is occurring in the world today. Because humans biologically evolve it is therefore natural and unavoidable to evolve into a global world. Educators need to reconsider their educational objectives to follow the natural evolution of globalization (Nordgren, 2002).

At the conference on Biological Matrix of Human Life, Maturana, a social theorist, shares the same idea with Wright. Maturana (2005) considers globalization from a socio – philosophical point of view as *a flow of present change*. He further explains that globalization is not a forced process, but just one that is as natural as life itself. Maturana expresses a possible calm and peaceful picture of globalization by considering it a natural change in human society. At the same time, another sociologist, Castells (2005), has mentioned that globalization is a system of global theory of an interactive network which

he describes as a formation of social structures that is led by human beings to become a global network where everybody and everything is interconnected. He also mentions that outside this network there is no progress which makes us think that globalization is not just an option but rather a fortress to survive.

Rodrik shares the same idea as Maturrana. He views globalization from an economic perspective by saying that globalization can be considered a promoter of economic growth and human welfare. An example given is the Chinese insertion into the global economy. China has developed economically due to the large number of foreign companies that have established operations there during the last years (Rodrik, cited in Suarez-Orozco, 2004, p.11).

From a historical point of view, Harvard historian Coatsworth (cited in Suarez-Orozco, 2004) connects globalization as a provider of human welfare. Coatsworth compares cycles of globalization in the Western hemisphere. He discusses the historical events of the opening of transoceanic conquest (1492-1565) and the forced migration of Africans to the New World (1650-1790). He also mentions other similar events from the mid-1880's which initiated a new globalization cycle. He mentions how Muslim conquerors played the role of international messengers by making new discoveries in one country and taking them to other countries. Through their conquests from the Middle East to Spain and as far as India, the Muslims contributed widely to the distribution of discoveries and inventions as global-distributors.

All these different perspectives show how the process of globalization has somehow always been present through human and social evolution. The migration of people from one side of the planet to the other has consequently been the beginning of a multicultural world.

### *3. Traditional vs Modern Multiculturalism*

Traditional and modern multiculturalism are very much tied to the topic of globalization and its implications. Traditional multicultural education in the 60's, 70's, and 80's refers to teaching about other countries' typical dishes, flags, traditional dresses and their geographical aspects. (Skelton, Wigford, Harper, Reeves, 2002). However, today, educators are striving for a new concept of modern multicultural education which goes beyond food and flags. A transformative concept is charged with a new approach towards learning about other cultures – an approach which should develop students' cognitive and

affective levels. The former idea of multicultural education was limited to knowing who *they*, the other cultures, are. Today, educators should adopt the transformative approach to multicultural education so that students will be able to develop a sense of being *world citizens* and *globally-minded people* (Skelton, Wigford, Harper, & Reeves, 2002).

Dewey (cited by Aleman, 2001) expounded that multiculturalism is a way of thinking, a way of learning. In order to survive in this post-modern world, educational institutions need to reformulate the traditional concept of culture by creating a paradigm shift into the post-modern term of multiculturalism. When institutions follow the idea of Dewey, multiculturalism becomes an adjustment of the concept from culture into the concept of multiculturalism because it is adjusting to the needs of the interdependent world which this globalizing planet is calling for.

#### *4. Globalization And Paradigm Shift; Reaching The Level Of Culturally Multiperspective Thinker*

In a globalizing world, also called *post-modern demands of multiculturalism*, the established paradigms of knowledge are being challenged by a shift of paradigms due to post-modern demands, lessons learned, necessities and discoveries of a globalizing world. One of these demands is to become aware that globalization and all its implications are leading humanity to be more in contact with other cultural groups with diverse cultural behaviors and expressions.

From a pessimistic point of view, globalization, coupled with the close contact with other ethnic and cultural groups, has been a fear-raising concern for many people in the world. One opposing and fear arousing idea is a proposal made by some scholars such as Ravitch (2002) who argues that other cultures should be studied because of the importance of knowing better possible enemy cultures. "We must," Ravitch (2002) explained, "teach students to appreciate and defend our democratic institutions (p.9)." In other words, the main purpose of learning other cultures is for protection. People want to guard themselves from other nations and cultural groups that would represent a potential enemy.

However, many other people around the world have seen globalization pragmatically. One of the reasons globalization is viewed pragmatically is the paradigm shift which cultural-ethnic diversity brings. The paradigm shift which occurs here is to believe that diversity is, as Boston College assistant professor Aleman (2001) says, "an opportunity to shape the future" rather than "to think of diversity as a problem." Instead of

seeing diversity as a problem, Shanghai-born artist Chen-Zhen (cited by Honour & Fleming, 2002) views it not as homologation but rather as a celebration of differences. In addition, instead of seeing it as a treat to existing cultures, Dewey (cited by Aleman, 2001) sees it as a “welcoming diversity.”

Another argued and challenged paradigm in dealing with cultural diversity is the fear of “identity loss.” Aleman (2001) refutes this idea by saying that it is not an issue of identity loss but a matter of “pluralistic coexistence.” Agreeing with John Dewey, she states that reconciliation between “pluralistic and traditional” culture needs to be considered.

In connection to identity lost, another paradigm challenged by multiculturalism is the concept of *assimilation*. In very brief terms, Berry (1974) in his article *Psychological Aspects of Cultural Pluralism: Unity and Identity Reconsidered* explains it as a “decision pattern in which ethnic groups decide to merge their identities with the larger society in the pursuit of pervasive and general goals” (p.19). The perfect example of assimilation is the USA and the idea of the *melting pot*. The melting pot idea has been largely discarded (with exceptions) in the last few years because immigrant groups to the USA have mainly maintained their languages and traditions. The idea of a melting pot has evolved into a mosaic concept, as in Canada, where mainly immigrant cultures conserve their beliefs and ideologies. Consequently, identity loss and assimilation could be considered synonyms which are completely opposing to the principal idea, which is to offer, through multicultural education, a way of thinking and learning in order to reach the level of a culturally multi-perspective thinker.

Yet another challenged paradigm is the concept of culture in relation to multiculturalism. Multiculturalism, Dewey (cited by Aleman, 2001) firmly believed, is a way of thinking, a way of learning. In order to survive in this post-modern world, educational institutions need to create a paradigm shift from the traditional concept of culture to the post-modern term of multiculturalism. When the institutions follow the idea of Dewey, multiculturalism becomes an adjustment from the concept of “culture” into the concept of “multiculturalism.” Institutions are adjusting to the needs of an interdependent world, for which the globalizing planet is calling. In this case, the paradigm shift of a society occurs as a result of individuals who are capable of having a multiple perspective in a full, free and respectful way of seeing and considering diversity. Furthermore, these

individuals see differences and diversity as a welcoming development in human history which leads to changing societies' ideas from monoculturalism.

### *5. Teaching Multicultural Education*

Teaching multiculturalism, also often called interethnic education, transcultural education, multiethnic education, and cross-cultural education, is explained by Ekstrand (1994) as necessary:

to create awareness, tolerance, understanding and knowledge regarding different cultures as well as differences and similarities between cultures and their related world views, concepts, values, beliefs and attitudes. It is intended to provide cognitive, verbal and non-verbal skills in coping with different cultural groups, and skills in communicating with members of these groups (p.7).

Ekstrand (1994) elucidates that even if multicultural education has been approached from different arenas, the main ideas learned from different cultural groups are still the same. What links us today to the current and newer idea is that multicultural education has become a more significant and urgent issue in a globalized and interconnected world.

Through multicultural education, human beings can show their capacity to approach problems from many different perspectives. Dewey explains: "The diverse gifts that individuals bring to groups are regarded as favorable because they expand the capacity for individual growth and consequently, the continued growth of the community itself" (Dewey quoted in *Community, Higher Education and the Challenge of Multiculturalism*, 2001, p.494). In order to reach community progress and growth and a culturally multi-perspective level of thinking, individuals need to have a broadened vision, a widened perspective of what other cultures and ethnic groups have to offer. To support this idea of the benefits that rise from multicultural education into a broader way of thinking, Costa and Kallick (2006) agree on some of the latest discoveries:

"We have seen that mental habits fit into a pattern of educative tendencies and programs that share a common teaching philosophy inclining towards a more amplified and more panoramic ... learning (p.5)."

Moreover, Dewey (Quoted in *Community, Higher Education and the Challenge of Multiculturalism*, 2001) expands by taking culture to a level of social-interactions rather than making it an intrapersonal issue, of personal and individual value development, or as he says "internal refinement of mind." He makes a thorough reflection that each individual is "what others see us as, and in part we are the response to that treatment." Therefore, the way people see and treat others is contributing to their personal development, which in turn

puts them back into in a boomerang effect. Aronson (2005) tells us about the theory of *The Threat of Stereotype*, a fascinating theory which says we are the way people stereotype us to be:

“Stereotypes-the picture in our head that simplify our thinking about other people-produce expectations about what people are like and how they will behave....We also know that such expectations on the part of a teacher can influence the performance of his or her students (p.9).”

Would the students not like to be well-viewed, no matter what ethnic or national background they have? This is a way of thinking, a way of learning which helps the students to broaden their outlook; a shift in the thinking of a ‘self-fulfilling prophecy’ level to one that will uplift the students to become culturally multi-perspective thinkers.

To demonstrate the need to reach a cultural multiperspective level of thinking, Feuerstein (1988), an outstanding Israeli educator, proposes the theory that “all human beings are modifiable,” especially with the help of an agent of change. This agent of change includes educators. He affirms that all human beings can go through a process of development and change their way of thinking. Educators, as agents of change, have one of the biggest responsibilities in this process of globalization. That is, to help our students to reach another level of thinking, to be able to view the world from its many perspectives, and to be successful citizens. Hence, educators should take these responsibilities as a vital challenge and integrate multicultural education as a way of thinking into their classrooms.

In essence, there is a need to make students have open minds with a constructive criterion about multiculturalism and to “think via multiculturalism” (Dewey, cited by Aleman, 2001, p.499). Humanity cannot live in this global age with a Middle Age mentality. The core idea of this study is to help students to become culturally multiperspective thinkers who are capable of dealing with diverse ideas and opinions.



### **C. Research Questions**

The research questions are guided by Bloom's taxonomy on the cognitive and affective domain. Although Bloom's taxonomy is an old concept, it has proven to be effective in guiding the students' learning process. The researcher chose three teaching strategies such as assigned readings on issues related to multicultural education, invited guest speakers, and student presentation of different cultural/ethnic groups. The research questions are as follows:

1. Can readings on issues related to Multicultural education with in-class-discussions be key factors in raising awareness of Ecuadorian university students?
2. Can specialized and experienced guest speakers on cultural topics be key factors in raising awareness of Ecuadorian university students?
3. Can students' research and presentation of different cultural/ethnic groups be key factors in raising awareness of Ecuadorian university students?

### **D. Significance of the Proposed Study**

#### *1. Importance In Relation To Previous Studies*

The significance of performing this research is mainly due to the lack of application done in the field of teaching multicultural issues at universities in Quito, Ecuador. This field has not yet been explored at higher educational levels. So far, the researcher has just found one related study in Quito, Ecuador. It studied the perceptions of university students on how important it is to develop global issues. Most student participants favored all global issues. Interestingly enough, there were three issues, which were also topics of multicultural education, tied as the most essential: human rights, intercultural communication, and socio-economic (Santos, 2007). However, studies directly related to multicultural education have not been done in Quito, Ecuador. This proposed study, therefore, is a response to the limitations of studies in this field.

## 2. Importance for Teaching Practice

The significance of this study is also connected to the formation of students as citizens of the world. The education goals of multicultural education are embedded in the acceptance of world citizenship. In connection to teaching multiculturalism, Rodriguez (2004) explained:

In classrooms across the globe, young people's eyes must be open to the world and its people. Without appreciating diverse cultures locally and globally and without knowing more than one language or understanding multilateral institutions and their work, young people cannot develop the *knowledge, skills, and attitudes* necessary to function as citizens of a global community (p. 19)

The importance of this research lies in helping university students have a broader vision of other cultural beliefs and behaviors. One way to reach this is to expose students to cultural realities around the globe. The vision of the researcher is to reach their cognitive and affective level so that they can envision themselves as world citizens. Due to the importance of affective and cognitive value this study may have affected the students, who, in turn, affect the people they have contact with. It increases the importance of pursuing the multicultural education in Ecuador.

## E. Conceptual Framework

The researcher supports this study with two theories: (1) Dewey's concept of multicultural perspective thinkers and (2) Bloom's (1984) Taxonomy on cognitive and affective domains and Diaz, Massialas & Xanthopolous' (1999) concept of participatory domain. According to Dewey, multicultural education is a teaching methodology that helps students to have a different perspective when seeing cultures other than their own (Aleman, 2001). On the other hand, Bloom's (1984) Taxonomy, according to Diaz, Massialas, and Xanthopolous (1999) is an essential framework in developing the cognitive and affective domains of the students. Diaz, Massialas, and Xanthopolous (1999) added the participatory domain to complete the learning process. When teacher prepares instructional objectives around these three domains, students will be able to acquire knowledge, attitude, values, and skills needed to become multicultural thinkers.

## CHAPTER II

### METHOD

#### A. Research design

This is a qualitative intrinsic-instrumental case study research (Stake, 1995) which examines the possibility of raising awareness of cultural issues in Ecuadorian university students through a multicultural education course to become active multiperspective thinkers. The course used different teaching strategies to attain the purpose of this study. This case has been chosen for its uniqueness and may be used to illustrate the issue of multicultural awareness raising in Ecuadorian university students. The focus is one entity called within-site study which will provide a detailed description of the case (McMillian & Schumacher, 2000). The researcher employed triangulation (Stake, 1995) of journals, interviews, and observations for accuracy purposes and to avoid interpretation based on mere intuition and good intention.

#### B. Context

The unit of analysis in this investigation is a private University in Quito. The researcher chooses to name it *the university* to designate the unit of analysis. By choosing *the university* as a pseudonym, the researcher can freely analyze outcomes of the study without reservations. *The university* is one of the oldest higher educational institutions in Quito and is always open to new educational approaches. That is why this university has accepted to be the unit of analysis of this case study research. *The university* has around 9,000 students and there are around 1,000 teachers.

In 1995, *the university* has adopted a new major that encompasses interdisciplinary education for the students to perform internationally. For example, *the university* requires the students to take courses such as laws, economics, international relations, business administrations, and languages in this major. The major has about 250 students and the teachers are from different countries teaching a variety of courses. The course on multicultural education will be a first-time elective class. The syllabus of this course has been entirely designed by the researcher.

### **C. Participants**

The research was based on 18 students, between the ages of 20 to 23. They were Ecuadorian students in their fifth semester of the major. The participants came from middle-upper social class families in Quito. They have varying linguistic skills in English— from low intermediate to high advanced. Aside from the English language, they also have high level domain of at least two other languages (which is a requirement to study this particular major). The additional required languages they know include German, French, and Italian. The great majority of them have been abroad, either on a short time basis or longer terms as exchange students. An additional point to mention is that this course is an elective (optional) class for the students. They have the possibility to choose other elective classes besides multiculturalism. Therefore, all the students chose this class voluntarily. These are the reasons why this group makes it interesting to study as a particular and unique case.

### **D. Role of the Investigator**

The role of the investigator is, in this case, a participant-observer who used an interactive technique in participating in naturally occurring situations in order to describe what happened in a certain event (McMillan & Schumacher, 2000). As a participant-observer, the view of the process of the research helps to have a more complete perspective of the case although, due to the nature of the investigator (being a university teacher), the investigation was more from a participant's viewpoint than an observer's.

The participant-observer took extensive notes to describe what was said and analyzed during the class development. The observer did not establish a close relationship with the participants to reduce an influencing aspect of the natural flowing development of the class (McMillan & Schumacher, 2000).

## **E. Data Collection, Data Analysis, and Instruments Used**

### *1. Data Collection- Case Study*

McMillan & Schumacher (2000) describe qualitative techniques that can be used for gathering information. In this study of qualitative techniques, a triangulation method of observations, journals, and individual interviews was used. These techniques of data collection are for accuracy purposes. Techniques of qualitative research studies primarily collect data in the form of words and not in numbers (McMillan & Schumacher, 2000). This study provided a detailed narrative-descriptive analysis of this particular case study. The researcher looked for detailed information of the collected data that were organized and classified later on to determine the understanding of the respondents. The observations, which included detailed registration of the course planning and development, were carried out by the participant-observer. On the other hand, the journals were written by the participants who were basing their writings (think pieces) on the assigned readings, guest speakers' topics, and individual presentations. In addition, a list of open ended questions for the interviews (See Appendix A) was prepared. Follow up questions were also asked depending on the responses of the students.

### *2. Participant-Observations*

The researcher is the teacher of the course on multiculturalism and, therefore, has the role of a participant-observer. The course (See Appendix B) was designed using Wiggins' (1998) Backward Design. Interactive research technique was also used in order to describe in detail what had occurred. The researcher had in-class contact with the students three times a week for four months and kept in touch with the students outside class on a regular basis. It is important to note that the observer had only academic contact with the participants in order to avoid any other kind of influence which may affect the result of the research. A personal journal was kept on all the activities done in class.

The observations were analyzed and synthesized using participant matrixes (See Table 4, 5, and 6 in the conclusion), and the results were stated as objectively as possible. In order to be objective, the observer had to document her role as the instructor. The criteria used in planning the class were how to choose the readings, find the right guest speakers, and give the guidelines for the participants' individual presentations. The

researcher also considered the effects on the findings without personal comments. Personal reflections were analyzed during the conclusions.

### *3. Journals*

The journals were considered to be written or recorded documents to support the analysis of the research study. Journals were interactive data collections in this case because the researcher asked the participants to share their journals. These journals were done on a weekly basis during the first month and then on a monthly basis during the next three months. At the end of the course, the researcher asked the students to write one last journal on a paradigm shift they had gone through during this course. The participants compared the ideas they had at the beginning of the class to the ideas they had at the end of this class. They had to compare and contrast their pre-mental model (before the course) to their post-mental model (after the course) and explain the *what*, *how*, and *why* of the changes produced. The condition was not that there *had to* be a change. If the participants believed that they had not gone through any change, they were to state that also.

### *4. Individual Interviews*

Interview with the individual was done at the end of the course. The interview consisted of a conversation with a set of open-ended questions (See Appendix A) which led to answers to the research questions. Depending on each student and each comment, the interviewer asked follow up questions. The objective was to use individual interviews as part of the method of triangulation to discover students' points of view once the course finished. The individual interviews were recorded for accuracy purposes. Before students entered the interview, they had voluntarily read and signed a permission form. All students signed the permission form. The permission form allowed the researcher to use the information given by the students for the case study purposes.

### 5. *Data Analysis*

The collected data was first analyzed according to the participants' perspective. "This is sometimes referred to as the *emic*, or insider's perspective" (Merriam nd, p.6). In addition, the researcher used the *epic* or outsider's perspective (Merriam nd, p.6) to give an opinion in the discussions and conclusions. The following procedures were used. The interviews and journals were transcribed before identifying and classifying them into categories. After having identified the classifications, the researcher interpreted and synthesized them into general conclusions or understanding. Also, the initial ideas of the participants were analyzed according to their paradigm shift that occurred during these four months of class. The key instrument in this case was the participants' journal.

### **F. Ethical Considerations**

For ethical considerations and confidentiality purposes, all students were asked to give their written consent (See Appendix C) to be part of this research. It included an ethical waiver which specifies the terms and conditions that guided the researcher and the participants throughout the research process. The researcher considered this process the most ethical, harmless, and practical way to obtain the results.

### **F. Limitations**

This qualitative case study had some limitations. The first limitation was time. The researcher considered four months not extensive enough to cover all topics and related aspects to multiculturalism. As multiculturalism is not just about studying the actual cultural aspects, but also about further topics that make us understand the uniqueness and interdependence of each culture, time turned into a considerable restriction. For example, to discuss all the cultures of the world would be an impossible task. There are many unknown cultures that would be of students' interest which could either not be discussed and analyzed or just seem superficially. Very important and extensive topics such as utopia, stereotyping, authority and power issues need considerable time to be studied in depth.

An additional limitation is that actual cross-cultural experiences can hardly be provided in a classroom environment. Images, dress, typical food, guest speakers from other cultures and videos are some of the most likely experiential artifacts that can be brought into the classroom setting. However, the researcher believes that an immersion into the culture is not comparable to what can ever be experienced in a classroom.



### CHAPTER III

#### RESULTS

The three teaching strategies such as guest speakers, assigned readings on issues related to multicultural education, and individual student presentations on different cultural/ethnic groups were used to design the research questions. The findings in the present study were divided into three categories, which were used as tools to gather the information: observations journals, and interviews. When analyzing each participant's cognitive, affective, and participatory development, the researcher used pseudonyms when quoting the participants. By designating different names to each participants, the researcher, could freely expressed her findings and opinions without bias. The researcher designated the following names to each participant in alphabetical order.

Table 1

Participant Number	Pseudonym
1	Antonio
2	Berto
3	Carol
4	Claire
5	Danielle
6	Danilo
7	Ernesto
8	Estuardo
9	Felix
10	Maria
11	Marcel
12	Melarose
13	Mildred
14	Paulina
15	Paul
16	Vanessa
17	Victor
18	Xiomara

The findings on the research questions are as follows:

## **A. Observations**

*Observation on the planning process.* To plan the course on multiculturalism, the participant-observer (teacher) had to consider several aspects and challenges in order to have a successful multicultural education. Three important criteria to be covered were considered: 1) the choice of adequate readings, 2) the selection of guest speakers, and 3) The need for participants' individual presentations. The following were the planning stages.

### *1. The choice of adequate readings*

Choosing the appropriate readings was the first criterion to be considered. The participant-observer reviewed different factors. The first factor was the participants' English level. The participants were all in their eighth level of English, the highest in *the university*. However, their understanding of English literature, although advanced, was still a factor in raising their awareness. The participant-observer needed to find readings with moderate language complexity. The other factor is the number of readings. Considering all the other courses students were taking, the participant-observer tried to find a balance between the number of pages the participants would be able to cover and the topics of the readings. The third factor was choosing interesting readings. The characteristics of the readings needed to be interesting, timely, and adequate for expanding and developing multiperspective thought. The last factor permitted the students to research readings related to the topic of multiculturalism. By letting the participants choose readings that supported or did not support multicultural education, the participants' interest in finding information about the world of information was another consideration. With this free-reading-choice, the students formed a wider and more complete view on multicultural ideas.

### *2. The selection of guest speakers*

To plan the course on multiculturalism, the second criterion was the selection of effective and available guest speakers. The participant-observer focused on the main objective of the course which was to help students to become culturally multiperspective thinkers. Therefore, the characteristics of the guest speakers were vital. The following descriptions were considered:

- their personally and culturally varied experiences,
- their personal and professional achievements in life,
- their conviction that a multicultural world is developing within the evolution process of world society,
- their possible influence on young Ecuadorian university students,
- their multiperspective way of thinking and speaking skills,
- their availability to speak any time during those four months, and
- their personal experience and living in contact with different cultures that they were eager to share.

### *3. The need for participants' individual presentations*

The third criterion was to create guidelines/frameworks for the participants' individual presentations. Each participant needed to research a non-western country/geographical area or ethnic group and become familiar with it in order to present that cultural group to their classmates. The teacher considered the following points to support the idea of choosing only non-western cultures and to lead the students' presentations:

- the availability to visit a Western culture is more possible for university students of middle upper social classes. However, reaching a non-Western culture is less probable. In addition to that, Western cultures are very similar in their cultural behaviour while African, Middle-Eastern, Far Asian and Pacific geographical cultures are far different and unknown to Ecuadorians.
- specific guidelines had to be provided to the students for them to follow a certain standard for their presentations.
- the main purpose of doing these presentations was for the students to get to research cultures and several related aspects of those cultures. However, most

important was for students to find out and expose to their classmates the cultural behaviour (i.e. use of burkas in Muslim countries) and the reason behind these cultural behaviours of non western countries.

*Observation on the outcome of the planning process.* Choosing the right and adequate readings, selecting guest speakers, and letting the participants choose the culture they presented were not easy tasks. The following was the outcome of the planning stages:

### *1. Choice of readings*

The researcher needed to know if the readings' language complexity and the number of chosen readings were appropriate for the class. Therefore, the researcher extracted some of the most complicated English level readings and asked the future participants to skim and comment on. After skimming some texts, the students agreed that the readings had certain level of difficulty, but they were able to understand the readings.

The number of readings had to be consulted with the director of the program. The director had to make an estimate number of pages for each teacher of each cohort. In this manner, students knew beforehand what to expect and, therefore, were ready for it. Some points of consideration for the number of readings were referential numbers from other semesters and international standards which were investigated by the teacher in charge.

Aside from the complexity and number of the readings, another important consideration, though, was to have updated readings with interesting content that would potentially lead students towards becoming multiperspective thinkers. The researcher had already investigated and read about the topic widely. The researcher had been profoundly interested in the topic of multiculturalism and several readings had been chosen by her because of the innovative and very appealing ideas and perspectives of the authors. In alphabetical order, the following are the main topics the participants had to read:

- Concepts of Beauty and Art of Different Cultures (Honour & Fleming; 2002)
- Concepts of Culture (Morrisson, T., Conaway, W. A., & Borden, G. A.; 1994)
- Cultural Identity (Brislin, 1976; Brislin & Yoshida, 1994; Suárez-Orozco, 2004)
- Cultural Shock (Stories)
  - a. Shock Therapy (Billings-Yun, 1997)
  - b. Envelope Thief (Deak, 1997)
  - c. East Meets West (Lee, 1997)
  - d. Me and the Dust (Pacho, 1997)

- e. Moldy Blues In The Philippines (Huggan, 1997)
- Cultural Similarities and Differences (Harris, 1989; Oparah, 2006; Skelton, Wigford, Harper & Reeves, 2002)
- Definitions of Race vs Ethnic Group (Bennett, 1990)
- Human Nature vs Human Culture (Karlberg, 2004)
- Melting Pot (Samuda, Berry & Laferrière (1984)
- Mutualism vs Adversarialism (Karlberg, 2004)
- Racism (Robinson, 1985)
- Religions (Douglass, 2002; Robinson, 1985)
- Stereotyping (Merryfield, 2002; Tiedt and Tiedt, 2002)

## 2. *The Selection of effective guest speakers*

The choice of effective and available guest speakers depended very much on the people the researcher knew and had contact with. The researcher made a list of people with certain characteristics which help reach the main objective of the course of Multiculturalism. The list of possible guest speakers was first a result of brainstorming. After a detailed review, the list was finalized to four guest speakers. These four guest speakers were contacted. Their topics, dates and times were also set. Following the technique used for *the university* and *the participants*, the researcher also used pseudonyms when referring to them. The four guest speakers were the following:

- Guest speakers #1: *The American couple: Albert and Elizabeth*

*The American couple* were diplomats and friends of the researcher. *Albert* was raised in New York and enlisted in the United States Navy where he participated in every armed conflict from the Vietnam War to Desert Storm. He lived in more than 32 countries and visited over 120 countries and has taught courses in the Navy to enlisted personnel that include cultural diversity and social integration.

*Elizabeth* was born in the United States and was raised by her English grandparents in London. Throughout her life, she lived in more than six European countries and travelled to more than 17 countries. She returned to the United States for University and obtained two Bachelor of Science degrees and two Master of Science degrees. After the university she returned to London and worked for the Ford Motor Company and May and Baker Pharmaceuticals International. She has lived in more than 32 countries, including Egypt, Jordan, China, somewhere in

Africa and has travelled to more than 100 countries. She has published several books, including a travel guide entitled *RoadTrip*.

*Albert and Elizabeth* came together to discuss the topic *Differences among Cultures*. Their talk was an interactive method. Students had many questions they wanted to ask the guest speakers. The students prepared their questions beforehand and during the talk they interacted with the guest speakers getting to know about diverse cultures. Students had curiosity about cultural differences in China and India, as well as other specific questions that needed clarification for the students. Having gone to those countries, *Albert and Elizabeth* answered the participants' specific questions and curiosities.

- Guest speakers #2: *Jamal*

*Jamal*, a TV personality was a young and very vastly successful professional in his area of industrial psychology. His work on TV was mainly based on raising awareness in the Ecuadorian society about certain customs and habits that are not of educational standards (i.e. raising awareness of obeying traffic signs, the use of safety belts, etc.). His topic, as a guest speaker, was about *Cooperation vs. Competition*. Due to his ample experience, the researcher asked him to share his ideas about a cooperative society vs. competitive society. His methodology consisted in connecting social reality to personal realities of the audience. It is important to note that the concept of cooperative/competitive society was read by the participants and discussed it with the instructor prior to *Jamal's* intervention. He was also chosen by the researcher because of being Bahá'í.

- Guest speakers #3: *Jessica*

*Jessica*, an American sociologist, has lived on South Pacific islands and in South Africa as a researcher of societies in those areas. She had also worked in international schools in Europe and had analyzed people from different countries living and studying together at international schools. Her vast experience on the topic of multicultural issues was of enormous interest to the course. Her topic as a guest speaker was to talk about her conclusions of her experiences and research done. She also was asked to make emphasis on her perception of different cultural behaviours of the two areas she had lived in and contrast the South Pacific islands

with South African cultures. Additionally, she was asked to make a comparison between people living in their own cultural environment to their behaviour when living with a variety of people from different cultural backgrounds at international schools. This had actually been one of her areas of expertise of her investigations. She was visiting Ecuador for just a few weeks which turned into a coincidental situation with the course of multiculturalism and her availability to give a one-hour-talk.

- Guest speakers #4: *John*

*John* was a widely experienced sociologist with multicultural characteristics himself. His family, being originally from the United States of America, was living in Uruguay at the time of his birth. During the time of this study, John was living in Ecuador with his family. The researcher gave John three classes due to the necessity to cover the topics assigned to him. Those particular topics were: *utopophobia*, (Newton-Evan, 2006) and gender culture which needed a more profound analysis in order to be understood. Although this guest speaker had a very tight agenda, his enthusiasm to share his knowledge on these topics made him spend three days (one hour each) with the participants of the multiculturalism course. His system was at first a conference giving all the new information and analysis he had done on the topics (utopia and gender culture). Afterwards, he used a workshop, a group-work system, in order to have the students participate actively. John's schedule was during the last week of the course on multiculturalism.

All guest speakers mentioned that it was a pleasure to participate in the course on Multiculturalism for two reasons: one, because of their personal enthusiasm to reach young people with their experiences and knowledge; and second, because the objective of the course called their attention positively. Their expertise knowledge on the topics expanded on in the class were of major help for the students. The participants did not necessarily have the opportunity to be exposed to experts on the fields discussed in the multiculturalism class. On the other hand, the guest speakers not only knew about the themes they presented, but they had an actual intrinsic interest in the topic of multiculturalism.

### 3. *The Individual presentations*

The research work of the participants resulted in oral presentation for the whole class on a chosen culture/country or ethnic group. The students were given certain guidelines on how to do their presentations and the grading system. The objective was for each one of the participants to immerse himself into a chosen culture, become familiar with that culture and transmit their knowledge to the rest of the group using modern devices such as audio and visual aids. The students were free to choose a non-Western culture they preferred. They were also free to choose the day of their presentation. This freedom of choice was given to the participants because this would make them feel more motivated and responsible. This strategy, which is used in best practices (Zemelman, Daniels, & Hyde 1990) made the participants become more interested. In contrast, imposing certain cultures for their presentations would have caused, otherwise.

Most of the students decided to choose cultures they had some personal interest in. They either wanted to go and live there in the future, had always been fascinated by that specific culture, or wanted to understand why their people behaved the way they did. The countries/cultures/geographical areas were the following:

Table 2

#	Participant	Culture/Country
1	Antonio	Hawaii
2	Berto	Austria
3	Carol	Egypt
4	Claire	Indonesia
5	Danielle	Bahrein
6	Danilo	Senegal
7	Ernesto	Scotland
8	Estuardo	Rusia
9	Felix	Turkey
10	Maria	Saudi Arabia
11	Marcel	Malaysia
12	Melrose	Japan
13	Mildred	Ethiopia
14	Paulina	Philippines
15	Paul	Singapore
16	Vanessa	China
17	Victor	India
18	Xiomara	Cuba



*Observation on each participants.* The researcher made a description of each participant according to observations during the four months of the course. An observation journal was kept. It is important to mention that the eighteen students who took the elective course on multiculturalism had the highest grades. That is why they had the opportunity to choose out of the three elective courses offered, the one they preferred according to the system of the university. This system awards those students with the highest grades of each cohort to choose among the elective classes offered. The high demand for some classes plus the restriction of students' numbers for each class has resulted in this system of allowing the best students to have preference choice.

The researcher had two important pieces of information about the students beforehand. The first was that the students were interested in the topic of the class and the second was that these participants were some of the highest achieving students in their area of study. This information about the participants was considered by the researcher when doing the individual observations. Additionally, the researcher made a list of comments of and about the participants who were observed one at a time. All of the participants were observed during every class to give the observation a variety of situations. Monitoring one student during one day would not have allowed the observer to actually be able to see how the student performed in different arenas under different conditions. The following are the researcher's observations to each participant.

### **Participant #1: Antonio**

Antonio's class participation was not impressive. Antonio, like most of the students, was very quiet at the onset of the course. Unlike the other participants, however, he did not change this attitude as the course progressed. Although he was attentive, he did not voluntarily participate in the class discussions. When doing group work, his general performance was better. He was a little active and participative. He was sometimes late to class.

His presentation on Hawaii was not too extensive. He did mention several cultural aspects of general interest. However, the amount of research done was less than expected by the teacher and by the class. A wave of negative comments was heard from the participants immediately after Antonio had finished his presentation. The cultural aspects of Hawaii were not covered extensively. Additionally, he was not ready to answer his classmates' inquiries. Antonio showed little or no interest in the culture.

On the other hand, Antonio had a very positive attitude towards his other classmates. He did not get into conflictive arguments with his classmates. He was a rather intuitive listener who did not show agreement or opposition to the idea of multiculturalism.

### **Participant # 2: Berto**

Berto came to class after one and a half weeks because he was in a working-program in the United States. Due to his absence at the beginning of the class, he did not read any assigned readings and was confused during the class discussions. Several concepts multiculturalism had already been discussed. It took him some time to catch up on his class assignment.

In general, Berto was very skeptical about most of the ideas presented. He did not agree with any reading or concept discussed in class without giving any criticism. For example, one of the topics he strongly disagreed with was the idea of cooperative societies. He had a different point of view on this topic. He did not see a possibility of a world existing with cooperative societies. He mentioned that "everybody being nice to everyone" sounded like a joke. From his comments, competition alone was a healthy way of living.

To help Berto, and other participants, advance towards becoming culturally multiperspective thinkers, the researcher tried to find other ways to discuss certain ideas he was strongly opposed to. In this case, the researcher had long after-class talks with Berto about the topics he disagreed with. On several occasions he would not say anything at the end of the conversations and just become pensive. After some conversations, he became a bit quieter in the class and his expressions were deep into his thoughts.

Berto's individual presentation was below the teacher's and students' expectations. His presentation was on a western country which upset some of the other participants. They openly expressed their disapproval and asked him why he had not followed the guidelines of choosing a non-western country. Berto could not make much reference to cultural aspects that were different from other western cultures because the students already knew about western customs. Instead, he talked about the kind of flora and fauna that existed in the country he had chosen, which had not been part of the points to be covered in the presentations. By doing this kind of presentation, the other students felt they had missed an opportunity to know another non-western culture. For many participants, Berto's presentation was a waste of time. The observer, however, saw it as a way to connect his own roots (his grandfather was from that country) to what he wanted to learn (culture).

### **Participant # 3: Carol**

Carol had a very positive attitude from the outset. She was always enthusiastic about the class topics. She was actively participating although she did look disturbed on many occasions. When the observer asked, she told her a long story of personal problems she was going through. Despite her problems, she worked hard on her class participation and was always open to new ideas. She had a great capacity to follow the questions made by the teacher and was always on the path towards the objective of becoming a multicultural thinker, which was evident in her excited comments and comparisons she would make to local examples.

She had chosen Egypt for her presentation, but unfortunately her presentation was of very low quality. She did a fifty-minute presentation in only fifteen minutes and the information presented was extremely superficial. She had hardly researched due to alleged time restrictions (although the date for the presentations had been set by the participants themselves). Her presentation did not show any cultural aspect but rather extremely unimportant aspects such as prices of phone calls from the United States to Egypt. The content of her presentation was so unrelated to multiculturalism that the other participants did not have any reference to make questions.

Despite the extremely unsatisfactory presentation, Carol did not feel discouraged. The observer saw a great interest in her attitudes such as doing further research on the readings and sharing them in class with the other participants. She showed her major interest in the course and has an admirable capacity to connect the ideals of multiculturalism into everyday situations.

#### **Participant #4: Claire**

Claire grasped the content of the readings easily. She had the capacity to understand the readings and concepts quickly. She was always one of the first to comprehend the ideas of cultural aspects and discussions. She had the ability to answer the questions precisely and profoundly. She was very much interested in the topics of stereotyping and utopia.

Claire also proved to be a very capable student. She had already been interested in multiculturalism before this class and several concepts and ideas were not new to her. Aside from her presentation adhering to the guidelines, it also fascinated the observer and the class. Many comments and ideas surfaced after her presentation and a general satisfaction was expressed by the class. The country she had chosen was not easy to analyze due to its large variety of cultures. However, she managed to lead the class to understand several cultural behaviors in a convincing manner. At the end of the presentation, the participants were making comments on how wrong they had been about their way of thinking about that specific culture.

#### **Participant # 5: Danielle**

Danielle was one of the leaders in the class. She led the class during several discussions. Although she had a strong personality, she still had a loving and mature way of expressing her ideas. She was always willing to be a volunteer for projects or for leading activities. She had an admirable leadership. For instance, she was one of the judges of the debate on cooperative vs. competitive society. The debate became very interesting because of her leadership quality. Another example was her participation in class discussions. She would ask everyone to give opinions while giving her own and never got into an argument but rather listening to other participants' ideas. She was a highly participative student who

liked to learn on her own, that is, researching the topics besides the reading she had to do for class.

Danielle's presentation was one of the most complete individual presentations. She did her individual presentation according to the guidelines and to her own interests to know about the cultural behaviors. It turned into a quiet satisfying presentation on the chosen culture.

### **Participant # 6: Danilo**

Danilo had been in the United States of America for several years which made him have a predisposition to agree on the topics of the course from the beginning. He had experienced living in a different society and had a very receptive attitude towards the ideas of multiculturalism. When explaining his agreement with the topics of the class, he made reference to his own experiences which helped him to have a very wide perspective.

Danilo had a presentation on Senegal. It was among the few presentations that were in accordance with the teacher's instructions. He chose Senegal because of the similar characteristics it has with Ecuador. Within Senegal, Danilo chose a cultural group which he researched deeply. He showed pictures of traditional clothes, work habits, physical characteristics, and housing system. He also explained in detail why and how their customs are done. He also gave details on the people's development in art and music and brought names of websites and famous singers whose music played in class. All the participants enjoyed the presentation and learned a lot. They had several questions which he answered well. Danilo showed he researched the culture in detail.

### **Participant # 7: Ernesto**

Ernesto had strong critiques on several concepts of multicultural education. He believed that everyone has his/her own space. As long as people do not interfere into each other's personal areas, there is no need to deal with *others*. Nevertheless, as the course advanced, his ideas became more flexible and he started to make comments on the idea of *respecting* other people instead of being indifferent to them.

Ernesto's presentation was on a western culture which earned the criticism of the class. When the students told him after the presentation that he should have chosen a non-western culture, he said that Scotland was a very unknown culture. Besides, what he had presented were new ideas for everyone. He also explained that Scotland had always attracted his attention because of the fact that men in the West wore kilts. His presentation was quite superficial as in most presentations.

### **Participant # 8: Estuardo**

Estuardo was a great thinker. The observer was impressed by his brightness. He deeply contemplated the topics being discussed in the class. He was constantly engaged in making connection to other readings he would do. He also commented on several occasions about everyday observations he had done in connection to the topics. He enjoyed discovering his own ideas in the readings. In outside-of-class conversations with Estuardo, the observer discovered that he felt more secure to apply for a scholarship abroad because of the multiculturalism class.

Estuardo was an asset to the class. He demonstrated his interest in most of the topics by making good judgments on controversial issues such as cooperative vs competitive society. He was articulate in expounding the concepts of multiculturalism with his wise comments. In his gentle and sophisticated manner, Estuardo shared with the class the new ideas he would discover with the class. During an individual conversation with him, the observer noticed how his discoveries in this class made him open his interests to cultural aspects of everyday life. He had basically a multicultural thought.

Estuardo's presentation on Russia was a pure delight to the class. He had some family connection to Russia and had always been interested in knowing about its culture. He focused on literature of that country. He even brought in typical art work of Russia he had at home. Russia is a huge country and has myriads of cultures. Obviously, Estuardo was not able cover Russia's diverse cultures in a fifty-minute presentation.

**Participant # 9: Felix**

Felix was the musician, the artist of the group. He took the class because he would like to project the cultures in songs. He expressed his vision of a multicultural world as a harmonious combination of different notes forming a song. He was very participatory and brought in videos and songs connected to the topics studied.

Felix chose Turkey to present to the class. He presented the country in a very personalized way. He was in constant e-mail contact with friends he had met from that country. Every time he researched something about Turkey, he would ask his friends the reasons for the unusual behavior or custom they had. He was in constant contact with his Turkish's friends His experience with his friends and the way they had been helping him from a distance had made him have a very good view of the people from that country. He did not only read and researched about Turkey, but he also obtained information from the people of Turkey aside from his friends – a fact which made his presentation enriching. His excitement about doing his presentation on a culture he chose was extraordinary. He was impressed himself by all the discoveries he had done. The other participants were very much impressed away by his enthusiasm. Also, the observer was very delighted to see Felix's eagerness in learning Turkey's culture. His presentation was one of the few that fulfilled the requirements.

**Participant # 10: Maria**

Maria was skeptical at the beginning of the course. Distrustful in the objective of the class, she practically questioned all the concepts of multicultural education. The observer had the impression that she was going to have difficulties adapting to the ideals of multiculturalism. Fortunately, she adapted herself pretty soon to the objective. In fact, she had been living abroad and her perspective on respect and acceptances of those who look or behave differently were already her way of thinking.

Maria's main concern was to try to understand and find a reason for certain cultural aspects she had trouble with. For example, she was concern about women's role in Islamic countries and religious practices in India. She wondered why women are treated in Muslim countries the way they are or why Indians did not prevent their fellowmen from dying if they could eat their cows. She was dumbfounded by the social and cultural prejudices that

exist in those countries. She could not believe how people could not see that these are example of gender and social discrimination – a practice that is happening every day all around us.

Maria was very expressive during class discussions. For instance, her gestures and her facial expressions showed complete disagreement with the way people had been treated just because of their different looks. She mentioned this during a class after doing homework on of making a real life observation on a cultural issue happening around them. Her presentation on a controversial Muslim country demanded a long process of research from her.

Maria was very easy to observe. She had clear facial expressions and gestures. Her body language spoke a lot and it was an amazing experience to investigate her ideas through her physical expressions. Usually, when new ideas were introduced, she looked very confused and dissatisfied and that was when she would start to question many of the ideas presented in class. It was usually not after a longer time she would dedicate herself to investigate later on, that she was satisfied and in agreement with the paradigm changes. She was very much concerned about the way the Muslim religion treated women. That was an idea she could not accept and that was the reason she chose that culture. She wanted to make sure that she was not being unjustifiably prejudiced.

### **Participant # 11: Marcel**

Marcel was a brilliant student. She was a fast learner. She grasped cultural issues very easily maybe because of studying in an international school in Quito. Her contact with other cultures in that school may have helped her to be very open minded to cultural differences.

However, when the teacher discussed the topic on human culture vs human nature and asked for examples to clarify their difference, the participants were in the process of assimilating the two concepts until one of the participants gave the example of bullfighting. Is the creation of bullfighting human nature or human culture? The participants' answers varied, but Marcel felt that her passion for bullfighting was attacked. The teacher played devil's advocate on this major local cultural controversial topic. The teacher asked the participants whether bullfighting is culture and/or art. Marcel could not agree or disagree in that discussion. Through her gestures and facial expressions, the teacher, as well as the



other participants, noticed Marcel's passion for bullfighting was challenged. Two days later, the teacher made the participants see how they had felt uneasy due to the critique done on their cultural idea about bullfighting. That was when several participants, including Marcel, apparently realized how it felt to have your own beliefs attacked.

Marcel's presentation was a reflection of her intelligence. She had followed the guidelines and expanded on them. The research she had done on her chosen culture confirmed her dedication to the subject matter. Her interest in the culture seemed to have two purposes: One was to fill the need in her to know about the culture. Second, to let her classmates know about the culture.

### **Participant # 12: Melrose**

Melrose had an extraordinary active and open personality. She was always ready to give her opinion. She was very eloquent explaining herself. She was also highly talkative and very positive on any topic, even the controversial ones. She assimilated the ideas overtly. Her individual presentation complied with the teacher's guidelines. She researched the topic very well and was excellent in explaining the cultural aspects of the culture she chose.

She had lived abroad as an exchange student for a year and had met many people from different cultural backgrounds. Her experience had been fascinating for her and she was quite aware of cultural differences. The class was in a certain way refreshing for her. She seemed to feel comfortable in the class and even if several topics such as *power over* and *power to* were difficult for her to understand at first.

Not once did Melrose have any problem with the ideas presented in class. While some students had a very hard time either rejecting or trying to understand the ideas presented in multiculturalism, Melrose had nothing but natural agreement to express. She was an asset to the class. She completely agreed and helped the other participants with her witty explanations to clarify many multicultural concepts.

### **Participant # 13: Mildred**

Mildred was very much interested in scientific facts. She mostly needed to find answers and proofs that had been based on scientific research to convince her of most of

the multicultural concepts and practices. She participated in class although, unfortunately, it was difficult to understand her whole ideas due to her low level of English. On several occasions, Mildred showed her disagreement with various topics such as *mutualism* and *adversarialism*. She stated that human beings were naturally competitive and that a cooperative society is unreal. Nevertheless, she was very collaborative in planning a possible project and demonstrated a great spirit of researching and leadership.

The observer saw from her behavior that she did not want to listen to several issues presented by the teacher in class. She would immediately start a heated argument with her classmates. When she was asked to share her points of view, she would try to explain herself in English. Unfortunately, the observer had a hard time understanding her because of her lack of English fluency. Her presentation, for instance, was very difficult to understand because of her broken English, which affected the attention of the students who became impatient and lost interest.

The observer decided to ask her after class to expand on her ideas in Spanish on most of the occasions. That was the time when the observer found out that Mildred had vast knowledge on neuronal aspects which she would refer to when making her own conclusions. For instance, her greatest opposition was the idea of humans being naturally cooperative and not necessarily competitive. Mildred disagreed on some topics throughout the class.

#### **Participant # 14: Paulina**

Amazingly open to new concepts, Paulina seemed very thoughtful every time a new aspect of multiculturalism was introduced, either through the readings or directly in class. The observer had the impression that she was going through a process of conceptual assimilation every time the participants faced a new paradigm. She was participative and positive throughout the course. She did not have oppositions to multiculturalism or any related topics presented in the class.

One fascinating observation was to see how Paulina's reaction when experiencing paradigm shifts. She usually became very quiet and thoughtful when new concepts, coupled with examples and images, were introduced. This was true for all the participants. For the observer, it was like hearing a cracking sound in her head every time the participants assimilated new concepts in a quiet atmosphere. After the period of silence,

the participants, including Paulina, started to become illuminated, and they would start to agree with the newly exposed ideas taken from the assigned readings or presented by the guest speakers. Paulina was one of the most impressive models of these phenomena. She would sometimes listen attentively but skeptically expressed her opinions. After a while or sometimes even days, Paulina would come up with agreeing arguments and examples which showed that she had been giving the new idea a lot of thought.

Paulina's presentation of the country she had chosen was the only one that was interactive. She made the other students guess vocabulary and match other aspects presented by her during her presentation. It was absolutely amazing to see how the class reacted positively to her enthusiasm. All the new and unknown information she brought in about the country from the Far East was so enlightening that the lack of enough time became an issue. Nevertheless, she made sure that the majority of the group actually grasped the information and, at the same time, had an experience in the classroom that could make the participants remember the culture being discussed.

#### **Participant # 15: Paul**

Paul was, to an incredible degree, passive. The observer does not have a record of him participating voluntarily on any occasion. His presentation was the last one after changing the date and the country several times. During his presentation, he did not talk about any cultural aspects. The other participants complained about how dull his presentation was.

Although Paul was smiling most of the time in the class, he did not demonstrate any interest at any point of the course. The observer did not have an opportunity to have conversations outside the class. This made it difficult to make comments about his way of thinking. He would also arrive late to class and sit in the back.

**Participant # 16: Vanessa**

Vanessa had a luminous mind. She was brilliant and had a mature attitude in the class. She was from a different ethnic group and had no noticeable disagreement with delicate topics such as racism, racial prejudices, and stereotyping. She was a regular and active participant in every stage of the class and her arguments (for or against) were based on her personal research done beforehand. She would also compare local realities she had observed to the concepts being discussed in the class. It was a great pleasure for the observer to listen to her ideas because, even if according to traditional sociological studies, she represented a minority group, her attitude and behavior towards a multicultural world idea was advanced. The observer believed that Vanessa was truly a multiperspective thinker.

Vanessa's was one of the last presentations done by the students. Her chosen country was China. That was mission impossible to be covered in just one hour. However, she tried to present the different dynasties and existing cultures as a list and then explained that she would only expand on one she had chosen. She gave us a general overview of Chinese customs and traditions and then detailed one specific area of the culture. A documentary video was also presented which was very much appreciated. Another fact that made the presentation especial was that Vanessa was learning Chinese which added to her personal interest in choosing that culture.

**Participant # 17: Victor**

Victor had a lot of potential and a lot to contribute. The reason was that the researcher had already been Victor's teacher in a previous class on a different topic. Victor's performance on that class was above average. Nevertheless, the researcher's expectations about him were far higher than his actual performance in the multiculturalism course. Victor did not show much interest at the beginning of the class. He seemed to have other priorities. He did not participate voluntarily and his ideas and comments were very simple, repeated, and disconnected.

Victor's performance change when the observer told him to rewrite a think piece which was completely unacceptable. He redid the think piece, and from that point, he became slightly more involved in the development of the class. He asked for additional topics to write about and improved his comments.

Victor's presentation was not acceptable. He did not follow the guidelines at all. He was very confused about the amount of information there was to cover and the country he had chosen could not have been more complicated in cultural diversity and conflicts. Their religious beliefs are completely out of Western ideas and beliefs. He did not cover any social, cultural, historical aspect of the culture. All he did was to show very few pictures from internet which were not even explained satisfactorily.

### **Participant # 18: Xiomara**

Xiomara had one of the most impressive presentations. Her presentation was well researched. She clearly explained how the country she chose was built and how its political situation has evolved in the last decades. Nevertheless, the participants, like any other individual presentations, liked to know about cultural aspects of the country. What they would have liked to know more about was the concept of freedom in that culture – a concept which is very controversial in western society. In connection to freedom, the participants would like to have like known how certain feelings and thoughts of the people of that country towards their living situation. Xiomara did not get into details on that issue and also many other aspects were not discussed profoundly as most of the presentations.

Xiomara was not very participative in the class, but the observer has records of her being an attentive listener. Several times, the observer noticed that she had arguments with other participants in the class. The observer did not get the chance to ask her about her comments when these arguments happened. However, her classmates would tell the observer Xiomara's points of view after class. Although the observer made it clear from the very beginning that the idea of the class was not to convince anyone about the concepts of multiculturalism, participants such as Xiomara gave the impression that they disagreed in some aspects which were not discussed in the class openly.

## B. JOURNALS

The eighteen Ecuadorian participants' answers to three research questions can be classified into three categories: *understanding, respect, and cooperation*. After having analyzed and classified the participants' think pieces, the researcher discovered that the participants' cognitive and affective level of *understanding, respect, and cooperation* have been developed mainly because of the readings discussed in class. The readings were discussed as a class, in group discussions, and through debates. In different cases, videos, PowerPoint presentations, games, reverse psychology methods were used to expound the topics of the readings. Most participants quoted the authors of the books, which they found fascinating and which helped them have new paradigms with respect to culture and related topics. The topics of the readings discussed in the class were, among others, mutualism vs adversarialism, the concept of culture, human culture vs human nature, stereotyping, culture shock, cultural similarities and differences, race vs ethnic groups, and beauty and art of different cultures.

The second teaching strategy, which either helped them develop their awareness or merely gave them more information, is the guest speakers. To support their arguments, some participants mentioned the names of the guest speakers or the various topics discussed by them. Seven of the participants mentioned *John's* topic on utopia in their last think pieces. One of the participants mentioned *Albert's and Elizabeth's* experience in living in many countries. Another participant mentioned *Jessica's* intervention, who talked about her exchange years in other countries. In all, nine participants were touched by the guest speakers and their topics, especially the topic of utopia.

The teaching strategy that least helped the students develop their awareness is the participants' research and presentation of different cultural/ethnic groups. In their journals only three participants mentioned the cultural group that they presented.

Below are all the topics which appear in the participants' journals or think pieces. These topics are listed from the most quoted to the least quoted topics. The researchers have added notes in parentheses to explain further which research questions they may belong to.

1. Mutualism and Adversarialism, (Cooperation vs Competition) (Readings with class discussions)
2. Culture (culture is referred to in a geographical sense, discussing its concept alongside with ethnic group) (Most of the time from the readings and class discussions)
3. Human Culture vs Human Nature (Readings with class discussions)
4. Utopia (*John*)
5. Stereotyping (Readings with class discussions)
6. Religion (Individual presentation and all guest speakers: *Albert, Elizabeth, Jamal, Jessica, and John*)
7. Culture shock (Readings with class discussions)
8. Countries (Participants)
9. Cultural similarities and differences (Readings with class discussions)
10. Race and Racism (Readings with class discussions)
11. The Concept of Beauty and Art of Different Cultures (Readings with class discussions)
12. Countries visited (*Albert, Elizabeth, and Jessica*)
13. The role of women in the global age (*John*)
14. Cultural identity (Readings with class discussions)

Although the three teaching strategies used in this study were complementary to each other and difficult to segregate one from another when analyzing their impact on each participant, the researcher relied heavily on the participants' journals as a tool to decipher the effectiveness of the teaching strategies which answers the research questions. The researcher discovered the following:

1. Eleven out of eighteen participants' understanding, respect, or cooperation was developed due to the readings they have read and discussed in the class. The examples of the readings on issues related to Multicultural education were mutualism and adversarialism (Cooperation vs Competition), human culture and human nature, culture in general, and stereotyping.
2. Nine out of eighteen participants' understanding, respect, or cooperation was developed due to the topics exposed by the guest speakers such as utopia.

3. Three participants' understanding was developed due to individual presentations. They explained how they learned about the process of searching about the countries they researched.

The following are some of the participants' comments according to the research questions classified into general categories of *understanding, respect, and cooperation*:

**Research question #1:** can readings on issues related to Multicultural education with in-class-discussions be key factors in raising awareness in Ecuadorian university students?

### *1. Understanding*

After the participants had read articles individually as their homework, the instructor used class and group discussion in order to help the participants develop their understanding of different multicultural education topics. The instructor made sure that concepts like culture are clear to everyone. The methods applied seemed to work well since ten of the participants explicitly wrote that their understanding on the topics of *different cultures, cultural shock, cultural differences, cultural behaviors, and multiculturalism* was developed. The followings are their comments.

Antonio

I think that multicultural education has to be learned with the aim of opening the minds of people - to learn about themselves and their cultures.

Berto

I could say that this course is of great help. I have more knowledge about many countries and societies. By analyzing different cultures, I might eventually reduce the effects of what is known as "cultural shock".

Claire

I realize that the definition of culture is different for everyone. But what is more important than having an "*exact*" definition of culture is learning about our own culture first and then learning and understanding other cultures.

Danielle

I have found that after this semester, my comprehension and interest about other cultures and their diversity has improved and increased significantly.



Danilo

Finally, I did in a way wipe out a lot of doubts I had about some cultures. But most of all, I learned basic concepts that were part of the global understanding of cultures.

Estuardo

Knowing that there is a complex world made of those differences that are very important to maintain and conserve is the first step to become a citizen of the world.

Marcel

The success of multicultural education is not only focused in recognizing the differences, but also about feeling comfortable about these differences.

Melrose

I think everybody agrees if we say that it is not easy to accept the fact that in this or that country, people do not eat pigs or cows even if they are starving and that in other countries, their concept of beauty implies corporal injury and pain. It is really difficult to accept a custom that implies damage to other human beings. Those kinds of customs go against what we believe in. After this seminar of multicultural education, I realized that all the concepts of what is right and what is wrong may be relative to each cultural group and society. But the acceptance of that is not easy.

Paulina

I can feel that I have experienced and realized that multicultural education goes beyond food, festival, famous people, fashion and flags. Moreover, it has been a process that has helped me understand what culture means.

Paul

The class has been very interesting, and the knowledge that I acquired from this course has changed my perception of the world and the different cultures.

Xiomara

The main teaching that I got from this seminar and that changed my paradigms is that each country and each ethnic group has its own customs, behaviors, traditions, culture, economy, histories, success, and challenges; however, the main point is that each one of them has something interesting and special to share with the rest of the world.

The other topic quoted by participants was the concept of Mutualism vs Adversarialism (power to vs power over) by Kahlberg (2004). The instructor used a debate as a strategy to make the participants realize the two different concepts of power. She divided the class into two groups and asked three volunteers to be the judges. The instructor gave each group slips of paper with some concepts that they had to defend. Each group then had ten minutes to prepare while the judges prepared an introduction to the

debate. The students gave convincing arguments, and demonstrated passion, interest, and maturity when presenting their parts. The debate took an hour. The following are the comments of the eight participants about the debate.

Antonio

When building a cultural identity, people have to improve their social interest and power relations with the aim of striving for the preservation of their identity and their culture.

Ernesto

At the end of the seminar, I understood that nowadays there are no cultures or ethnic groups that are more virtuous than others, that every culture is a different world that can be perfect in the eyes of its people, and that the progress and respect is related with understanding....

I think that cultures should not be ruled by a *power over* because what we really have inside is an innate function called *capacity to*.

Estuardo

I am proud to say that *power to* affects people in a new way. With *power to*, we could learn and build a new society.

Felix

One of the concepts I changed or modified was the concept of power.... It is very important that everybody become interested in this topic because we look for a better future. We have the *power to* change the way many people think.

Maria

*Mutualism* and *adversarialism* and *power to* and *power over* were some of the subjects that had the biggest impact on me.

Marcel

It is also important that children develop the capacity to learn something about others and use differences not as a way to destroy or create power over relations. Instead, multicultural education aims to develop mutual empowerment relations based on differences as well as on similarities.

Melrose

If we do comprehend the richness and luckiness of being multicultural, we will be able to change our actual *power over* system into *power to/power with* society. The real practice of the assisted empowerment can help those who are at an "unequal level until they arrive at a state of relative equality," which is exactly what our society needs.

Xiomara

If we change and apply the idea of *power to* instead of *power over* to work in groups and to get collective results, we won't have to survive in a world full of terrible differences, but we will be able to live under better conditions.

The other topics which developed the participants understanding are human nature and human culture. According to Karlberg (2004), the concept on human nature and human culture are different and complementary parts of humanity. This topic was analyzed deeply and even expanded because of students' petition. He explains the difference between human nature and human culture saying that human nature are needs and characteristics of mankind that cannot be altered (human beings need to eat, speak, etc.). On the other hand, people develop human culture depending on several aspects. Human culture varies mainly geographically and is changeable (kind of food consumed, language spoken, etc.).

The participants' mental model on culture not being able to be changed was affected because their prior idea was that any cultural expression should be accepted and that cultural expressions were impossible to change. A paradigm shift from the old concept of culture into the current concept of culture was intended to occur in the participants. Comparative analyses were done to clarify the idea exposed by Karlberg (2004). The students were asked to give additional examples in order to concept check their level of understanding. Like discussing the concepts of culture and related topics, the same teaching method was used by the instructor: the teacher-direct class (teacher-class interaction) and group discussion (students-students interaction). Nine participants quoted the author. The following are their comments.

Antonio

Human nature tends to create cultural identity groups which defend their own interests. People form groups and sometimes segregate other groups and that is what divides people. But, I believe that it is possible to live together through cross-cultural understanding although it is not easy to achieve it. It is important to live with another culture in order to feel what they feel.

Berto

I also found the study of human nature and human culture very helpful, stressing on their conceptual differentiations.

Claire

Now, about the paradigms that were changed throughout this class. There were a lot of cultural paradigms that were changed. For example, the differences between human nature and human culture

Danielle

This course makes me understand that we are not alone in the world and that human beings are "social creatures" by nature.

Maria

Understanding what human nature and human culture are is the first step of learning.

Mildred

Human beings are not as different as we seem to be.

Paulina

While I have been putting together the puzzle of these topics (on human culture and human nature), I have discovered the importance of understanding a person from a different culture.

Vanessa

The class helped me understand and be aware of the difference of the concepts of human nature and human culture. I was inclined to think that some violent behaviors of people were part of human beings. Right now, I understand that this is the way our society teaches us to think and act.

Victor

I would say that this class was really challenging and at the same time interesting. I have learned a lot of things. From now on, I will do my best in order to use all the things I have learned about human nature and human culture to make people think about their actions and make them have the same conclusions I have made or maybe better ones.

The other topics quoted by participants were the concepts of stereotyping and racial and ethnic prejudices. The instructor made the participants analyze several cases in which stereotypes and generalizations about a specific ethnic or religious group had affected the people involved in absolute negative ways. Students were able to realize how stereotypes were doing nothing else except harming those people who are affected by this phenomenon. Some of the most attention calling cases were the ones after the September 11 (9/11) attacks in New York and Washington, D.C. After this event, the Middle-East-looking people are now being labeled as terrorists has turned into a social concern.

Berto

The class discussion has helped me define and take a position in relation to the topic *stereotyping*. I believe that some people, in their desire of enlarging differences, have come up with erroneous ideas and convictions known as stereotypes. Those conceptions represent intolerant messages against the groups to which they refer.

Danilo

*Stereotyping* is just not the best thing to do considering that this course has left a lot of good values in me and in my actions.

Felix

*Stereotyping* is to generalize an idea for a group of people. It is considered as a characteristic of that group. For example, here in Ecuador, it is said that black people are good at sports or stealing, which is not true at all. There are many black people who are honest and do not deserve bad treatment.

Maria

In some cases, we are more *racist* within our own country than with people from a totally foreign culture. I think that it is one of the biggest problems that Ecuadorian society has.

Mildred

*Racism* or xenophobia, I think, is caused by the maintenance of stereotypes.

Vanessa

This course helps me to avoid the problem of *stereotyping* and *prejudices*.

## 2. *Respect and Fairness*

The topics that developed participants' respect for other cultures were the concept of *cultures*, *stereotyping*, *cultural similarities* and *differences*. Ten participants had explicitly written their experiences in the class about these topics. To show respect and fairness, they use explicitly or implicitly words such as *respect*, *fairness*, *empathy*, *being open*, *value other cultures*, *eliminating stereotyping* and so forth. The following are some of the comments.

Antonio

I really like to know other cultures because I am curious, and I like to discover ways of thinking around the world. But in this class, I learned that my interest in cross cultural understanding has to be motivated by a worry for fairness and humanity.

But, I believe that it is possible to live together through a cross-cultural understanding although it is not easy to achieve. It is important to live with another culture in order to feel what they feel.

Carol

Step by step, class by class, I could finally open my mind and obviously my heart, too. So, now I am more patient and I do not criticize as I used to.

Claire

The word culture which seems so simple has a lot of meaning. From my point of view, understanding this word has made me value and respect other cultures.

Danielle

At first I had a feeling of rejection against this culture. But, then I realized that these “disgusting” traditions for us were entirely normal to the Chinese people. And that if I grew up in that country, I would 100% accept their customs and traditions. So, my feelings changed.... Now, I know that prejudgments are for fools. Since then, I can tell that I will no longer criticize others' behavior, traditions, or other cultures.

Danilo

In our course, one of the main goals we had to reach was to eliminate the stereotypes we had. Even though some are good, they can still create confusion and hurt somebody. For example, stereotyping someone because of his/her religion, culture, and race can hurt that person.

Stereotyping is just not the best thing to do considering that this course has left a lot of good values in me and in my actions. For example, now I think twice before calling somebody by a nickname or by a name that can hurt that person's feelings

Ernesto

What really exist on Earth are cultures more capable than others to do things. That is the only thing that divides one culture from another. Now, I fell smarter than other persons because I am reaching the understanding level. I am happy to be from a different culture because I can learn a lot from others. I can say that my goals changed and the way I treat others is different. Now I think about my necessities and other people's necessities.

Felix

One of the most important aspects of multicultural education is respect. I think respect is the first step to understanding other people and obviously other cultures. In fact, respect is what people need to establish an equilibrium between what they are and what others are without prejudices.

Maria

When we are learning about other cultures, it is true that the differences stand out. But if it is the differences that set us apart, we should also think about our similarities and study them in order to understand each other. It is important to know the differences and respect them, but deep down we are all human beings.

Paul

We have to develop a general conscience where equality among people exists and respect for everyone is present.

Vanessa

I have learned that recognizing and respecting other cultures are not only theatrical concepts. They must be applied in our actions.

### 3. Cooperation

The topic that most participants have quoted and has developed their level of cooperation was the concept of power by Karlberg (2004). While the concept of power was directly linked to the elevation of the participants' cooperation for social change, the concept of human culture and human nature, coupled by the examples of cultural groups and countries, helped the participants develop their sense of cooperation. Most of the participants also elaborated on cultures, stereotyping, cultural similarities and differences. Eleven participants had explicitly written about their experience in the class. The following are some of the comments.

Berto

I also believe that it is already time for us to leave these discords behind because they impede our world to reach mutual understanding, peace and global cooperation.

Ernesto

I think that cultures should not be ruled by a *power over* because what we really have inside is an innate function called *capacity to*.

Estuardo

I am proud to say that *power to* affects people in a new way. With *power to*, we could learn and build a new society

Felix

Unfortunately, many people are still used to thinking and using power to dominate others. To change that, it would be necessary to adopt *power to*. "Power to" simply denotes capacity.

Maria

Once we have accepted other cultures and really respect them, cooperation can happen. In this class, one of the things that I have liked the most is that we can actually apply everything we have learned and it helps us as human beings.

Melrose

If we do comprehend the richness and luckiness of being multicultural, we will be able to change our actual *power over* system into *power to/power with* society.

Xiomara

If we change and apply the idea of *power to* instead of *power over* to work in groups and to get collective results, we won't have to survive in a world full of terrible differences, but we will be able to live under better conditions.

**Research question #2:** Can specialized and experienced guest speakers on cultural topics be key factors in raising awareness of Ecuadorian university students?

All in all, nine participants favorably quoted the four guest speakers although the topic of utopia had the most impact. Seven of the participants explained their understanding on *John's* topic on utopia. One of the participants quoted the married couple, *Albert* and *Elizabeth*, who explained their experiences living in many countries. Another participant quoted *Jamal*, who talked about cooperation and competition. The following are some of their comments classified into *understanding, respect, and cooperation*.

### 1. *Understanding*

Felix

Personally, I totally agree with John. I think utopia makes us dream and walk through its path. Why? Because if something is *utopia*, you will walk towards it. And when it seems to be very close to you, it will get away from you and that makes you try over and over again. It will be far from you all the times, but when you walk in this path to achieve your dream of a new nation, for sure, you will have achieved many things.

Maria

*Utopias* are a great thing and not impossible to achieve. We just need to start doing something in order to achieve them and of course it takes time, effort, interest and care to attain it.



Melrose

This multicultural understanding implies actually believing in the materialization of *utopias* and empowerment as part of the normal interaction of individuals and individual groups which can lead to a real development of people as humans.

Paulina

This whole conception of multicultural education seems to be a *utopia*. It is difficult to imagine a world living in harmony, with mutualism, with equality, with cooperative relations, without stereotypes, racism, and boundaries. But, we need a utopia to live better.

## 2. *Respect*

Danielle

It is like when the married couple (*Albert and Elizabeth*) that has lived in more than 20 different countries visited our class and talked a little bit about their experiences. They told us about many wonderful countries and cultures. But, when they explained their experience in China, they caught all my attention because of China's incredibly weird customs. At first I had a feeling of rejection against this culture. But, then I realized that these "disgusting" traditions for us were entirely normal to the Chinese people. And that if I grew in that country, I would 100% accept their customs and traditions. So, my feelings changed.

## 3. *Cooperation*

Maria

The new option is cooperation and thinking about others before yourself. As *Jamal* said: stop being selfish because it is not a human characteristic as we might think.

Vanessa

I also liked the conference about *utopias* very much. I concluded that even if human society is not perfect, it is always changing in order to improve. So, that's why we have to think that a positive change is possible. We should not be afraid of utopias because they can help us to change our traditional and violent way of thinking.

**Research question #3:** Can students' research and presentation of different cultural/ethnic groups be key factors in raising awareness of Ecuadorian university students?

Participants found out facts about the country, ethnic or cultural groups each of them represented. They discussed food, dress, and holidays. Most of the presentations were boring and seemed superficial. The presentations, in most of the cases, were about geographical realities such as number of population, typical dishes, landscapes and historical background. That caused the students to feel disappointed although guidelines

had been given. Only those who had experience living abroad knew how to direct their presentations towards cultural realities and behaviors. Those students who had lived in other countries also focused their presentations on the reasons of cultural behaviors which were of interest to the class.

Very few students mentioned the presentations of their classmates in the journals. One of the possible reasons for that to happen could be the lack of interesting information given in the presentations.

Danilo

On one of my assignments to present a country or a culture from any part of the world. I chose *Senegal*. After the presentation, I understood better the difference that exists between a culture and an ethnic group.

Melrose

Once I thought *Japanese people* were just as weird and annoying for being so mechanical and cold. After understanding them through their language and this seminar I do still think they are weird, but beautifully weird because they are extremely different from what we are and think extremely different from what we do. And there is the most interesting richness of their culture and that is the richness I want to learn and accept.

Estuardo

However, education itself is also a paradigm. It is necessary to change the typical vision which says that the only thing to be taught is science. We need to learn also about art, cultural expression, and human behaviour. It is always important to look at little details to understand a whole complex situation. People in *Russia*, for example, drink a lot for a specific reason.

One way or another, the three teaching strategies – reading books and articles about cultures and related topics and discussing them in the class, inviting guest speakers who have knowledge and have experienced living abroad, and letting participants choose a culture to present in the class – were effective in arousing the interest of the participants. The readings chosen by the instructor, the participant observer seemed to work well. The availability of guest speakers and their very informative and thought provoking presentations enhanced the readings read by participants. The individual presentations were not as good as the instructor had expected, but it helped the participants know a specific culture well. The researcher discovered that the participants themselves mention that their expectations on the presentations were far higher and different from the actual presentations done. They could have liked to get to know more in depth about those

presented cultures. Unfortunately, the presentations were rather superficial and directed to geographical facts. The journals also served as an evidence to see how well they remember during the individual interviews.

### **C. INTERVIEWS**

There were 18 participants whom the instructor, the participant observer, had interviewed individually. The individual interviews, which lasted for ten to fifteen minutes each, were done during the last three days of the fifty-minute class. All participants were informed at the beginning of the class about this activity. All students agreed from the very beginning to be part of the study. Although the interviews were not part of the class, the participants were willing to be interviewed and signed a written agreement voluntarily. The individual interviews lasted 10 to 15 minutes each due to time restrictions, and the participants were extremely exhausted considering the fact that they had several final exams during the same day of the interviews. Despite their long hours of taking exams in their other classes, they were still willing to do the interviews. The interviewer found the following:

#### **Interview question #1: Why did you take this elective course?**

The participants' answers varied and, but in some cases coincided with why they took this course. Also, most participants had more than one reason for choosing the elective course. The participant observer classified their answers into seven categories. With the corresponding number of participants their reasons are the following:

1. It is one of the three elective courses existing. (Eight participants)
2. It is an interesting topic. (Eight participants)
3. They want to learn about other cultures. (Seven participants)
4. Personal experience abroad and/or having relatives living in another country. (Five participants)
5. The instructor had a reputation of being a good teacher. (Four participants)
6. We live in a multicultural world. (Three participants)
7. To be able to understand other people better. (One participant)

Instead of writing each participant's answers or quoting them directly as to why they chose this course, the researcher preferred to expound the matter in Chapter IV, where she individually elaborated their answers to the research questions before reaching final conclusion. The researcher also did the same with participants' expectations at the beginning of the course.

**Interview question #2: What were your expectations at the beginning of this course? Were your expectations met? If not, why not? If so, which ones?**

The researcher discovered that most participants' expectations were met, except for three participants whose expectations were partially met and one participant whose expectations were not met at all. Some participants who answered positively even say that the class exceeded their expectations. Below are each participant's answers.

Table 3

#	Participant	Where the expectations met?			Reasons/Topics
		Yes	No	Partly	
1	Antonio	Yes			Learned from the invited guest speakers, culture in general
2	Berto	Yes			Learned from readings, especially about mutualism and adversarialism
3	Carol	Yes			Learned how to deal with people
4	Claire	Yes			Learned and understood other cultures
5	Danielle			Partly	Came to study culture, but satisfied to merely respect other cultures, not necessarily to understand them.
6	Danilo	Yes			Experienced living abroad is linked to the class
7	Ernesto	Yes			Learned about multiculturalism
8	Estuardo	Yes			Learned about culture, especially the non-western cultures
9	Felix			Partly	Learned about cultures, but would like to have gone deeper into topics such as stereotyping and racism
10	Maria	Yes			The class exceeded her expectations; learned about cultures, how to apply in life to have better society.
11	Marcel	Yes			The class exceeded her expectations; learn about cultures
12	Melrose	Yes			No specific expectations, but learned a lot from the readings and some classmates' presentations
13	Mildred			Partly	Would like to learn deeper about cultures, topics were superficially touched upon, especially the individual presentations

14	Paulina	Yes			The class exceeded her expectation; Learned about cultures; writing think pieces helped a lot.
15	Paul	Yes			Learned from the readings and class discussions
16	Vanessa		No		Like the course, especially when the class was about countries, but it was not oriented to business
17	Victor	Yes			Learned about cultures
18	Xiomara	Yes			Learned a lot about cultures, including the beliefs of different cultures

**Interview question #3: Can you explain which topics of multicultural education you learned the most from?**

Participants' answers varied as to which topics of multicultural education they had learned about the most. Some mention more than one topic; some stated just one topic. On the whole, the participants learned from all the teaching strategies, which are also the three research questions: the readings with in-class discussions, the topics presented by the guest speakers, and cultures presented by the participants themselves. Below are the details of the results.

To understand the results better, the researcher divided them according to the research questions. They are the following:

Nine participants learned the most from the readings with in-class discussions. Four of them explicitly mentioned the topic *Mutualism and Adversarialism* (Karlberg, 2004). Two other participants chose the topic *Cows, Pigs, Wars, and Witches* by Harris (1989), the reading where anthropological explanations were given why people have certain customs and prohibitions. In addition, two other participants chose the topic *Human Nature and Human Culture* (Karlberg, 2004). And yet another participant opted for the topic *Colorblind*. The following are the participants' comments:

*1. Mutualism and Adversarialism*

Berto

I think that the authors like the one who wrote about the concept of *power to* and *power over* are very professional thinkers. Their perspectives enable me to understand what cultural issues and social issues are.

Carol

I really liked the topic about power. Power is the key for me. I understand that having a different concept of power was the problem in my life. But now, I am so happy.

Melrose

This whole book from Michael Kahlberg with the *power to* and *power over*. It was really nice even though at the beginning it was kind of difficult because of the difficult words, but I found it really cool.

Paul

I found the topic *power over* and *power to* very interesting. It was amazing. I thought that most situations are power over, but it is better to have an attitude with *power to*.

## 2. *Cows, Pigs, Wars, and Witches*

Claire

I wanted to learn more about other cultures like the one from the readings about India - cows and pigs.

Danielle

Yes, cows in India, and images of ethnic groups and their concept of beauty.

## 3. *Human Nature and Human Culture*

Victor

I think the topic of *human nature* and *human culture*. I learned the most from their concepts. Before I had a global idea - I thought the two things were just one. But then, I realized that they were two different ideas. And we can change as human beings.

Mildred

I mean I learned a lot from the topic of human nature and human culture. I need an explanation for everything, and the book showed me clear explanation with some data that was very convincing.

## 4. *Colorblind*

Marcel

I think this topic of multicultural education was the most interesting for me like the concept of *color blind*.

Three participants learned the most from the guest speakers. The topics they learned the most were *utopia*, *cooperation* and *competition*. The following are their comments:

*1. Guest Speaker #4*

Antonio

The last one - *utopia* and *dystopia*. That was cool. I did not know that there was a brotherhood and people that think the world is wrong, and they try to do something. That gave me hope.

Maria

I remember learning from the guest speaker who came to talk about *utopia*, and also the other one, a TV personality, who talked about *cooperation* and *competition*.

*2. Guest Speaker #2 and #4*

Vanessa

I really liked the topic about *utopia*. It is exactly what the conference said. Sometimes, we are afraid to believe in *utopias*. But, it is really necessary because even if human beings are not perfect, we can improve individually and our society. That was the topic that I really loved and I learned the most.

Two participants learned the most from the individual presentations. The topics they learned the most were not specific. They talked about understanding different cultures and cultural behaviors. The following are their comments:

*1. Individual presentations*

Ernesto

Now I can understand another person by knowing his or her culture - the way he or she thinks. Before I did not want to know anything about a person, but now I am interested in knowing the reasons a person behaves the way he or she does.

Xiomara

I think that it was really important to have individual presentations on different cultures of different countries. I did not even know about some ethnical groups that still exist in some countries.

The last four participants learned the most from the combination of either from the readings with in-class discussions and the invited guest speakers or from the guest speakers and the individual presentations of cultures. The topics they learned the most were:

1. *Guest speaker #4 (utopia) and Individual Presentations (Religion and Cultures)*

Estuardo

*Utopia*. That was very interesting for me, and a little bit about religion and cultures. I know the topic was huge, but it made me feel more interested in religions - why they do that or since when and something like that. It makes me more curious.

Felix

I liked the one on *utopia*. Also, I liked the presentations on cultures.

2. *Guest speaker #4 (utopia) and Readings with class discussion (Power to and power over)*

Paulina

Analyzing the whole course..., I enjoyed the discussions a lot.... Also, the concept of power (*power over* and *power to*), cooperation, and the last conferences we had like utopia – how we become the way we are and how we think because of paradigms that were made.

3. *Guest speaker #4 (utopia) and Readings with class discussion (stereotyping)*

Danilo

*Stereotypes* – what are really stereotypes and how can we use them in a good way and not in a bad way. The last subject we had utopia was fascinating.

**Interview question #4: Can you share which topics of multicultural education made you rethink your ideas?**

The researcher discovered that most participants did not specifically state which topic made them rethink their ideas. Instead, she discovered that thirteen participants attempted to connect their understanding of the course to the reality of the world or their own personal situations and that only five mentioned specific topics. In addition, eleven participants' answers reveal that their levels of understanding and respect or fairness were developed due to the different activities of the course and not necessarily due to certain topics. The participants' answers can be divided into five main categories: (1) Understanding/Respecting cultural diversity, (2) individual connection to reality, (3) the effect of the topic utopia, (4) the difficulty of not stereotyping people, and (5) the usefulness of the course.



Out of 18 participants, nine participants answered the interview question #4 by stating that the course made them understand and/or respect explicitly or implicitly the cultural diversity of the world. They did not mention any specific topic. The following are their comments:

Antonio

After the course, I started to think differently because it is not important where you live. All people are different. So, it is important to *understand* different cultures from all over the world.

Claire

For me, it is to be more open minded, to understand other cultures and *respect* them – and not to judge them because there are things that are different from us, different in a way.

Ernesto

The way I see other cultures, the way I respect them, and the way I understand them. I have a new sense, a new definition for *respect* and *understanding*.

Estuardo

By knowing history and how it could change the perspective of culture made me re-think my ideas why people behave the way they do.

Maria

I became more interested in *knowing* and learning more about cultures, especially my own culture after the class.

Marcel

At the beginning... I thought I was able to adapt myself to different scenarios, but then I realized that it's not just about having the knowledge, not just facts but also being involved. These are all part of the scenery that I am not an outsider – I am part of this multicultural scenery.

Melrose

Before, I didn't realize how important *understanding* other cultures is. Nowadays, I am more receptive to accepting or understanding another culture like the indigenous or the black people, and even my family.

Paul

The course made me *understand* cultural differences. For example - the Chinese way of thinking. They live to work. In contrast, here in Ecuador, we have a lot of things that we think are more important like family. They are more important than only work.

Xiomara

There are some cultures that I thought weird and not interesting. But, now I think that every culture has something interesting.

In addition to nine participants who did not focus on a certain topic, two other participants did the same. However, in this case, they explained the usefulness of the course to their lives and to their major.

Mildred

Maybe, communication, especially with my family. Sometimes, I do not understand my cousins. Maybe that's the main point – I consider myself very tolerant. I have a lot of memories with my cousins. They have always been different.... And also for *the university*, it is important to have multiperspective view, to be more open minded.

Paulina

First of all, as I told you, because of our major if we want to travel and study in other countries where there are other cultures. This is a really good thing for us to learn how to be part of another culture, respect it, and learn from it. So, I think it is going to be really useful.

The seven other participants stated four topics which made them rethink their ideas. Foremost among the topics is utopia. Three of the participants explained the topic of utopia (Newton-Evan, 2006) as possible and very deep. Two others talked about stereotyping (Merryfield, 2002; Tiedt and Tiedt, 2002). They learned that stereotyping makes someone have prejudice against a certain race. They explained Jews and black people as example of races which are not uncommon to be stereotyped. Also, one participant explained how he became aware that there are two kinds of power being exercised in the world: mutualism and adversarialism. The last participant wrote how the reading about *Cows, Pigs, Wars, and Witches* (Harris, 1989) made her understand why cows are venerated in India. She was so astonished that she compared eating cows in India to the Virgin Mary in Ecuador. The following are their comments:

### 1. *Utopia*

Berto

Perhaps it was this last thing we checked with the guest speaker. I thought that *utopia* was utopia [impossible]. He actually made us think that it was actually possible to bring out that hidden culture out of its hole.

Danilo

Yeah, the same topic - *utopia*. I was mostly confused and not clear. Now after the course, I can completely talk to somebody about this topic.

Victor

The last class we had with the guest speaker who talked about *utopia*. He was so amazing because he made us think. He researched a lot of things on this topic and he gave a lot of explanations. It was really deep.

### 2. *Stereotyping*

Felix

I think the most important was the *stereotyping*. I thought the Jews were very good businessmen. I changed that. I know now that all people can be good businessmen. And it is not fair for them to be stereotyped. Also, stereotyping black people as being good at sports or thieves is not good. So, I changed that.

Vanessa

I think that the most important thing that I learned during this course is that sometimes we think that we don't have any kind of stereotypes. We sometimes say: I'm not a racist. But, we sometimes say something that has kind of racist ideas. I learned that we must really analyze our minds and then interact with people.

### 3. *Mutualism and Adversarialism*

Carol

The topic about the new concept of *power* helped me understand how the world is working.

### 4. *Cows, Pigs, Wars, and Witches*

Danielle

Yes, maybe the last one, the one we read about cows, pigs, wars, and witches. We read about it, and they always talk about the place (city of joy) they live in. It is such a misery and they do not eat cows. It would be as if we ate the Virgin Mary or something like that. It was like, oh my God, when I remember it. For the Hindus, spirituality was very important aspect. In contrast, we are in such a materialistic world, so capitalistic, and they are so spiritual.

In brief, eleven participants shared their ideas on the usefulness of knowing the diverse cultures of the course in a general way and nine participants explained how certain topics such as utopia and stereotyping changed the way they think.

**Interview question #5: After having taken this course, what does it mean to you to be a culturally multiperspective thinker?**

The participants' understanding on what a culturally multiperspective thinker is can be classified into three categories or levels of understanding: (1) cognitive level, (2) affective level, and (3) the cognitive/affective level. The first category – cognitive level – means that the participants' definition of culturally multiperspective thinker touches their mental process of perception. In contrast, the second category – affective level – means that the participants' definition touches their emotional and volitional processes. The third category - cognitive/affective level – basically means the combination of both. The results are the following.

Seven out of eighteen participants described the concept of a multiperspective thinker in the cognitive level. The participants used the words *know*, *understand*, *think*, and *vision*. The followings are their comments:

*1. Cognitive level*

Antonio

It is someone who knows a lot...like knowing different people and cultures.

Berto

I think if a person thinks that he is a multiperspective thinker, he should be able to understand the social and cultural issues in a society.

Danilo

I think we are more multiperspective thinkers. By putting ourselves in others shoes, we know the reasons some cultures behave in a certain manner.

Estuardo

To be multiperspective thinker means having different visions of the world and seeing through the eyes of another.

Maria

I think it is actually going beyond what we think – maybe going beyond stereotyping and looking for real reasons people behave in certain way

Melrose (She define culturally multiperspective thinker in the person of the instructor)

I think you should keep on teaching multicultural education. You are such a multicultural person. I do not think it would be the same if a teacher for example comes from Ecuador or the United States or Great Britain. You are like a living experience.

Victor

To think globally – to think that in every person, there is a human culture which can be changed.

One out of eighteen participants defined the concept of a multiperspective thinker in the affective level. The participant used the word *open minded*. The following is Carol's comment:

*Affective level*

Carol

An open minded person – totally, definitively. If you are close minded, you can not see anything....You must be open minded to understand people, how they can work together and survive in a global world.

Nine out of eighteen participants defined the concept of a multiperspective thinker in the affective level. The participants used the combination of words of cognitive domain - *know, understand*, - and affective domain - *open minded, respect, empathy, and feel comfortable*. The following are their comments:

*1. Cognitive/Affective level*

Claire

For me, it is to be more open minded, to understand other cultures and *respect* them – and not to judge them because there are things that are different from us, different in a way.

Danielle

For me, to be culturally multiperspective is to be *open minded*, not to pre-judge people from other cultures and respect the others.

Ernesto

I think that everything is related to understanding....to *feel empathy* or comfortable with this person.

Felix

It is to know, *respect*, and understand other cultures, and learn from them.

Marcel

Multiperspective thinker also feels comfortable and understands other cultures.

Paulina

What does it mean? First, not only to know specific aspects about a culture but also to understand and *respect* it. I found this really important.

Paul

It's to know and understand other cultures and their way of thinking. A multiperspective thinker also *feels comfortable* being with other cultures, not just tolerating them.

Vanessa

It is a person who even if he/she has his/her own cultural values, he/she is still able to recognize the cultural values of others. The person does not have any problem interacting with people from other cultures.

Xiomara

First, to know about every culture and your own culture.... You have to *respect* the other beliefs of other cultures.

The last participant – Mildred – was difficult to understand. The researcher could not decipher the participant's answer and decided not to categorize her answer. Below is her answer.

Mildred

Maybe, it is not only thinking that we are in the centre of the world. We are isolated – Ecuador is here and Colombia is here, but they are not interconnected. The world is so small, and we can have better communication with other cultures because mass media has made it easier for us.

## CHAPTER IV CONCLUSION

The primary premise of this thesis was: What should education do in response to the rapidly changing world situation? Education is considered to be one of the key players to respond to the world condition. The first step of the researcher was to create participant matrixes (Table 4 and 5) as a method to analyze the individual participants and to be able to compare individuals to the group. From the matrix created as general conclusions and recommendations evolved (Table 6). Overall, the majority of the participants demonstrated a weakness in the participatory domain. The participants on an individual basis had high scores in the cognitive domain and middle scores in the affective domain. The Matrix Tables were compiled by the researcher from the original work of the participants. The journals, presentations, and questions directed to the guest speakers and in class discussions initiated and completed by the participants were combined with the observations, interviews and journal techniques of the researcher. This information was then triangulated into two matrixes. The first matrix (Table 4) represented the three domains; cognitive, affective and participatory; scored from the researcher's and each participants combined work. The second matrix (Table 5) represented the prior multicultural experience, number of questions/comments asked, and English skills of each participant. The last matrix (Table 6) was developed to give meaning to the three research questions combined with the most common elements in this multicultural classroom. The following are the researcher's conclusions:

TABLE 4

<b>Pseudonym</b>	<b>Cognitive domain</b>	<b>Affective Domain</b>	<b>Participatory domain</b>	<b>Total</b>
<b>Antonio</b>	2	2	1	5
<b>Berto</b>	9	3	1	13
<b>Carol</b>	9	9	9	27
<b>Claire</b>	8	3	3	14
<b>Danielle</b>	8	9	8	25
<b>Danilo</b>	9	8	9	26
<b>Ernesto</b>	8	8	7	23

<b>Estuardo</b>	10	9	7	26
<b>Felix</b>	7	9	5	21
<b>Maria</b>	9	9	9	27
<b>Marcel</b>	6	6	4	16
<b>Melrose</b>	10	10	10	30
<b>Mildred</b>	8	2	2	12
<b>Paulina</b>	7	5	2	14
<b>Paul</b>	1	1	1	3
<b>Vanessa</b>	7	9	7	23
<b>Victor</b>	2	2	2	6
<b>Xiomara</b>	5	4	4	13
<b>Total</b>	125	108	91	324

Each student journal and personal interview was rated on a scale from one to 10. Ten being the highest rating in each of the domain points and these rating points were combined with the researchers' personal observations. As the research study was a qualitative intrinsic experimental case study, the researcher created from the definitive information. The scale devised was as follows: 0 = no information on the domain; 1 to 3 = low to no change in the domain; 4 to 7 = moderate change in the domain; 8 to 10 = high level of change in the domain



Three factors were applied to the three research questions. These factors were the influence on the participants' domain score, the prior multicultural experience, number of questions asked and level of English skills. The following were the results.

TABLE 5

<b>Pseudonym</b>	<b>Prior multicultural experience</b>	<b>Number of Questions/ Comments asked</b>	<b>English skills</b>	<b>Total</b>
<b>Antonio</b>	1	1	3	5
<b>Berto</b>	7	9	3	19
<b>Carol</b>	2	9	1	12
<b>Claire</b>	8	5	3	16
<b>Danielle</b>	9	9	3	21
<b>Danilo</b>	10	10	3	23
<b>Ernesto</b>	10	3	2	15
<b>Estuardo</b>	1	10	2	13
<b>Felix</b>	8	9	2	19
<b>Maria</b>	9	9	3	21
<b>Marcel</b>	9	6	3	18
<b>Melrose</b>	10	10	3	23
<b>Mildred</b>	3	8	1	12
<b>Paulina</b>	7	7	3	17
<b>Paul</b>	1	1	1	3
<b>Vanessa</b>	5	9	3	17
<b>Victor</b>	1	1	1	3
<b>Xiomara</b>	4	3	2	9
<b>Total</b>	105	119	42	266

Each student *prior multicultural experience* (traveled or lived abroad and was an exchange student) and *number of questions/comments asked* (class discussions/participation for guest speakers and classmates presentations) was rated on a scale from one to ten. Ten being the highest rating in each of the category points and these rating points were combined with the researchers' personal observations. As the research study was a qualitative intrinsic experimental case study, the researcher created from the definitive information. The scale devised was as follows: 0 = no information on the domain; 1 to 3 = low to no change in the domain; 4 to 7 = moderate change in the domain; 8 to 10 = high level of change in the

domain. In addition, each student English skills was rated on a scale from one to 3. The scale devised in this case was as follows: 1 = low level; 2 = moderate; 3 = high.

Table 6

Research questions	Participants domain values	Prior multicultural experience	Number of Questions/comments asked	English skills
1 Assigned readings	108/324	89/266	89/266	89/266
2 Guests speakers	108/324	89/266	89/266	89/266
3 Presentations	108/324	89/266	89/266	89/266

The domain values reflect the average of the individual student participants' numbers added together as a class and divided equally between the three research questions. This was used as a control number to give the group a foundation for comparison. The number 324 represents the highest possible total from Table 4 and the number 108 represents a summary of the total number divided by the three questions.

Prior multiple experiences were defined as the number of times a student was exposed to and/or traveled outside of Ecuador. This number was identified by each student at the onset of the course. The number of questions/comments asked represented the numbers summarized on a per class basis and this number was totaled at the end of the course. As the initial requirement to enter the class on multiculturalism demanded a high level of English in comprehension, writing and oral skills, each student was given a number, from 1 to 3, based on a comparison with the group. Table 5 represents the individual tallies.

**A. TRIANGULATIONS OF EACH PARTICIPANT: OBSERVATIONS , JOURNALS, AND INTERVIEWS (As Supporting Documents for the matrix TABLE 6)**

The problem statement as to whether or not a course on multicultural education addressed to Ecuadorian university students was effective in raising the awareness to an interdependent multicultural world is yes. Eight out of eighteen participants' cognitive, affective, and participatory domains were developed due to the interaction of the three teaching methods. Concerning research question #1, seven out of the eight participants' cognitive, affective, and participatory domains were developed. Concerning research question #2, seven out of the eight participants' cognitive, affective, and participatory domains were developed. And concerning research question #3, five out of the eight

participants' cognitive, affective, and participatory domains were developed. The other ten participants were not formed as *active* culturally multi-perspective thinkers. Only their cognitive and/or affective domains were developed by the teaching methods.

### **Participant #1: Antonio**

Antonio's cognitive domain was developed due to the two teaching methods: readings with in-class discussions and participation with the guest speakers. He learned generally about different cultures, but most of all, he did not ask any questions on the readings with in-class discussions or initiate any questions on these readings. Even with his favorite guest speaker John, Antonio did not participate. He was passive in the class and seemed uninterested at the beginning and slightly developed an interest by the end of the four months. In his journals, he explained how he was interested in knowing about other cultures and how they think, the reality and his desire did not match. In the interview, he also reiterated his interest in understanding cultures but his actions were not shown in class.

What he liked the most from the readings was the topic about the concepts of human nature and human culture. By understanding the difference between the two concepts, by listening to John talk about utopia as something which is not impossible, and by Antonio's interest in knowing other cultures, Antonio's cognitive level was developed. Below is what he said:

It is imperative to find a way to join people because we are human beings capable of thinking and living in peace together in a big community called planet Earth.

Utopia... was cool. I did not know that there was a brotherhood and people that think the world is wrong, and they try to do something. That gave me hope.

Although Antonio showed his interest in having a planetary community, his body language indicated boredom, disinterest and sullenness which negatively touched on this affective domain. He verbalized his disinterest and uninvolved attitudes in his interview. He was not touched in comparison to his cognitive domain. He needed to learn that studying cross cultural awareness was much more than just talking about it in the class. He explained:

I learned that my interest in cross cultural understanding has to be motivated by a worry for fairness and humanity.

Antonio had no interest in discussing in the interview his lack of participation in class discussions or with the guest speakers. He thought that an involvement in a multicultural or global community had no relevance in his daily life.

### **Participant #2: Berto**

Like Antonio, Berto's cognitive domain was developed mainly due to the readings chosen and discussed by the instructor in the class and by listening to the guest speakers. The topics which helped him elevate his understanding were human nature and human culture, stereotyping, and culture shock. By learning about these topics and having more knowledge about different countries, Berto's cross-cultural understanding was developed. In his journals, he explained the need to create an interdependent multicultural world:

Helping each other no matter what culture we belong to can help create a cooperative world instead of widening their differences.

In addition, Berto mentioned the importance of taking a multicultural education class as being important to any profession. He explained:

A multicultural education and preparation can help scholars, students, investors, politicians, religious leaders and even scientists to develop a wider vision of the world. It is important that we find the way to understand our 'neighbors' so that we can vividly promote a collaborative framework all over the globe. On top of that, I consider that multicultural education is a bridge to endure societies' and people's relationships.

Berto had the most interest in the assigned readings and concentrated his journal entries on these assignments. He mentioned in the interview that John's topic on utopia made him rethink his ideas. During the class discussions on any of the topics Berto exhibited skeptical attitudes. He had firm convictions and ideological models on the class topics. During John's intervention, Berto showed an interested but a skeptical attitude. He practically questioned everything. But in the end, he thought that utopia was actually possible and could make society a better place to live in. He explained his understanding on the topic of utopia as follows:

I thought that utopia was utopia [impossible]. He actually made us think that it was actually possible to bring out that hidden culture out of its hole.

Berto was not interested in and did not mention any item that reflected the participatory and affective domains.

### **Participant #3: Carol**

In Carol's case, her cognitive, affective, and participatory domains were very much developed due to the readings and class discussions. By being exposed to written documents by experts and listening to the guest speakers and fellow students she altered her opinions. These activities led her to change her attitude towards the people around her and made her learn to deal with others. She explained in her journal:

Now everything is changing maybe because I began to change, or maybe because I try to be a really good friend in order to help others. That is a special feeling because now I know that I must balance my emotions, my heart, my thoughts, my actions, and of course my culture.

Among the topics that she mentioned in her journals were from the reading *Cows, Pigs, Wars, and Witches* (Harris, 1989) and from the topic *race vs ethnicity*. According to her journals and interview, the key topic in understanding people was the concept of power. She explained:

I really liked the topic about power. Power is the key for me. I understand that having a different concept of power was the problem in my life. But now, I am so happy.

Carol was a receptive student and very participative. She asked questions and attentively assimilated the answers for the teacher and her classmates. The development of her domains was gradual, yet conclusive. She mentioned her progress both in the journals and interviews. She explained:

Step by step, class by class, I could finally open my mind and obviously my heart, too. So, now I am more patient and I do not criticize as I used to.

By following my teacher's classes, listening to my classmates and each of their feelings and reactions, I began to open my mind in order to take those thoughts and analyzed them as carefully as possible.

In her last *think piece*, Carol mentioned how useful the multicultural education class was for social change. She wrote that with all the topics of multiculturalism, participants can develop appropriate attitudes and skills in order to grow intellectually, socially, and personally to combat racism and other forms of discrimination. With those potentials, she said, participants can help society by respecting each other, based on justice, human rights and equal opportunities for everybody.

#### **Participant #4: Claire**

The learning process for Claire, a very independent, knowledgeable, participative, and receptive student, was quite different. She needed to have a wider exposure to other cultures in order to appreciate other cultures. She said that the word *culture* seemed so simple, yet had many meanings. For her, understanding the word *culture* made her value and respect other cultures. She adopted the meaning of culture from Karlberg (2004).

Culture is the entire social heritage of a community, including its material expressions, its ideological and its structural or institutional expressions, all of which are socially learned or constructed and therefore contingent and variable (p 1).

With the help of Karlberg's definition, Claire explained that her paradigms on the topic changed. She explained:

There were a lot of cultural paradigms that were changed throughout this class. For example, the differences between human nature and human culture.

Claire showed an interest on the topic about culture by, for example, individually researching about Canada and by reading *Cows, Pigs, Wars, and Witches* (Harris, 1989). She explained:

I wanted to learn more about other cultures like the one from the readings about India - cows and pigs.

In brief, Claire's cognitive level of cross cultural understanding was developed mainly because of the readings. She thought that this class had been going through a process of cross cultural understanding by learning about other cultures, their attitudes, their actions, and the way people think. However, in her affective and participatory domains, Claire did not reach a broader level of understanding or integration in the process. Her writings and interview did not show any sign that could heighten these last two domains.

### **Participant #5: Danielle**

Danielle learned not to pre-judge people, to be open minded and respect them through the readings with in-class discussions and by questioning the guest speakers. In her journals and in the interview, she mentioned her keen interest in the readings on the concept of culture and multiculturalism. But the reading that shocked and changed her paradigms was about the *Cows, Pigs, Wars, and Witches* (Harris, 1989). She also mentioned the guest speakers *Albert* and *Elizabeth*, the couple who talked about the different countries they have visited. She was so particularly attracted to *Albert's* and *Elizabeth's* experience in China that she researched more about it and explained her findings in her last think piece.

Danielle also showed her interest in learning through visual aids and individual research. For example, she liked to review photos such as the images of ethnic groups and their concept of beauty – images which were shown by the instructor to introduce the topic of race and ethnic groups. In addition, as with the topic on China, she also researched the Bahá'í Faith, the religion of *John*, the guest speaker, who talked about utopia. She explained:

For example, I truly respect others beliefs, and the Bahá'í culture particularly seems very interesting and attractive to get involved with, especially after researching it. To me it looked like a religion whose purpose is world peace by thinking as "The earth is but one country, and mankind its citizens."

She expressed her partial satisfaction with the class during the interview and the fact that her cognitive, affective, and participatory levels were developed. The class had an effect on her as a person. She explained:

These classes changed my being. Of course, this seminar has broken some paradigms I had....and helped me improved myself to become a better person.

### **Participant #6: Danilo**

Danilo's cognitive, affective, and participatory domains were altered by the three teaching methods: the readings with in-class discussions, especially the program on stereotyping. John's talk about utopia, and Danilo's individual presentation on Senagal. Both in the journals and interview, Danilo mentioned that his experience as an exchange student, the topics of stereotyping and utopia impressed him the most. During the interview, he explained:

Like the one I said before, the one I experienced myself, the melting pot.... Also, stereotypes – what really are stereotypes and how we can use them in a good way and not in a bad way. The last subject we had - utopia was fascinating.

With exposure to Eastern cultures through other student presentations, Danilo thought that the course made him a more multiperspective thinker and had left him with a lot of good values.

He also expressed his willingness to put into practice what he learned in the course and urged others to do the same. He explained:

I should try to take as much as possible and put what I learned into practice.

We should try to take the opportunity to practice the concepts of multicultural education in our lives. The fact that we study cultures and behaviors may sound like a waste of time to some people, but ironically it is what we need the most in the present world, considering that we interact with different people every single day.

Danilo was an ideal student. He was very participative and open minded. He fulfilled all the necessary requirements of the class with eagerness and willingness to learn through the curriculum set by instructor and was highly involved even outside class.



**Participant #7: Ernesto**

Ernesto was participative, but not readily receptive. His verbalizations and actions were very contradictory. His personal belief system was not firmly established enough to help him understand the different concepts of the multicultural class. But, in the end, his cognitive and affective domains were developed by the readings and the class discussions. His cross cultural understanding and respect towards other cultures were developed basically due to topics or concepts of culture in general, with a higher emphasis from the readings and in-class discussions and individual presentations. In his journals and in the interview, he mentioned his interest in topics such as culture, human nature and human culture, and in power. By learning more about these topics, Ernesto's understanding and respect were improved. He explained that the way he saw other cultures, the way he respected them, and the way he understood them were changed. He had a new sense, a new definition for respect and understanding. He explained:

Now I can understand another person by knowing his or her culture - the way he or she thinks. Before I did not want to know anything about a person, but now I am interested in knowing the reasons why a person behaves the way he or she does.... I think that everything is related to understanding....to feel empathy for and comfortable with that person.

Ernesto also expressed how he saw the cultures from all over the world and how he reached another level of understanding.

What really exists on Earth are cultures more capable than others to do things. That is the only thing that divides one culture from another. Now, I feel smarter than other persons because I am reaching the understanding level. I am happy to be from a different culture because I can learn a lot from others. I just can say that my goals changed and the way I treat others is different thinking about my necessities and other people necessities.

He felt that his affective and participatory domains had increased as he became more interested in the topics.

### **Participant #8: Estuardo**

Like Danilo, Estuardo also learned from the three teaching methods: from the assigned readings with in-class discussions, from John's talk about utopia, and from individual presentations on non-western cultures. In his journals, he mentioned different paradigms that he had learned about as a result of this class. One of the paradigms which changed the way he saw the world was the Hindus, a paradigm shift of which was due to the reading *Cows, Pigs, Wars, and Witches*. In the interview, he mentioned John's talk about utopia – a topic from which made him more interested in religions. He explained:

Utopia...was very interesting for me, and a little bit about religion and cultures. I know the topic was huge, but it made me feel more interested in religions.... It makes me more curious.

Estuardo was a very participative student capable of connecting the topics that the class had read from those topics he had just researched after the class discussion. He was a wonderful thinker who grasped ideas easily. He liked to read about history which, according to him, made him understand different cultures more. His cognitive, affective, and participatory levels were also developed because of the course. In his journal, he explained:

This seminar has given me the opportunity to learn about myself, to go through life with my eyes wide open. Knowing that there is a complex world made of those differences that are very important to maintain and conserve is the first step in becoming a citizen of the world

There are no strange people. There are people with values and beliefs just like us. And in the same way that people in a family have consideration and respect for others, we have to act thinking there is in the world one human family.

During one of the conversations with him, the researcher discovered that because of the class, he felt more secure going abroad for a scholarship.

### **Participant #9: Felix**

Felix was a participant who explicitly stated that he learned the most from the three teaching methods. From the readings with in-class discussions, he was particularly keen on the concept of power. He said that one of the concepts which changed his beliefs was the concept of power. He explained how important it was for everybody to become interested in this topic if we looked for a better future. Another topic he was interested in was stereotyping, which for him was the most important topic. In the interview, he manifested his disappointment because stereotyping was not touched upon more deeply in the class. In his journals and in the interview, he reiterated his appreciation of the guest speakers and the assigned readings. He explained:

Personally, I totally agree with the guest speaker because I think utopia makes us dream and walk through its path. Why? Because if something is utopia, you will walk towards it. And when it seems to be very close to you, it will get away from you and that makes you try over and over again. It will be far from you all the times, but when you walk in this path to achieve your dream of a new nation, for sure, you will have achieved many things....Building a new nation with all nations in the world is the most beautiful utopia or dream that has ever existed. It would be a better world - respected, peaceful, and where everybody is concerned with the other....Let's dream of a better world even if others say: "That is utopia do not even try it". I think many utopias failed because we are afraid to try harder and against everybody. We are all different, and we have to learn to cooperate with each other to get to that world where everybody considers themselves a citizen of the world and not of just one country.

Felix was very participative and interested in learning. He said in his journal that he was a musician, and as a musician, it was necessary to understand people from other cultures so that he could accurately transmit them through music.

### **Participant #10: Maria**

Maria learned a lot from the class. In fact, in the interview, she said that the class exceeded her expectations. In her journals, she mentioned how her understanding and respect were developed due to the readings with in-class discussions and guest speakers like John and Jamal. Like Claire, it was important for Maria to know different concepts of culture and adopt one in order to learn and elevate her respect and understanding. Also like Claire, she also adopted the meaning of culture proposed by Karlberg. However, much more than elevating understanding and respect, Maria repeatedly explained the need for cooperation. She explained:

Once we have accepted other cultures and really respect them, cooperation can happen. In this class, one of the things that I have liked the most is that we can actually apply everything we have learned and it helps us as human beings.

In her learning process, she mentioned understanding that human nature and human culture are the first step of learning. Also, she mentioned that the concept of power had the biggest impact on her. The researcher appropriately quotes her:

Sadly, right now society urges women like men to be able to achieve something and be rewarded. We had to be as competitive and aggressive as possible sort of having a man's role. At the same time, society urges women – and not men – to be cooperative, patient, gentle, and show emotions. While women around the world are adopting men's competitive and aggressive manner, a new culture that promotes equal opportunity and gives a more important role for women is the Bahá'í Faith. I didn't know about it and many more do not know. I think that Bahá'í Faith offers a possibility to improve society.

After having taken this course, I have a different perspective on a lot of subjects, especially on the kind of society that we need to achieve. Utopias are a great thing and not impossible to achieve. We just need to start doing something in order to achieve them and of course that takes time, effort, interest and care to attain it.

In short, Maria's cognitive, affective, and participatory domains were developed due to the readings with in-class discussions and guest speakers.

### **Participant #11: Marcel**

Marcel's cognitive, affective, and participatory domains were developed due to the readings with in-class discussions, guest speakers, and individual participants. From the readings she learned the concepts of power. She also liked the concept of *color blind* – a concept where people become oblivious to difference. She said that it is also important for children to develop the capacity to learn something about others and power; to use differences not as a way to destroy but to create.

However, she learned the most from the topic utopia by John and the topic cooperation by Jamal. John talked about the need of humanity to adopt a utopian world where peace was essential in order to live better. On the other hand, Jamal gave real life examples of a cooperative society, a concept (mutualism) which the instructor had introduced earlier in the class. In her last journal, Marcel explained that she learned about a new way of thinking –to think with the concept of mutualism. Her willingness to learn did

not stop in her cognitive and affective levels. She also mentioned that she learned how to apply what she learned to provide for a better society.

Although Marcel was quiet in the class but openly disagreed on some topics, she demonstrated her capacity to learn in aspects that she thought were important for society. In her journals and in the interview, she explained how she learned from the class, especially her learning process. She explained:

I thought I was able to adapt myself to different scenarios, but then I realized that it's not just about having the knowledge, not just facts but also being involved. These are all part of the scenery that I am not an outsider – I am part of this multicultural scenery.

Like Maria, Marcel also mentioned that the class exceeded her expectations.

### **Participant #12: Melrose**

Melrose's cognitive and affective domains were developed because of the three teaching methods. She mentioned that she learned a lot from Kahlberg's book (2004), which covers the topics mutualism and adversarialism, including power and human nature. She was also interested in the book *Cows, Pigs, Wars, and Witches* by Harris (1989). Other topics that she was keen on were stereotyping and cultural differences. In addition, without mentioning which, she also liked some informative presentations. From the guest speakers, she was fascinated with the topic of utopia, which she actually believed was possible. She explained:

In my opinion, it is easier and better to know, understand, and accept new cultures than to deny that we are "malleable creatures". We can not keep on living the way we are just because it will lead us to self-destruction. This is not a fatalistic statement, but a realistic one. I believe we should start living our utopias of a better world instead of still thinking if they are even possible. Living our own utopias of a better world is not as difficult as we all think.

Melrose was naturally very talkative. She could not have been more participative. Maybe these were the main reasons she grasped things easier. For example, summarizing some topics she learned about, she said:

This multicultural understanding implies actually believing in the materialization of utopias and empowerment as part of the normal interaction of individuals and individual groups which can lead to a real development of people as humans.

### **Participant #13: Mildred**

Mildred's cognitive domain was developed mainly because of the readings with in-class discussions. She learned a lot from the topic of human nature and human culture. She said that the book and data gave her clear and convincing explanations of the difference between human nature and human culture. In the class, she was skeptical and needed detailed and scientific explanations. She would like to have learned more about cultures, but according to her, the topics were superficially analyzed, especially the individual presentations.

Nevertheless, the class helped her think twice before giving her opinions – a fact which was very important for her since she took the class to understand her relatives who live in the United States and in Europe. The following was her comment about the class.

The course objective was to make us think in a multicultural perspective, and I think it has been accomplished since I think twice before making a comment about culture, human nature or assuming things.

### **Participant #14: Paulina**

Paulina's cognitive and affective domains were developed because of the readings with in-class discussions and invited guest speakers. She liked the topics about culture, power, human nature and human culture. She experienced and realized that multicultural education goes beyond food, festivals, famous people, fashion and flags. Moreover, she said that it had been a process that helped her understand what *culture* meant. In addition, she explained that she discovered the importance of understanding a person from a different culture because of the topic of human nature and human culture.

In general, the class exceeded her expectations. To understand and respect other cultures, writing think pieces helped her a lot and doing the activities in this class enriched her knowledge. This course has been a process that has introduced her to a multicultural way of thinking.

Analyzing the whole course..., I enjoyed the discussions a lot.... Also, the concept of power (power over and power to), cooperation, and the last conferences we had like utopia – how we become the way we are and how we think because of paradigms that were made.

Paulina was low in her participatory domain because she did not demonstrate any action or relate to the practical aspects of the concepts in her future diplomatic career.

### **Participant #15: Paul**

Paul's cognitive domain was developed mainly due to the readings and in-class discussions. He learned the most from the topic of power. He found it very interesting and amazing. He realized that power exists on every level in the world. He was indifferent in his attitudes towards the topics, to the guest speakers and to multiculturalism in general. Aside from his better understanding of the interdependence of cultures, he did not participate, affect or consider intellectually any culture. He explained:

The class has been very interesting. The knowledge that I have right now has changed my perception of the world and the different cultures....We have to develop a general conscience where equality among people exists and respect for everyone is present.

Paul was passive and did not voluntarily speak in the class.

### **Participant #16: Vanessa**

Vanessa's cognitive, affective, and participatory domains were developed because of the three teaching methods. The readings on the topic of human nature and human culture, stereotyping, and prejudices made her rethink her former ideas. For example, she realized that the topic on human nature and human culture made her understand the root of violent behaviours in people. She realized that it was part of human culture rather than human nature. She said:

The class helped me understand and be aware of the difference of the concepts of human nature and human culture. I was inclined to think that some violent behaviors of people were part of human beings. Right now, I understand that this is the way our society teaches us to think and act.

Her understanding of a multicultural world did not stop with the cognitive and affective levels but also the participatory domain was developed. She explained that recognizing and respecting other cultures was not only a theoretical concept, but must be applied in our actions. For instance, in her journal, she explained this course helped her to avoid the problem of stereotyping and prejudices.

She also expressed her interest in John's discussion on utopia. She concluded that even if society was not perfect, society was always changing in order to improve, and we should not be afraid of utopias because they can help us change our traditional and violent way of thinking. During the interview, she explained:

I really liked the topic about utopia. It is exactly what the conference said. Sometimes, we are afraid to believe in utopias. But, it is really necessary because even if human beings are not perfect, we can improve individually and our society. That was the topic that I really loved and I learned the most from.

Vanessa was a great student with a great mind. She was like a dry sponge that was ready for the water of knowledge. She was open-minded, and maybe this is the reason she grasped the concept of multiculturalism so easily.

### **Participant #17: Victor**

Victor's cognitive and affective domains were not developed due to the three teaching methods. From the readings with in-class discussions, he learned from the topics about the cultures in general, religions, human nature and human culture, and immigrants. But, he did not apply anything he learned from topics of human nature and human culture. He was so fascinated with the topics that he liked to share his understanding with others. This is what he said:

I like the topic of human nature and human culture. I learned the most from their concepts. Before I had a global idea - I thought the two things were just one. But then, I realized that they were two different ideas. And we can change as human beings.



And, he also explained:

I would say that this class was really challenging and at the same time interesting. I have learned a lot of things. From now on, I will do my best in order to use all the things I have learned about human nature and human culture to make people think about their actions and make them have the same conclusions I have made or maybe better ones.

He was more impressed with his understanding of the topics than integrating the information properly and could not apply the topics in any concrete manner. Victor tried hard to catch up with the rest of the class. In his journals and during the interviews, he explained himself more in a general way. His presentation about India was one of the worst presentations because it was minimally researched and avoided discussing the culture of India.

### **Participant #18: Xiomara**

Xiomara's cognitive domain was developed mainly due to the readings discussed in the class and individual presentations. From the readings, she expressed her understanding of the concept of power by Karlberg. In order to improve society, she said, man should apply power. She explained:

If we change and apply the idea of "power to" instead of "power over" to work in groups and get collective results, we won't have to survive in a world full of terrible differences, but we will be able to live under better conditions.

By taking this course, Xiomara understood and recognized that some ethnic groups still exist and that each culture has something valuable to offer to the rest of the world. She was able to learn things that have enriched her critical mind and changed her point of view with regard to other cultures.

The main teaching that I got from this seminar and that changed my paradigms is that each country and each ethnic group has its own customs, behaviors, traditions, culture, economy, histories, success, and challenges; however, the main point is that each one of them has something interesting and special to share with the rest of the world.

Each participant had varying degrees of cross cultural awareness. Some developed their cognitive domains alone; some developed their cognitive domains and affective domains while still others developed attitudes and interests in all three domains.

## **B. Conclusion Of The Triangulation Of The Research Questions**

**Research question #1: Can assigned readings on issues related to Multicultural education with in-class discussions be a key factor in raising awareness in Ecuadorian university students?**

The readings on issues related to multicultural education with in-class discussions had the major influence in raising awareness in Ecuadorian university students. This teaching method had the most impact on all of the participants because the readings students considered the information to be written by experts, called their attention to new ideas and opinions and were written in literary styles that had a direct impact. Among the most quoted topics by the participants were the concepts of mutualism vs adversarialism, concepts of culture, and human nature vs human culture. Eleven participants' cognitive domains were developed due to the concepts of mutualism vs culture. Definitions of the concept differences were first introduced and then the readings were reviewed for concept and points of interest. The researcher used a debate method, which allowed the participants to think deeply about the reasons people used mutualism vs adversarialism, concepts of culture, and human nature vs human culture to produce a competitive society and why people use these concepts to create a cooperative society.

Other topics from the readings which helped developed the participants' awareness were stereotyping, race vs ethnic group, cultural similarities and differences, and culture shock. For each topic, there were six different participants who either wrote about them or explained them during the interview. These topics were also discussed in the class using group work, Powerpoint presentations, and sometimes photographic images. In addition, topics such as the concept of beauty and art of different cultures, cultural identity, and religions also helped to develop participants' awareness. For each topic, there were one or two participants who mentioned them that made the participants interested in multicultural education.

In brief, it was interesting to note that eighteen participants were either helped by the readings alone or by combining with them other methods. For example, the researcher discovered in the journals and interviews that four out of eighteen participants mainly mentioned the topics with in-class discussions which helped them developed their awareness. The other fourteen participants combined the readings with invited guest speakers, individual presentations or both.

The effect of the readings with in-class discussions on the participants' three domains (cognitive, affective, and participatory domains) varied. In conjunction with the other teaching methods, the researcher discovered that this activity help developed the cognitive, affective, and participatory domains of eight students; the cognitive and affective domains of three participants; and only cognitive domains of seven participants. The criteria chosen by the researcher to categorize the participants into domains were the keywords used in their journals and interviews. The words used to classify participants according to cognitive domains were: *describe, relate, name, explain, interpret, compare, investigate, categorize, and identify* (Blooms, 1984). The words such as *happy, touch, shock, heart, emotions*, and so forth used by the participants were the deciding factors for the researcher to categorize the participants' affective domains. Without the participants' readiness to apply the ideas in the class which either helps them developed their cognitive or affective domains, the purpose of education would not be complete (Diaz., C. F., Massialas., B. G., & Xanthopoulos, J. A. 1999). For this reason, the researcher decided to categorize the participants who have already applied the ideas of multicultural education into participatory domains.

While still attending the course on multicultural education, seven participants were applying the concepts they learned in the class. The students course of study was international business and diplomacy, while these students were currently working, they demonstrated more politeness and verbal understanding of different culture attitudes inside and outside of the classroom.

Seven participants' cognitive domains were developed due to the readings selected and discussed by the instructor. For example, they were able to define what a culture or multicultural education is or to compare one culture to another. In brief, the participants' journals, interviews, and instructor's observation showed that all participants' cognitive domains were developed by the readings with in class discussions. Also, some of the participants' affective and/or participatory domains were also developed.

**Research question #2: Can specialized and experienced guest speakers on cultural topics be a key factor in raising awareness of Ecuadorian university students?**

Inviting guest speakers specialized and experienced in cultural topics was a key factor in raising awareness for more than half of the participants. With the combination of other topics from the readings with in-class discussions and/or from the cultures/ethnic groups presented by the students, twelve participants found that the guest speakers' intervention expanded their ideas. All twelve participants expressed favorable opinions regarding the topic on utopia. The twelve participants also included the intervention topic as an asset to learn more about cooperative/competitive societies. Other participants also included the guest speaker's discussions on life experiences as being enlightening as to the concept of multiculturalism. However, without a prior reading relating to the guest speaker presentations, the students' attention and interest on the matter would not have been as high.

**Research question #3: Can students' research and presentation of different cultural/ethnic groups be a key factor in raising awareness of Ecuadorian university students?**

Students' research and presentation of different cultural/ethnic groups were a key factor in raising awareness of half of the participants. With the combination of other topics from the readings with in-class discussion and/or from the guest speakers, nine participants learned from the individual presentations, but they did not necessarily learn the most from the student presentations. This is because the majority of student presentations were superficial in nature. The researcher observed that the participants presented a great deal of unnecessary information which did not use the allotted time well.

Three participants were the only participants who wrote explicitly about the culture that they presented. Six participants merely mentioned in the interview terms like "I learned different cultures." These class presentations reflected the lack of content and interest of the student. However, not stating which specific country/culture that was learned about does not prove a lack of influence on the cognitive, affective, or participatory domains. For instance, the presentation on Senegal provided the difference between the concepts of race and ethnic group. While a presentation on Russia explained how cultural differences exist in food groups between similar countrymen and are affected by migratory

patterns. The reasons that Filipinos who eat *Balut*, a fertilized duck or hen egg with a nearly-developed embryo, were also explored. Japanese culture is also explained and changed the beliefs of the class. For example:

Once I thought Japanese people were just as weird and annoying for being so mechanical and cold. After understanding them through their language and this seminar I do still think they are weird, but beautifully weird because they are extremely different from how we think and do things. And there is the most interesting richness of their culture and that is the richness I want to learn and accept.

The class presentations illustrated that even when the content was lacking, an exposure to a new culture or ethnic group was better than no exposure at all.

### **C. Recommendations And Final Conclusions**

In conclusion, the researcher's answer to the problem statement as to whether or not a course on multiculturalism addressed to Ecuadorian university students was effective in raising awareness towards an interdependent multicultural world met the researcher's expectations. Eight of the participants' cognitive, affective, and participatory domains were developed due to the interaction of the three teaching methods. These eight participants not only understood and explored their feelings and attitudes but also applied the concepts of multiculturalism in their journals, interview, guest speaker questions and presentations. By being exposed to the ideals of multiculturalism such as unity in diversity of cultures, these eight students were able to articulate in their writings the differences among cultures.

The effect of the course on the other ten participants was less favorable because of low scores in the participatory domain. The eight participants who gained the most from the class had a prior background and understanding of the importance of multiculturalism. While the lowest learners had a very insulated view of the world; that was restricted to home, family and Quito. The researcher found that it was very difficult for the students to ask questions of the guest speakers when the students had limited knowledge of the world outside of Ecuador. Personal inquisitiveness of the students and a desire to enhance their understanding played a large role in augmenting the cognitive domain. The researcher discovered that three of these participants' cognitive and affective domains were developed beyond expectation because before entering the class they had *no* prior knowledge. Even though three students had low scores they still improved beyond their initial baseline.

These three participants expressed a lack of willingness to apply their acquired knowledge in class or to the future.

The researcher also discovered that this course was moderately effective in raising the awareness of seven of the participants. The cognitive domains' were the most affected by the teaching methods. They learned to think dimensionally. They were able to explain cognitively and verbally the concepts of multiculturalism and the effects on culture, cultural behaviors, race, ethnic groups and Ecuador. "Multicultural education," as Gorski (2000) explained, "is grounded in ideals of social justice, education equity, and a dedication to facilitating educational experiences in which all students reach their full potential as learners and as socially aware and active beings, locally, nationally, and globally" (p.1). These seven participants believed to be a multiperspective thinkers they should have first explored the culture of Ecuador and the belief systems of the Indigenous peoples. This nationalistic approach, although not in error, limited their interest and ability to think on a global level. The researcher acknowledged from the onset that the process of transforming students into global thinkers is a gradual process.

In order to transform participants into active multiperspective thinkers, which mean the expansion of the cognitive, affective, and participatory domains, the researcher discovered the need to meet some conditions when applying the three teaching methods. These conditions are as follows:

Assigned readings used in this course should be maintained and expanded to reflect the generation being taught. The characteristics of the readings should be interesting, up to date, and adequate enough to lead the students a step towards becoming multiperspective thinkers. Each student should choose two topics of interest that discuss globalization and the effect on multiculturalism. Additionally readings should include topics that unite Ecuador and the relationships of Ecuador with the rest of the world. Vocabulary that helps to expand the participants' linguistic skills should be included at the beginning of every section. The participants' language level should be high enough for them to comprehend the readings. Otherwise, the very purpose of the class could be at risk. The researcher recommends choosing a limited number of readings and having the guest speakers present at the end of each section of readings. By doing so, the participants will be able to go into depth on these topics. Additionally, the participants' presentations should be assigned to reinforce the readings and guest speakers' topics. The privilege of choosing a country and culture by the participants should be integrated with one of the assigned reading topics.

“Go deeper,” as another participant exclaimed, “into some aspects like stereotyping and relate it to a specific culture.”

The researcher recommends the following two additional factors. First, consider the multiple intelligences (Gardner, 1999) and emotional intelligence (Goleman, 1997) more when discussing the readings in the class. The researcher used a variety of activities such as debates, group work, music, and teacher-oriented class when discussing the readings. However, the researcher felt that in-class discussions of the readings should be systematized more by considering the principles of multiple intelligences and emotional intelligence. The other factor was using cooperative learning (1990). It is based on the creation, analysis, and systematic application of content-free ways to organize classroom interactions. Since the ideals of multiculturalism include social change, using cooperative learning in the class will not only make the participants learn the concepts of multicultural education cognitively, but they will also learn to work well with others.

The researcher recommends that adopting the course of action used by this course when choosing the guest speakers and consider the guest speakers’ personality and culturally varied experiences. The personal and professional achievements in life, conviction that a multicultural world is developing within the evolution process of world society, and possible influence on young Ecuadorian university students are also some features to consider. Guest speakers should be assigned a specific topic and pre discussion questions and be asked to prepare visual aids or provide additional materials.

Instead of merely giving ideas to guest speakers on how to share their topics as it relates to multiculturalism or experiences living abroad (which the researcher did with most of the guest speakers), the researcher should have asked the guest speakers to read the same books or articles that were read by the participants. This way the guest speakers could have related the readings to the topic being discussed and connect them to their experience. The participants should have provided the guest speakers with three written questions that would have been answered during their presentations as a method for ascertaining the participants’ areas of interest. Also, the researcher suggests giving the guest speakers the opportunity to speak for one, two or three class sessions depending on the depth of content. Some of the participants in this study learned much more from John than from the other guest speakers because of his expanded presentation and time period in the semester. Four guest speakers are more than enough for a sixty-hour course and should possibly limit to this number or less.

Although most of the participants approached their presentations superficially by using the multicultural festival approach, the concept of student presentations is a good one. Doing presentations based on a questionnaire constructed by the researcher would have reinforced the students learning the transformative approach. The opinions of the presenters on a specific ethnic group or country coincided with the understanding that culture is food, clothes and festivals.

By planning more in detail, this superficial approach can be changed into a transformative one – an approach that makes the individuals realize that justice and peace in the world can be achieved through unity in cultural diversity. The plan for individual presentations should include two rubrics. The first rubric would be for the presentation itself while the second would be for cooperative learning. By having a rubric to grade the student, the student will know what to expect as presentation grade. The rubric may include organization, content knowledge, visuals, mechanics, depth of content, and delivery. The other rubric for cooperative learning would mean that the student, after having presented the ethnic or culture group, conduct an activity that meets the criteria of the rubric. The rubric may include group participation, shared responsibility, quality of interaction, and roles within group. Both rubrics would have accompanying grading systems. These two grading systems would be combined under the umbrella of the transformative approach to globalization and culture.

The researcher discovered that each teaching method reinforces the others and that improving each one may increase the results substantially. The researcher hopes that by following all the recommendations, the teaching methods – the readings with in-class discussions, inviting guest speakers, and individual presentations – may help develop more participants' awareness to develop active multiperspective thinkers. As an overall experience, a course on multiculturalism and globalization should be integrated into an advance university setting.



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## APPENDICES

**Appendix A: Questions for interviews**

Time of interview: \_\_\_\_\_

Date: \_\_\_\_\_

Place: \_\_\_\_\_

Interviewer: \_\_\_\_\_

Interviewee: \_\_\_\_\_

**Questions:**

1. Why did you take this elective course?
2. What were your expectations at the beginning of this course? Were your expectations met? If no, why not? If yes, which ones?
3. Can you explain which topics of multicultural education you learned the most from?
4. Can you share which topics of multicultural education made you rethink your ideas?
5. After having taken this course, what does it mean to you to be a culturally multiperspective thinker?

(Thank the individual for participating in the interview. Assure the individual of the confidentiality of responses.)

## Appendix B: Course Description

*The University*

### Study Program

**Elective Course:** Multiculturalism

**Professor:** Schoele Ahouraiyan

**Semester:** I semester

**Credits:** 3

**Level:** 5

#### Course Description:

This course allows students to think deeply about the world around us and help them acquire knowledge, aptitudes, skills and attitudes needed to become world citizens in a multicultural and interdependent world. The course attempts to teach students to be acquainted with diverse cultural behaviors that, on a long term, will lead the participants to reach a multicultural perspective which is of utmost importance in this globalizing world. The course is designed using Wiggin's Backward.

#### Course Objectives – The Big Ideas

1. Demonstrate understanding why certain cultures believe and behave in a certain way.
2. Demonstrate ability to adapt their vision to a cooperative, interpersonal and intercultural way of interacting contrasting with the competitive vision of the old world.
3. Demonstrate familiarity with the concept of utopia and the possibility of a cooperative world.

#### Course Expectations – This is an elective course in which the participation of the students is paramount for everyone getting the most from the class.

1. Contribute to all classes by attending, reading assigned work, discussing and participating in group work.
2. The quality of students' argument will show their reflection level and any additional research that might have been done.

#### Essential questions for this course

1. What is multiculturalism? What is ethnicity? What is race and racism?
2. What is the difference between human nature and human culture? Which one is changeable?
3. What kinds of power exist? How can we incorporate the concepts of *power to* and *power over* into a multicultural world society?
4. What is utopia? Do we need to be utopians in order to become multicultural thinkers?
5. What is the impact of a stereotype on human beings? How can we reduce the negative effects of labeling and generalizing human groups?

## Course Objectives

**Objective One** - Demonstrate understanding why certain cultures believe and behave in a certain way.

**Assessment** - Students' exhibitions on different cultures showing their change of paradigm and to widen their vision on cultural diversity.

**Objective Two** - Demonstrate ability to adapt their vision to a cooperative, interpersonal and intercultural way of interacting contrasting with the competitive vision of the old world.

Assessment – Reflective learning logs based on the readings. Participants will write learning logs on a weekly basis. There will be class discussions on what differences/similarities they have discovered on the readings.

**Objective Three** - Demonstrate ability to adapt their vision to a cooperative, interpersonal and intercultural way of interacting contrasting with the competitive vision of the old world.

Assessment – Analytical think piece.

**Other Helpful Activities:** critical video analysis; students' visits to embassies; music from various cultures.

**Evaluations:** The assessments done in each objectives will be divided into the official grading system of *the University*.

First grade	10 pts.
Second grade	10 pts.
Third grade	10 pts.
Final grade	20 pts.

**Exam Dates:**

(According to the General Policies of the university, the grades will be handed in on dates specified by the secretariat).

## Appendix C: Consent Form

### APROBACIÓN DE USO DE INFORMACIÓN (CONSENTIMIENTO)

TITULO DE INVESTIGACIÓN: **A Proposal To Study How To Form Culturally Multi-Perspective Thinkers**

UN CASO DE ESTUDIO CUALITATIVO DE UNA INSTITUCIÓN EDUCATIVA

Mi nombre es SCHOELE AHOURAIYAN. Soy estudiante en la Maestría en Educación en el Facultad de Educación en la Universidad de San Francisco de Quito, Cumbayá. Usted está invitado a participar en un estudio que examina COMO FORMAR PENSADORES CULTURALMENTE MULTIPERSPECTIVOS. Usted ha sido seleccionado por el trabajo que usted desempeña en una **universidad capitalina**.

Si usted decide participar en este estudio, usted participará en OBSERVACIONES, escribir JOURNALS Y/O participar en una ENTREVISTA. Se le dará la oportunidad de discutir y verificar las conclusiones finales hechas por el investigador.

Todas las observaciones, journals y entrevistas serán llevadas a cabo en el mes de febrero 2007 y serán grabadas y transcritas. Además de estar en la clase de multiculturalismo, su participación no requerirá tiempo ni trabajo adicional. No habrá compensación monetaria por su participación.

Este estudio es parte de mi investigación de tesis. **SU IDENTIDAD SERÁ PROTEGIDA AL MÁXIMO POSIBLE DURANTE TODO EL PERÍODO DE ESTUDIO Y DESPUÉS.** Cualquier información que sea obtenida con este estudio que pueda identificarlo, se mantendrá confidencial y será revelada únicamente con su permiso. Yo destruiré todas las grabaciones de nuestras entrevistas después de seis meses de haber completado el estudio.

Si decide participar en este estudio, es libre de retirar su formulario de consentimiento y dejar de participar en cualquier momento sin ninguna penalidad. Si usted tiene alguna pregunta sobre este estudio, deseo que me llame a mi celular (09 9 070 440). Si tiene alguna otra pregunta o inquietud, por favor escriba al correo electrónico de Cornell Menking, [cornellmenking@yahoo.com](mailto:cornellmenking@yahoo.com), Director del programa de la Maestría en Educación.

Se le entregará un copia de este formulario para su archivo.

Usted está tomando una decisión sea que participe o no. Su firma indica que usted *ha decidido participar y que ha leído la información suministrada. Sin embargo, al firmar no significa que usted renuncia a sus derechos legales.*

\_\_\_\_\_  
Firma del Participante

\_\_\_\_\_  
Firma del Investigador

Fecha:

Fecha: