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SCHOOL OF BUSINESS AND MANAGEMENT'S CURRICULA IN RELATION TO MULTICULTURALISM AS COMMUNICATED IN THE CATALOGS OF THE BIG XII UNIVERSITIES

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BY
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SCHOOL OF BUSINESS AND MANAGEMENT'S CURRICULA IN RELATION TO MULTICULTURALISM AS COMMUNICATED IN THE CATALOGS OF THE BIG XII UNIVERSITIES

A Dissertation APPROVED FOR THE

DEPARTMENT OF EDUCATIONAL LEADERSHIP
AND POLICY STUDIES

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Abstract

Racial tension running high in higher education, Improving campus racial climate, Inside higher education: Explosion over the N-word. These captions are but few of the many headlines referring to problems in higher education. They are also suggestive of a profound appeal to reshuffle higher education in the United States, in terms of multiculturalism. The same is true for today's workplace, where there are ongoing issues related to multicultural relations and diversity management. It is the writer's belief that addressing the issue at the higher education level would be very significant. Through case study research, the writer demonstrated through the examination of catalogs, how undergraduate curricula in the Management Departments of business schools chosen from a select group of BIG XII universities, relate to the treatment or presentation of multicultural differences in the classroom. The NVivo software afforded me the opportunity to rigorously and carefully analyze the data collected and conclude that the Big XII universities Management departments are not responding enough to the increasingly culturally diverse student population and their preparation for leadership in a diverse workplace. Full support of the university community needs to be encouraged as a means of effectively addressing multiculturalism. More has to be said than done in significant areas such as the mission statement, textbook choices, faculty diversity, and the Management department Dean's messages.

CHAPTER ONE

Background of the Problem

Introduction

Over the past decade, the advent of globalism coupled with the ongoing technological revolution, has created a myriad of new challenges (Greenwood and Baron, 1997). The same author avowed that these challenges, for many organizations necessitate the struggle to meet the demands of an ever-changing world For survival and continued growth, companies/organizations must adapt to new realities (Allison, 1999). In defining the word globalism, (Greenwood and Baron, (1997) termed it as the breaking down of cultural borders and barriers via technology (i.e., the internet). As globalism continues to characterize and reshape the workplace, the term "cultural diversity" will be incorporated quite prominently (Greenwood and Baron, 1997).

With reference to cultural diversity and globalism, Greenwood and Baron (1997) further postulated that Americans tend to be ethnocentric (stressing the superiority of one's own ethnic group), believing that everyone else in the world should do things "their way". However, exposure to other cultures indicates that there are many different, equally valid perspectives, which should not be discounted solely on the basis of difference (Bucher, 2000). In fact, Bucher pointed out from the onset to one effect of globalization, which has been the slow and steady erosion of such ethnocentric views. Further exposure and education will no doubt contribute to this erosion (Wilkerson 1992; Gaff, 1992).

In referring to the notion of education and exposure, some scholars have pointed out that one of the most logical ways of examining multiculturalism and its effects is

through our educational institutions (Gaff, 1992). In fact, (Banks, 1988; Bennett, 1995; Davis, Cho, & Hagenson, 2005; Gaff, 1992; Glesne & Peshkin, 1992) have all argued that classrooms are among the most effective means of education on this issue.

Wilkerson, (1992) wrote that America's institutions are still plagued by both covert and overt cultural biases. Gaff (1992) theorized that this ignorance could and should be effectively addressed through education and awareness. It is also his (Gaff's) contention that everyone can benefit from an appreciation of and respect for the role of cultural diversity, that can in turn foster better working relations, higher morale, and thus greater productivity. With this diversity awareness, people in the workplace are not expected to become the same, but to recognize, understand, and appreciate each other's differences (Bucher, 2000).

That these ideas are being nurtured, and, in some states, laws are being passed in relation to multicultural differences, is indicative of the fact that organizations are still plagued with cultural prejudice, whether subtle or blatant (Marger, 1999). Another author, Fine, (1999) has claimed also that there is evidence that American's steadily increasing diversity has infiltrated the workplace as perhaps never before. In light of this, Brookhiser (1992) averred that people of diverse backgrounds can be found throughout all levels of government and society. Beginning in 1960's, the civil rights movement resulted in a series of laws that addressed glaring disparities between white and black citizens, all were expected to fully embrace the values of "mainstream" America. Now however, there is a burgeoning acceptance that respect for cultural differences is in everyone's best interest (George and Jones, 1996). Such respect needs to be encouraged.

Indeed, it is this attitude that must prevail if organizations are to be healthy and competitive (Fine, 1999).

The way to achieve better understanding and lessen conflict among different racial and ethnic groups in the workplace is through knowledge, appreciation, and understanding of cultural differences rather than through mere acquiesence (Bucher, 2000). Understanding and accepting the reality of cultural diversity can, in turn, reward the whole of society (Doherty and Groschl, 1999). To be sure, much work needs to be done (Gaff, 1992) and it is hoped that the present work can establish the relevance and need for cultural sensitivity training and education, and to encourage this awareness through the higher education.

Other types of educational levels or sectors could have been chosen for the purpose of this study; however, for reasons of accessibility and convenience, this study was limited to higher education and more specifically, the BIG XII universities. The Big XII universities are: The University of Kansas, Kansas State University, Oklahoma State University, University of Oklahoma, Baylor University, University of Texas, Texas A & M, Texas Tech, University of Missouri, Iowa State University, University of Colorado and the University of Nebraska. Further research can be carried out at other educational levels in future studies.

A Brief Background of Diversity

"Cultural diversity" and "multiculturalism", two terms used simultaneously and/or synonymously for the purpose of this study, have long been used as catchall phrases, to delineate gender and sexual orientation, language, religiosity, age and even physical (dis) ability (Bucher, 2000; Stockman, Boult, & Robinson, 2004). As such, the meanings of

the term diversity are elastic and continually expanding (Bucher 2000). In his book *Diversity Consciousness,* the same author has defined it in the following quotation:

> Diversity is not something that is easily defined by race or gender. Rather it encompasses a variety of other dimensions, such as age, personal and corporate background, education, military background, age, language, job function and position, geographic origin, lifestyle, sexual orientation, and personality. The list goes on and on. In short, it includes whatever we think distinguishes us (p. 15).

Like many such terms, cultural diversity and multiculturalism have been invoked in numerous conflicting and complicated ways (Osborne, 1989). According to the same author, dimensions of diversity refer to specific traits viewed as distinguishing one person or group from another. Indeed, it may be difficult to reconcile "culture" and "diversity," two seemingly contradictory terms (Lauter, 1991). If culture is defined as values shared by a given group, then where does an appreciation of diversity (which celebrates difference) fits in (Lauter, 1991)?

Over time, the terms diversity and multiculturalism, have been invariably invoked to describe certain metaphors, such as, melting pot, tossed salad, rainbow, quilt, and kaleidoscope (Greenwood and Baron, 1999). These terms draw us to the conclusion that indeed we are different. As previously stated, these differences and the way they are viewed are constantly evolving (Bucher, 2000).

Marger, (1999) wrote that cultural diversity has existed in one form or another in North America from the beginning. Indians inhabited America long before Columbus (Banks, 1981). Banks also pointed to the influence of slavery, which brought thousands

of Africans to the country. The mid-20th century saw the influx of hundreds of thousands of immigrants to America and Canada, creating the setting for a more robust ethnic mosaic than had existed at any previous time (Marger, 1999). Banks (1981) stated, in the late 1950's and lasting throughout the 1960's, the civil rights movement (a massive revolt against laws and practices that did not accord full citizenship to all Americans, regardless of race) was a watershed in the slow but perceptible shift toward cultural diversity. Banks (1981) continued to explain that the theme of cultural diversity became a moral issue and grew to be more of a political/legal issue in the 70's, as laws seeking the equality of employment and educational opportunities for all became the focus. The 1980's to 90's, brought other changes in the demographics, that in turn sparked interest in diversity management. Diversity, therefore, is not something new (Marger, 1999).

Statement of the Problem

The problem of this study is related to the extent to which business schools are preparing students to address diversity issues in the workplace.

Statement of the Purpose

The purpose of this study is to examine the undergraduate curriculum of management departments in business schools of the BIG XII universities as described in their catalogs, as a means of understanding how they are preparing their students to address issues of multiculturalism in the workplace.

Rationale for the Study

Over the next decade, the workplace will be remarkably different from what it is today; people entering the workforce will more likely be women, people of color, and

immigrants (Fine, 1999). With these fast-approaching changes in demographics, the significance of this issue is of vast importance; undoubtedly, it will continuously alter the make-up of the American populace (Marger, 1999). Indeed, the pervasiveness of globalization and technological advancement, would seem to indicate that diversity management will very likely become much more commonplace, as individuals of many different backgrounds are obliged to work together for the greater good of the organization, be it local, multinational, or international (Marger, 1999). Marger further states that these changes will in turn dictate a radical change in management style. To this end, Fish (1992) plausibly predicts that traditionally encouraged ethnocentrism will eventually be absolutely deemed inappropriate.

Organizational leaders cannot continue to manage their firms on the notion that all employees share the same patterned way of thinking (Bucher, 2000; Fine, 1999). Indeed, an understanding of the ethnic and racial differences in the workplace is essential (Fine, p.3). Likewise, students at every educational level must develop diplomatic skills that enable an appreciation for differences (Sabo, 1999). Clearly, the ability to acknowledge and appreciate differences among people will be essential for all students aspiring to effective leadership and management (Sabo, 1999).

Aspiring leaders have to be cognizant of the fact that a totally diverse nation is imminent; hence multiculturalism cannot and should not be left dormant Gaff (1992). Business schools must groom future CEOs, managers, and department heads to be effective citizens, globally aware and savvy to a very high degree Gaff (1992). Indeed, Gaff (1992) further stated, one of the battlefields for multiculturalism is in its inclusion in the curriculum. Gaff continued by declaring that multiculturalism is having students

practice in-depth studies of various cultural perspectives under the tutelage of scholars, and expecting them to apply critical analysis to questions of human differences and sameness.

Indeed this multicultural awareness is a new initiative and new curriculum initiatives, or the introduction of new subject areas, have always brought on new challenges accompanied by doubts about the academic merit of the new field (Olguin, 1991). An introduction to multiculturalism at any level of education is certainly no exception to this rule. However, if the importance of cultural diversity is understood then the introduction of this relatively new subject will be more readily accepted Wilkerson, (1992).

Earlier studies have provided information on the diversity process in large corporations, the dimensions of diversity initiatives and programs, and the dynamics of the corporate response to workforce diversity (Henderson, 1997; Sabo, 2000; Marger, 1995; Fine, 1999). The result of these studies indicates that there is more room for diversity awareness in the workplace.

A study executed by Allison (1999) reported the following:

1. Most principles or policies on diversity are merely placed on paper and not practiced.
2. Diversity issues do surface in the workplace but are dealt with according to the philosophy of the individual staff instead of the organizational policies hence their efforts are usually ineffective.
3. The ethical and philosophical issues surrounding workplace diversity becomes clouded by political and legal concerns.

4. Respondents have questioned the rationale behind diversity training in organizations.
5. Barriers to diversity are initiated from the top and trickle down to the lower status employees within the organization.
6. Administrators who have never gone through the trauma of discrimination, simply do not understand systematic diversity problems.
7. Many of them avoid the language of diversity because of the fear of what it may "drag" into the organization, i.e. lawsuits, animosity, change, etc. (pp 1-28).

Tomervik (1994) found both similar and dissimilar notions, offering the following conclusion and recommendations:

1. Workforce diversity is not a human resources program. It is a long-term educational process for the organization and the individuals within the organization.
2. Managers of work force diversity implement, monitor, and evaluate the strategic plan for diversity within their organization. However, without leadership and effective management, efforts remain fragmented and lack cohesion. A competent leader can build relationships across functions and levels in organizations.
3. Education and training around diversity issues is effective when it is articulated with all education and training systems within the organization and delivered to all employees including the CEO and entry level workers.

4. Evaluation of diversity initiatives remains a thorny problem. A clearly focused evaluation plan is a necessity. It includes accountability-rewards for progress. This assists in the creation of an environment wherein diversity can flourish (pp. 268-269).

It is the writer's belief that there is adequate information from the findings of these studies, to lead to the conclusion that there are conflicting opinions, hence room for improvement in regards to diversity in the work place. How does this tie in with the argument for multiculturalism in the classroom? The classroom is one of the main producers of future leaders in the workplace, hence work should be done in preparing them for the future demographic changes of the American society (Davis et al. 2005; Gaff, 1992; Wilkerson, 1992).

With the understanding of the status of the diversity process in organizations, many authors (Banks, 1981; Bennett, 1995; Benjamin, 1996; Diaz, 1994; Gaff, 1992; Okun and Okun, 1999; Phinney, 1996; Tierney, 2000; Williams, 1996) have suggested that the classroom is an excellent place to instill better diversity awareness. It was therefore the intent of this study to investigate via the catalog, the content of the curriculum offered in the classroom of students in the Business Schools of the Big XII universities (future organizational leader) for diversity awareness in the work place. The catalog was chosen to glean information on the Business school's management departments because of its informative nature. According to Lynn, (1994) it's the institution's guide and chronicle through which values and beliefs on topics such as diversity is communicated. Business schools were used for this study because although not unlike other schools in educating future leaders, business schools are key providers of

future managers, and in numerous countries, business and management students are an increasingly international and diverse body. Their learning experiences draw on these resources of diversity and multiculturalism to prepare them for working in a global economy. Multiculturalism is a fact of business life (Ledwith and Seymour 2001). No one concerned with business and/or business education can ignore the growing significance of cultural and demographic factors in the conduct of business and especially so for business majors, whose livelihoods may well depend on their success in navigating other cultures and dealing with people of different backgrounds (Hughes and Romeo, 1999). Business students face a greater possibility of encountering misunderstanding of multiculturalism in their future workplaces (Gaff, 1992).

Theoretical Framework

Communication theory is the premise on which this section is based. As stated before, the purpose of this study was to examine the business school undergraduate curricula as described in the catalogs of the BIG XII universities. The catalog is one of the main sources through which the university communicates to its prospective students, current students, and other members of the university community (Lyne, 1994). Generally speaking, the importance of the college catalog is very fundamental. But as described by Lyne, (1994) the catalog is the institution's announcement, guide and chronicle. The catalog is the document that articulates and communicates more information about the institution than any other (p. 2). As such, it is the source through which most course topics are described (Lyne, 1994).

Because the field of communication embraces both scientific and humanistic views of the world, the writer decided to adopt a definition by Griffin (1997) that does not favor one approach over the other. According to Griffin, communication is the management of messages for the purpose of creating meaning (p. 1). Communication theory is based on a linear model developed by Claude Shannon and centered on a chain of consistent elements: a) the source of information which produces a message, b)the encoder or transmitter, which transfers the message into signals allowing transmission, c) the channel, which is the means to send the signals, d) the decoder or receiver, which reconstructs the message from the signals, and e) the destination, the person or thing that receives the message (Mattelart and Mattelart, 1998). Shannon's theory was later elaborated and given a more popular, non-mathematical formulation by Media Specialist Warren Weaver. The effectiveness of human communication, Weaver's asserted, may be measured by the success with which the meaning is conveyed to the receiver. (Mattelart & Mattelart, 1998).

Mass communication is the process of communication between an institutional source and a large, diverse, dispersed audience by way of a mechanical instrument, for example the computer in the case of the higher education catalog (Simpson, 2000). The same author states that in mass communication the source is a professional communicator with no personal relationship with the audience. Because the audience of mass communication is large and diverse, the channel through which the message goes involves some kind of mechanical instrument. In the case of a catalog, a printing press or computer is used (Simpson, 2000).

In general, in any message system (for example the catalog) we can identify the following basic components: 1) Sender (or encoder): an information source; a person or device that originates a message (the BIG XII universities in the case of this study). 2) Receiver (or decoder): the audience for a message, i.e. prospective students' message (the actual information or signal sent from a sender to a receiver). 3) The "content" of a communiqué, i.e. information on the business school curriculum, general information, academic and general calendars, administration and instructional staffs, curriculum administration, courses of study, etc. 4) Medium (or channel): the method used to transmit a message e.g., print/catalog (Mattelart and Mattelart, 1998). The catalog serves as both the prime channel of communication from the college elders to the student body and a promotional piece for prospective students (Lyne (1994). 5) Noise: technical or semantic obstacles, that is anything that interferes with the clear transmission of a message (e.g., poor or illegible print quality, or an outdated computer. 6) Interpretation: all operations that a receiver performs in order to decode and understand a message. 7) Feedback: information about a message that a receiver sends back to the sender; the receiver's reaction or response to a communiqué (Simpson, 2000).

Research Question

1. How are issues of multiculturalism presented in college catalogs, specifically in College of Business Management department, undergraduate programs in the Big XII universities?

    a. How are the following topics described in the catalog, websites, and other areas of communication addressing issues of multiculturalism?

    i. courses;

ii. mission statements;

iii. faculty research/publication;

iv. messages from the administration;

v. the general description of the business school;

vi. textbooks; and,

vii. brochures.

Summary

We live in a pluralistic society, comprised of various cultural groups. As such, it is constantly changing demographically. In the face of these changing perceptions and realities, what has remained constant is the faith that education is the best way to achieve American ideals of democracy and equality and multiculturalism.

An understanding of where institutions of higher education are now in relation to the issues of multiculturalism might well be communicated through the university catalog. Since, this is the document upon which the institution operates, it articulates the business of the institution. Through the lens of the catalog and other sources, multiculturalism in the Big XII universities business schools' Management department will be analyzed.

CHAPTER TWO

Review of Literature

This chapter provides a discussion of the literature that forms the theoretical and informational framework related to the topic of this research. The first section reviews the historical development of the concept of multicultural education, as a means of gaining an insight into its dimension, practices, and trend over the years. The second section looks at two theoretical frameworks, the concept of the catalog as a marketing tool seeing that the main source of information for this study will be gleaned from catalogs, and the second is the perspective of multicultural education theory, in order to get an understanding of the philosophical viewpoints of different authors on the subjects. A discussion on the value of multicultural education and curriculum reform will follow.

In view of the fact that the United States is not a mono-cultural or mono-racial society, multicultural education has become a hotly debated phenomenon in academia today. For that reason this review encompasses the values and the issues related to multiculturalism in higher education and in business school's curriculum. Additionally, this study entails an assessment of multiculturalism in the curriculum of undergraduate business schools. The question of who teaches multicultural education is the subtitle of another section, and this looks at the general and to some extent specific academic requirement and cultural background of the faculty and their stance on multicultural education. The *thorns* of multiculturalism will review a synopsis of the literature indicating what could be classified as some of the objections to the inclusion of multiculturalism in education. Cultural diversity in the workplace is reviewed as a brief exposure to the perceptions and imminent challenges of the diverse work environments in

which higher education students (Business management for the purpose of this study) will function eventually.

History of the concept of Multicultural Education

Contrary to the opinion shared among many that policies and programs in relation to varied forms of multicultural education burst suddenly in the academic arena during the ethnic revitalization movements of the 1960s and 1970s; they did not (Pence, 1992). The reality is that although there is yet little acceptance to this ideology, multiculturalism developed gradually over time, and it was further simulated by an increase in ethnic and racial awareness (Banks, 1981). The writer will briefly trace the historical movement by different groups in their continuous struggle to integrate schools, colleges, and universities in multicultural education. A historical perspective is necessary according to Banks, (1981)

> …… to provide a context for understanding the contemporary developments and discourse in multicultural education and to effectively restructure schools, colleges and universities to reflect multicultural issues and concerns. Contemporary reformers need to understand, for example, why the Intergroup Education movement of the 1940s and 1950s ultimately failed, and why their successors were able to quietly continue the movement (pp. 9-10).

Early African-American scholars such as Woodson, Wesley, and Bond according to Banks (1981) were instrumental in trying to sustain interest in ethnic studies in the early 20th century. "They led the movement that continuously pushed for the integration of ethnic content into the curriculum during the 1960s and 1970s (Banks, 1981, p. 11).

Intergroup Education: The early period of American immigration and minority-majority relationships prior to World War I, was characterized by an assumption that there was one American Anglo-Saxon culture to which all newcomers and indigenous ethics should assimilate (Bullivant, 1981). This approach was ultimately rejected by millions of immigrants, resulting in a more subtle form of assimilationist ideology called the melting pot; a concept introduced in 1909 by a British writer, Israel Zangwill (Bullivant, p. 111). Needless to say, this concept was not readily accepted as it failed to fully assimilate all ethnic groups, including Native Americans, Blacks, Hispanics, and Asian Americans (Banks, 1981).

According to Pence (1992) the end of World War I brought conclusiveness to much of the hysteria surrounding the Americanization or the melting pot movement. There was a shift in conformity ideology. The mid 1920s saw an end to the massive influx of foreigners, and this brought about a change in the perceptions and reality of race and ethnicity (Banks, 1981). It was now influenced more by domestic economic, social, and political events than by immigration patterns (Pence, 1992). This influence became more pronounced at the end of World War II and so gave rise to the Intergroup Education movement(Banks, 1981).

Hundreds of Blacks migrated from Southern to Northern cities where jobs were more available in war-related industries (Banks, 1981). Out of this migration grew a series of racial incidents and riots caused by racial tension among Blacks, Anglo-Americans, and Mexican-Americans (Banks, 1981; Pence, 1992). The need for intergroup education emerged out of this racial and ethnic tension (Banks, 1981). Known as the Intergroup Education Movement, its major goal was to reduce racial and ethnic

prejudice and increase interracial and interethnic understanding (Cook and Cook, 1954; Taba, Brady and Robinson, (1952). During this time, several organizations sponsored projects, activities, and publications in inter-group education (Banks, 1993a). The same author further stated that an important factor that contributed to this movement was anti-Semitism in Western Nation, which peaked in Germany during World War II.

In looking at the history of Ethnic Studies, Banks, (1981) has stated that in the late 1950s and early 1960s, Blacks continued to face rising discrimination. There was increased racial tension, as more and more Blacks refused to be a part of the White Anglo conformity. This led to an unprecedented civil rights revolution (Pence, 1992). The same author further avowed that having separate Black public schools and other educational institutions, coupled with control over their management and administration were the objectives and aspirations of many Blacks during this time. This was a goal they deemed attainable hence the reason for their persistence (Banks, 1993b). Blacks were not happy with the idea that despite the fact that there were separate Black schools, their school boards, curricula, and textbooks were White controlled and dominated (Banks, 1988). On this issue, Woodson (1933) in his book *Mis-Education of the Negro* stated that African-Americans were being misconstrued in schools and colleges because their curriculum entailed more Euro-centric civilization and nothing about the great Afro-centric civilization and cultures of their own people. Woodson (1933) described also, what he felt were the harmful effects of neglecting Black history and civilization on the thinking and self-esteem of African-American youth. The same author further postulated that inevitably they had fewer common bonds and tended to associate more often with peers of similar backgrounds and interests leading to increased tensions and separatism.

The Black power and civil rights movements of the 1960's redefined and legitimized ethnicity (Pence, 1992).

According to Carmichael and Hamilton (1967) this movement bolstered on racial pride, as many called for Black power, separatism, and a demand for Black studies in the schools and colleges that would contribute to the empowerment of African Americans. On the same issue, Banks (1988) stated that this movement brought about the comparable awareness among other ethnic groups who were similarly victimized and oppressed in the 1960s and 1970s. They too felt the need to demand similar programs in schools, colleges, and universities (Banks, 1988). Out of this movement came the inclusion of studies such as Women, and Black studies, as an addendum to extant Anglo-centered curricula (Carmichael and Hamilton 1967).

Hurtado (1996) points out that when higher education institutions reluctantly opened doors in the 1960s to groups that had been historically denied access, they were not prepared to deal with all the changes needed to accommodate these students. The focus ignored the institutions' ability to function in a pluralistic environment, stemming from the fact that the curriculum developers possibly disregarded or were ignorant of what the curriculum entails or the necessity of multicultural education to America's future demographic makeup, hence the challenge today (Gardner, 1989).

As the twenty-first century approached, multiculturalism continued to be one of the most controversial issues. Undoubtedly, as a means of amply continuing the struggle with issues of multiculturalism in an institution, attention should be placed on the theoretical premise of this subject. The theoretical standpoint of multicultural education will therefore be discussed in the next section.

Multicultural Education Theory

Public and professional attention has been paid to the topic of multicultural education, and embedded in this attention is the desire to have multiculturalism as a focal point of our society's education. (Gaff 1992). Multiethnic/multiracial education seeks to impart information in a form that includes the perspectives of all race and ethnic groups (Bennett, 1990, Davis et al. 2005). A simple rationale for this position is that, with few exceptions, heterogeneity rather than homogeneity of perspectives is more reflective of reality (Diaz, p.1, 1994). Diaz further endorsed this by stating that should this wide perspective be presented in classrooms with multicultural approaches, students may reach different conclusions from those they would have obtained, if the same courses were taught from a uni-cultural perspective. Multicultural education focuses on ultimately bringing together people with different histories and customs so they may mutually enhance each other (Bennett, 1990, Di'Maria, 2004).

Banks (1981) a knowledgeable source in the field of multicultural education, has looked at this issue from many different perspectives, one of which is the Cultural Pluralist ideology. According to Banks, (1981) the Cultural Pluralist views diversity groups as a functional part of the socializing aspect of individuals in the American society. The Cultural Pluralist ideology further made certain assumptions of the proper goals of the schools' curriculum in the following quotation:

> Pluralists, because of their assumptions about the importance of the diverse group in the lives of students, believe that the curriculum should be drastically revised so that it will reflect the cognitive style, cultural history, and present experiences and aspirations of diverse groups

especially the "visible" minorities. The curriculum should be so structured that it stresses the points of view of different ethnic groups. "… if school curriculum were more consistent with the experiences of diverse groups, the learning and adjustment problems that minority students experience in the schools would be greatly reduced" (p. 63).

Phinney (1996) has stated that studies involving diverse identity, provide a way of looking into the purpose of diversity for everyone, at the same time evading the stereotypes and conventionalized ideas that may result from attempts to describe particular groups. The same author further stated, "… cultural traditions offer enrichment that have the purpose of making students more sophisticated and tolerant, encourages students to view the cultural practices and values of other societies relatively …" (p.10). Williams (1996) sees the trend of including multiculturalism in the higher education school's curriculum as a response to the overwhelming transformation of the American demographic makeup since the 1960s. Says Cooper (2004) in a quote from James Earl Jones, a change in the American demographics very well means embracing changing cultural times as it is healthy for the society. Rising to the challenge and doing it well can be our best legacy (Cooper, 2004).

Bennett (1995), another well-known author in the area of multiculturalism, based her theory on multicultural and multiethnic education in schools on four core values. The same author described these as values that can be viewed as one of the axis on which multiculturalism is built. Bennett stated that they include the following:

(1) Acceptance and appreciation of cultural diversity, (2) respect for human dignity and universal human rights, (3) responsibility to the world community,

and (4) reverence for the earth. Despite the fact that multiculturalism is overlooked in some parts of the United States society, it is rooted in both democratic theory and Native American philosophy; together they portray the strong ethical foundation of multicultural education (pp. 130-166).

In looking at different theories both for and against multiculturalism on campuses, Banks (1981) has also included the ideology of the assimilationist in his research. He emphasized that the assimilationists are of the notion that strong ethnicity and race affiliation contribute to a dysfunctional society. It is their belief that the best way to promote the American society is to encourage the full socialization of everyone into the common culture which will enable them to function more successfully within it, Bennett (1995); Banks (1981). The question is, was this ideology implemented in the past with little or no avail? The assimilationist's strong opinion on race and ethnicity in the curriculum is further expressed in the following quotation:

> Curriculum materials and teaching styles should relate primarily to the common culture. Emphasis should be on our common civilization since all American citizens must learn to participate in a common culture that requires universal skills and competencies. The school's primary mission within a democratic society should be to socialize students into the civic culture of the United States. The schools should develop within students, a "critical acceptance" of the goals, assumptions, and possibilities of this nation (Banks 1981, p. 65).

What then are the goals of the American nation? Is it is not centered on enhancing greater acceptance of, and practice towards obtaining pluralism among members of the society (Banks, 1981)?

The catalog was the main source used to generate information for the purpose of this study. Therefore in light of this fact, this chapter could not be completed without a look at the theoretical standpoint of marketing in relation to the catalog, as a higher education marketing tool. This will be discussed as the next sub-topic.

Marketing Theory in relation to Higher Education Catalogs

With increasing competition among higher education institutions as providers of services, the argument for the implementation of a marketing approach has become an issue (Hebron, 1989). This perception is further endorsed by a group of authors who stated that it is the belief that in this increasingly competitive world, it is likely that those institutions practicing effective marketing will be more likely to prosper (Nicholls, Harris, Morgan, Clarke, and Sims, 1995). A marketing approach is a customer-oriented approach. A customer orientation toward marketing holds that success will come to organizations that best determine the perceptions, needs, and wants of target markets and satisfy them through the design, communication, pricing, and delivery of appropriate and competitive viable offerings (Kotler and Andreasen, 1991).

The catalog is the source through which education, the product, is promoted. It is most importantly a statement of programs and policies designed for university faculty and administrators and targeted to prospective university students. It also reflects the dignity and goals of the institution (Lyne, 1994). The catalog, according to Edgett and Parkinson (1993) is the source of information for services provided by the schools; it is therefore

imperative that higher education administrators treat this as a marketing tool in its truest sense (i.e. implementation of the 4-Ps; to be discussed shortly) as it is quite likely the first source that the prospective student gets his or her information

The 4-Ps: product, price, place (distribution) and promotion, according to Nicholls, et al., (1995) is a framework which can be adapted to categorize the relevant features for each marketing variable in the case of educational services. A revised marketing mix for Business degrees could be as follows:

Product: course subjects, options offered, additional student services

Price: fees, scholarships, bursaries, admission requirements.

Promotion: advertising, personal sales contact, public relations.

Place: delivery, methods, class location, class timetables, teaching methods/styles (p. 4).

Many academics in educational establishments seem to feel uncomfortable with an increasing marketing orientation, regarding marketing as too close to sordid commercialism, and expect students to compete for selection rather than institutions actively to market themselves to suitable customers (Nicholls et al. 1995). The aforementioned authors further stated that unless Business schools succeed in improving their marketing, they will stand accused of not practicing what they preach (Nicholls et. al. 1995).

The Value of Multiculturalism in Education

"We Americans value our diversity, but we don't like to be reminded of it too much" (Clarence Page, Dallas Morning News August, 1999, A12). Such was the clear but conflicting message Americans conveyed in a poll on the *Value of diversity education*

on campus. Almost two-thirds of the respondent to the poll conducted by the *Ford Foundation's Campus Diversity Initiative* had strong feelings that preparing students to function in a more diverse society is an important goal of colleges and universities. But by no means were they united in their feelings about what is being accomplished. More than half of the respondents believed that,

1. diversity education emphasizes our differences and breathes conflict.
2. despite the education America is growing apart not together.
3. educators should put more emphasis on teaching common American values than on teaching people about each other's culture.

4 we Americans value our diversity, but we do not want to be reminded about it too much (p.12).

It would be wrongful to use the above information as a means of generalizing about the opinion of the American populace. However, the fact that there are some people who share this opinion can be seen as enough reason to be concerned (Clarence Page, Dallas Morning News August, 1999, A12). The reaction of the population surveyed leads to the question, what is/are the objective(s) of the encouragement of this education on campus and how much if anything, is being accomplished? This reaction is indicative of the fact that the objectives of multiculturalism in the classroom are not being met (Gaff, 1992).

Bennett (1995) looks at some of the objectives to be met by multicultural education in the classroom. The same author sees the classroom as the gateway to open broader thinking, and as one of the best conduits for imparting the value of racial and ethnic differences. It is hoped that in this setting, students would eventually be able to:

(a) recognize the value and significance of multiculturalism;

(b) understand and affirm the equal value of groups;

(c) acknowledge and appreciate the contribution of all groups;

(d) foster interaction between different groups; and

(e) welcome exposure to diverse perspectives (pp.366-430).

According to Bennett (1996) should one be focused on the above named objectives, one would realize that multiculturalism is not a unitary construct. It is multi-dimensional, hence care must be taken as to how, to whom and from whom this education is imparted (Davis et al. 2005, Gaff, 1992, Saulter, 1996). According to Gaff (1992) one has to ensure that the rationale for including multiculturalism in a university's curricula is not lost. Institutions whose general education curricula may have a strong multicultural component have decided that the best way to deal with the complexities of multiple cultural traditions is to critically examine them via the classroom (Torres, 1998; Gaff, 1992). It is inevitable, however, that the necessity for multicultural education is and will remain controversial (Willie 1992; Yarbourough, 1992).

Why should students be expected to study other cultures, racial and ethnic diversity in America anyway, (Change, 1992)? At an abstract level, it is because an educated person knows that his or her tradition is only one of many and he or she understands and respects other cultures (Change 1992). An educated person, argues Wilkerson (1992) and Scott-Bufford (1999) is further able to understand the diversity among Americans, respect differences and is better equipped to relate to individuals who differ in race, ethnic group, social class, gender, or nationality. These are the overall educational goals of encouraging multicultural education. What then, is the impact of

multicultural initiatives on campuses, or on the American society at large (Wilkerson, 1992)? Is enough being achieved for Americans to comfortably say that this education is beneficial to society and is thus of importance to the curriculum (Change, 1992)?

According to Fine, (1995) colleges and universities are obliged to adapt to change as our nation becomes more culturally and ethnically diverse. In the very near future, the term *minority* will be taking on a new meaning, if only because no one group can claim to be the majority (Fine, 1995). The shifting paradigm in the global economy increasingly requires that students have some knowledge about other peoples and nations (Davis et al. 2005). Given this, there is ample room for imparting the significance of multiculturalism in education (Yarbourough, 1992; Torres, 1998).

Cardi (1997, p.6) asserted that many universities may have approached multicultural curriculum in different ways. One approach has been to officially acknowledge and support courses geared toward different groups (i.e., myriad of group studies on the history and literature of African, Native, or Asian Americans, as well as women's studies). Another approach is to mandate courses on multiculturalism, human relations or an equivalent course within the general education/core curriculum requirements or "major" requirements. Cardi also stated however, that while these courses add content to the curriculum, few students opt to take such courses when not required.

Trueba (1998); Martinez and Martinez (2003) view another approach as having more people of color in higher education institutions because they are more instrumental in preparing all students for the real world that is culturally diverse. The same authors

are of the notion that because people of color have had more diversity experience they are more equipped by virtue of this experience to teach students about cultural diversity.

We have seen through the literature presented that multicultural wars have remained a topical issue in the press, but on a large number of campuses, it would seem that the war is over; multiculturalism has won (Altbach, 1991). The question is no longer whether students should learn about diverse cultures, but how. The task today is that of designing and implementing programs that are educationally valuable (Wilkerson, 1992; Yarbourough, 1992).

Gaff (1992) in his discussion on multiculturalism concluded that multiculturalism is and will remain a central feature of general education program for some time. Doherty (1999) concurred with Gaff by expressing what is applicable to general as well as multicultural education in the following view:

> Students being developed for the 21st century will need to develop their global awareness and understanding of effective citizenship to a very sophisticated degree. This will require knowledge on a broader scale than is part of our current design, more comprehensive understanding of value systems and issues, and the ability to communicate in all its forms (p. 32).

Indeed, college graduates will be seriously deficient if they cannot deal with individuals from diverse backgrounds in the workplace or in their communities (Yarbourough, 1992). He further commented that this is especially important as the United States becomes even more enmeshed in the global economy. The importance of multiculturalism to students can be conveyed through various cultural perspectives, by exposing them to ideas and claims to the rules of evidence under the tutelage of scholars,

and by expecting them to apply critical analysis to questions of human differences and sameness (Wilkerson, 1992; Gaff, 1992)

Multiculturalism in Higher Education

Higher education borrowed much of their administrative, organizational, and curricular structures from medieval universities (Brubacher and Rudy, 1997, Lucas 1994, Gutek, 1986). There continues to be a significant transplanted European concept of higher education in the United States (Valverde and Castenell, 1998). Despite the outcome of the Morrill Acts of 1862 and 1890, the G.I. Bill of 1944, higher education prior to the 1960s perpetuated eurocentric, White protestant, and male definitions of knowledge (Brubacher and Rudy, 1997). It is this traditional culture of the academy that is today being challenged by multiculturalists in higher education (Cardi, 1997).

Higher education has been described as the arena or the voice from which advocates of many different societal struggles can be heard (Lauter, 1991). In regards to multiculturalism in higher education, the same author has described "educational progressives and cultural radicals as a group wishing to reconstitute curricula around a central perception of difference and open colleges, to more democratic participation and decision making" in higher education (Lauter, 1991, pp. xii, ix). They (Multiculturalists) advocate that,

> … higher education assume a proactive role in societal change with curricular approaches that expand and redefine knowledge to include knowledge of self, individual, and group differences, and representation of diverse perspectives, particularly the inclusion of those perspectives that have been silenced and excluded in the past (Cardi, 1996, p. 67).

Many external factors (media, state and local governments, foundations and philanthropic organizations) are and/or can become major stakeholders in the development of policies and practices in fostering multiculturalism in higher education (Simmons, 1998). This should be in addition to what colleges and universities themselves do to foster multiculturalism in all aspects of academics and student life. The sad case is however, according to the report of a national study (Simmons, Bender, and Myers, 1986) on *Involvement and empowerment of minorities and women in the accrediting process*, that with very few exceptions, these institutions and accrediting bodies needed to reflect greater diversity in their staffing and accrediting protocols. Another factor brought about by these writers, is that which they described as perhaps the most crucial to the accrediting body's effective fostering of diversity in higher education; the mission and goals of any institution. It is their recommendation that the mission statements and goals should not only reflect pluralism, equity, justice and the need for students and graduates to be cognizant of the global and interdependent society; but should also be held accountable for these aspects of the mission statements (Simmons, 1998).

There are many people who, despite the fact that they are advocates of multiculturalism in the school's curriculum; are of the concern that with this will come many unfavorable reactions. Theln (1992) and Spohn (1996) have indicated in their studies, that to say the least, White dominance on campuses will be a very hard force to deal with; they insisted that White dominance is so entrenched and deeply ingrained, "… undergirded by a complex web of symbols, religion, language and organizational structures that any challenge to the status quo must address issues at a root level." (p. 4.)

Soldatenko (2001) (a writer against the discrimination of Mexicans) endorsed challenging multiculturalism at the root level by stating the following:

> as a means of eradicating this monoculturalist notion in higher education, the *El Plan* (the political vision for a strategic use of the university against the oppression of Mexican American) proposed to integrate students, staff, and community with faculty to govern these programs. The objective was to "… mitigate the rise of Chicano(a) faculty's interest or interference from administration …" Collective leadership could assure that courses, while fulfilling an academic role, would prepare students for political and social responsibilities (pp.204-205)

Spohn, (1996) has included words from a Jesuit teacher in his article, where he acknowledged that it takes courage to foster an environment for cultural categories of people who themselves have a different history, traditions, bodies of literature, and their own culture

Keels (2005) pointed out that it takes the commitment of key personalities in universities/colleges for multiculturalism to be evident. He has recommended that the commitment of multiculturalism in higher education must come from the top down- from presidents and chancellors who will further inoculate administrators, faculty, and students (Keels 2005). Platt (1997) has suggested that multiculturalism cannot and should not be viewed as an event to be carried out, or a special project because this connotes that the situation is taken far more lightly than it should. The whole university needs to acknowledge the fact that the discourse of race relations is inadequate to the situation as it exists Platt (1997). The same author avowed that problems are imminent if we simply

pretend that the "… university can become an island of inclusion and equality in a society that is obsessed by race and divided by class." (P. 5). Platt (1997) has also looked at the issue of faculty's readiness to teach multiculturalism. The author shared the concern that there are many universities that are not equipped with faculty members who are culturally aware enough to adequately impart this information to students.

Writers such as Benjamin (1996) share the concern that there is considerable evidence that full realization of the goals of multiculturalism in education remains farther into the future. He argues that there is more being said than done in regards to this issue. Of a greater concern according to Benjamin, is the effectiveness of the programs being implemented. The same author claims that more needs to be done as there are students on campuses who have no contact with, or knowledge of the groups being studied.

Multiculturalism in Business School Curriculum

Institutions whose general education curricula have a strong multicultural aspect have decided that the very best way to deal with the complexities of multiple cultural traditions that are so much a part of modern American life is to bring them into the classroom in order to critically examine them (Wilkerson, 1992). Education in Business schools is one such place that this critical examination could begin (Henninger, 1998). However, Business schools' curricula have come under scrutiny in regards to its ability to prepare students for the modern American workplace (Henninger, 1998).

Henninger, (1998) further observed that criticisms of US collegiate business education involve the content of business courses, or what is taught. He continued to express concern that critics contend that business programs over-emphasize core business functions at the expense of more contemporary issues such as globalization, diversity and

cross-disciplinary studies. System of management education in the USA should be made as responsive as possible to emerging environmental demands that might occur, such as cultural diversity (Henninger, 1988, p. 1). US demographic changes can be viewed as a challenge to multiculturalism or diversity for collegiate business educators. Some writers are of the concern that it will affect the way in which businesses recruit and train, manage and evaluate their employees (Henninger 1998; Henderson, 1997, Fine, 2000).

Business management students are often introduced to diversity by the mere addition of a chapter in standard textbooks (Stockman et al. 2004). Such strategy is deemed inadequate according to Henninger (1998). In light of the fact that the demographics of the workplace are rapidly changing, students need to be educated under the notion of cultural inclusiveness. Henninger (1998) shares the stance taken by the Policies Commission for Business and Economics Education (1991) on the role diverse student population will play in multiculturalism in business education. This is illustrated in the following quotation: "as more diverse students enter business programs, communication among and between the components of this diverse population will become a vital link to the success of educational endeavors and business' ability to compete in a world market" (p.21).

Management students would better value multiculturalism if they were to be allowed to focus on and understand the many interpretations of diversity as a means of preparing for the workplace (Porter and McKibben, 1988).

Business school graduates must be prepared for diversity and inclusiveness because they are not just important to education but also because America's economic health is tied so heavily to them (DiMaria, 2004). This awareness is paramount because

presently within the workplace, barriers to diversity are initiated from the top and trickle down to the lower status, i.e. employees within the organization (Allison, 1999). Leaders therefore have to be more open to diversity issues, but unfortunately, this is not the case (Allison, 1999). The bottom line is that they are mainly non-minority male administrators who have never gone through the trauma of discrimination neither have they been educated to deal with such issues (Allison, 1999). Hence, the same author continued, they simply do not understand systematic diversity problems. To avoid such situations, Business education students, as prospective managers, supervisors, and leaders should be made aware of diversity issues such as racial and ethnic differences, and be taught how to deal with them as part of their training and development. According to George and Jones (1996) accurate perceptions and attributes are necessary to effectively manage a diverse workplace.

Henninger (1998) is of the opinion that the goals for integrating diversity into collegiate management education should include:

a) creating an experience where students begin to think about cultural diversity experiences and their own identity;

b) having students examine their own views related to management and diversity by thinking and writing about the reasons behind those views;

c) enabling students to begin defining what cultural diversity means to them while exposing them to the multitude of sources and viewpoints in the literature;

d) enabling students to view issues, events and themes from the perspective of diverse groups and begin understanding how misperceptions of such groups limit a person's ability to manage effectively; and,

e) allowing students to apply the knowledge gained about how managers work and how organizations are increasingly recognizing the need to understand and prepare for impending diversity (p. 2).

To promote multicultural integration, Banks and Banks (1993) suggest cooperative learning techniques and group work. The same authors further indicate that when learning groups are racially integrated, students develop more associates from other racial groups and race relations in the school improve. Olguin (1991) requires students in her classes to work in multi-racial groups so that part of what they practice is working together in diverse groups. The question is however, does such close contact lead to more positive racial attitudes? According to Banks and Banks (1993) it depends on the conditions under which the contact occurs and the quality of the interaction in the contact situation.

With the workplace becoming a mini United Nations, students at every educational level must develop diplomatic skills and an appreciation for differences (Davis et al. 2005; Sabo, 1999). Clearly the ability to acknowledge and appreciate people's differences will be essential for students entering the job markets for the foreseeable future. Since adult education courses should provide training for business students who will ultimately interact with the larger diverse population, the curriculum should incorporate readings, reflections, and discussions concerning the important issues of multiculturalism (Bailey & Cervero, 2001; Cunningham, 1989; Stockman, Boult, & Robinson, 2004).

This study is significant to the field of business education because it helps explain how students' perceptions concerning multiculturalism may change because of the

purposeful structured inclusion of multicultural issues in undergraduate higher education level curriculum (Smith, 1997). This research intends to present a methodology that benefits business education students through advocating self-awareness, critical reflection, cultural sensitivity and renewed consciousness of the links between theory and practice. Adult education as a field of practice, claims that the experiences of learners are critical to effective practice (Mezirow, 1991). However, the practice has until recently, to some extent ignored the importance of multiculturalism as they relate to culture and power interaction within curriculum theory and classroom practice (Smith, 1997).

The faculty in any institution plays a very instrumental role in the development or underdevelopment of multiculturalism in the classroom (Gaff, 1992). A glance at their preparedness is therefore relevant to this research. This will be reviewed in the next section.

Who teaches multicultural education?

In any classroom, the faculty member/teacher/instructor is perceived as the leader. It is he or she who determines the setting and teaching methods implemented (Saulter, 1996). The teacher's attitude and knowledge greatly affect the learning of his or her students. According to Davis (1986) the goal of the teacher should be to teach from a perspective not based on an ideology of cultural superiority. Their support or lack of support can perpetuate or begin to eliminate racial prejudice or racism within the classroom (Ribeiro, Shope, 2005; Saulter, 1996).

It is argued that faculty development is an essential ingredient in any serious attempt to implement multicultural education (Levine and Cureton, 1992; Stockman, Boult, & Robinson, 2004; YarBrough, 1992; Wilkerson, 1992). It is necessary to teach

prospective and current faculty members to be sensitive to the multicultural differences of others and not present everything from the aspect of the majority culture (Davis, 1995). Their world must be questioned and analyzed such that they can more appropriately teach their students and simply not impart what they learned when they were in school (Ahlquist, 1992). It is argued that if information is presented from a monocultural perspective, only students of that culture would be aware of their contribution and history (Saulter, 1996). The same author further stated that it is very important therefore, that different cultural viewpoints be tendered and discussed. As is suggested by Aurora and Duncan (1986) if all the visual images in the classroom are of one group, even without confirmation, it depicts this group as the most important.

The teacher is the major source by which multicultural strategies are transmitted to the students hence multicultural training of faculty members should be viewed as paramount to diversity awareness (Saulter, 1996, p. 16). Riberio and Shope (2005) further endorsed this notion by stating that the goal of such training is to stimulate teacher's awareness of the differences between cultures, furthermore, it is imperative that all teachers receive multicultural training as they are filling the roles of multicultural educators (Stockman, Boult, & Robinson, 2004, Riberio and Shope, 2005).

Historically, evidence has been presented suggesting that in educational contexts, some faculty members often generalize and stereotype based upon their race (Gottlieb, 1994). It is in light of this view that Gaff (1992) like many others, feel that the decision to choose qualified teachers/professors play a more important role than the decision to include multiculturalism in the general curriculum in the first place.

Access to schools may be granted to minority students to meet the racial federal guidelines, however, consideration of the instructions and staffing conditions to meet the needs of those students for an equitable education are not provided (Saulter, 1996). Whereas White students experience cultural congruency (marked by similar behavior in school and home setting) ethnic minority students experience cultural discontinuity (incompatibility between happenings at home and at school (Osborne, 1989). According to Banks (1988), Stockman et al. (2004), when minority students experience the same educational experience as middle class Whites, it is inequitable because life experiences, history, heritage, and family background differ.

Because very few campuses have enough faculty members capable of teaching such courses, they have too few existing courses to meet the expectations and guidelines for this portion of the curriculum (Wilkerson, 1992). The situation can be even worse wherein some faculty members are faced with different attitudes towards diversity awareness (Stockman et al. 2004). Some colleges and universities have even neglected to assist their faculty members in implementing new curricula hence their attitude lack importance for the subject (Wilkerson, 1992). Wilkerson further described the attitude of some faculties towards multiculturalism in the classroom in the following quotation:

> Some faculty members fear they will be unable to handle the conflict, anger, frustration, ad confusion of their students, as well as their own fear, anger, or feeling of guilt. The fear is very real and is, in fact, symptomatic of the profound challenge educators face in our times (p. 61).

Gair and Mullins (2001) in their article *Hiding in Plain Sight,* have reminded us of the risks and consequences of opposition. Faculty members who are willing to advocate for

changes in the curriculum, cannot be too naive in efforts. From interviews conducted for the benefit of their research, Gair and Mullins (2001) learned that one of the fears of some faculty members is that of a cut in their salary or the possibility of a demotion.

Trueba (1998) postulated that this fear and apprehension among non-minority faculty is evident even in the university's faculty choices. While advancing his career in academia as an administrator, Trueba (1998) stated the political contortions non-minority faculty used to rationalize their biases. The commentary can be typified by the following:

> We are committed to academic excellence and equity at any cost. And we are equally committed to oppose political activism because it will destroy our solidarity and jeopardize the quality of work. In principle, we open our door to all minority candidates, and we will treat them well, the same way we treat other candidates. However, we oppose any political action ["read affirmative action"] to favor one candidate over others. We cannot give any advantage to any racial or ethnic group, because that would violate senate policy and compromise our academic freedom. The candidates with the best academic record, those who meet our departmental needs, and best fit our institution ["read white faculty"] will be given the position (p. 77).

Some academicians have taken a purist approach emphasizing the sanctity of the academic institution with its traditions and practices and the scholarly endeavors i.e. research and instructions (Trueba, 1998). The same author stated that it is their claim that these traditional practices must be protected from the destructive policies of minority

activists. Minority hiring and promotions are seen as the cause and effect of political activism in higher education and could ultimately destroy the excellence of the colleges and universities Trueba, (1998). The question is, is it fair to blame what is described as the possibility of the destruction of the excellence of college and universities on multicultural education, without at least giving it non-discriminatory consideration?

The end of the previous section awakens us to the perception that despite the many efforts that some people have made as advocates of multiculturalism, there are still several who are opposing this issue (Trueba, 1998; Gaff, 1992; Wilkerson, 1992). This therefore leads me to look at some of the arguments of these opponents, in the next section.

The "thorns" of multiculturalism

As indicated from the literature reviewed so far, multiculturalism is taught to some extent in academia, debated in government, promoted by ethnic leaders, reported by the media and discussed among the citizenry. Few are indifferent to a subject with so many proponents and opponents (Parrillo, 1996). Some see multiculturalism as the bedrock upon which to build a society of true equality, while others see multiculturalism as a sinkhole that will swallow up the very foundation of American society (Parrillo, 1996). Why does this disparity continue? It is the opinion of many scholars that campuses on which cultural diversity is promoted, serves as a means of indoctrinating everyone in the realm of multiculturalism (Downing, 1993). In the disguise of further education and "cultural understanding" for students, multiculturalism is nothing more than a mandate for anarchy in public education and the legitimization of socially and

morally unacceptable behavior (Downing, 1993). It is further believed according to Downing, that,

> Multiculturalism, in reality, has the following effect: division of the races, promotion of ideas like homosexuality as an alternative and legitimate lifestyle, promotion of satanism, witchcraft or New Age under the guise of "world religions," erosion of national sovereignty of the United States (p. 2).

Such notion leaves one to wonder how educated on the subject of multiculturalism are these critiques.

Tucker (1993) has stated (specific to an educational context) that schools often use multicultural curriculum as a way of reducing racial tensions and that multiculturalism is employed to teach positive attitudes towards subjects such as homosexuality. The same author further stated that multiculturalism only alienates and divides races and does not prepare, but instead hinders the functionality of the American society. In essence, it is a political attempt to normalize the abnormal, and to legitimize the illegitimate (Tucker 1993).

Some opponents of multiculturalism believe that the concept has long been torn from its original, positive intent. Stotsky (1991) is a representative of this position. He suggests that the concept of multiculturalism may at present contribute to a mood of national self-hatred. His thesis is that hostility is actually hidden behind “politically correct” concepts, and that multiculturalism and diversity are glowing examples of hostility-based notions such as: Europhobia, national self-hatred, and inter-ethnic conflicts.

People who oppose multicultural efforts frequently describe it as a false diversity. The suggestion is that efforts to correct or address exclusions under the rubric of multiculturalism do not accomplish the stated goals (Posh, 1992, Brookhiser, 1992). According to D'Souza (1991) the university is often a site targeted for attack as a bastion of multicultural efforts. The same author believes that programs and supports aimed at recruitment and retention of diverse populations of students are often categorized as multicultural efforts and are attacked with a broad stroke by critiques. Van (1991) reasons that current upsurge of American minorities go under several names, each designating a different aspect of the movement and varied attitudes towards it: diversity, ethnicity, pluralism, multiculturalism, anti-Westernism, and Afrocentrism. All these aspects, Van (1991) believes, have found comfortable lodgment in universities, where the most vocal spokespersons are often concentrated, hence the university is exposed to attacks from critiques (Van, 1991; DeSouza, 1991).

Sleeter (1995) takes a look at the critiques of multiculturalism. It is her belief that these opponents feel that it creates a potential for divisiveness, question the intellectual rigor of multicultural educations and do not believe it functions adequately as a solution to minority students' underachievement. Sleeter further critiqued these opponents as people who unfortunately offer very poor analyses of inequality today, believing that the playing field has been leveled for all. She believes that these opponents of multiculturalism and their attendant weaknesses can be explained because "domestically, white, middle-class America is uneasy about its own future and can be led rather readily to pin its fears and anxieties on the threat of diversity" (p 88.).

Resistance to multiculturalism is also evident among students on campuses (Schifrin, 1993). It is the author's belief that issues of Jewish education has indicated that Jewish studies for example, are being subtly attacked. The following quotation serves as an example.

> When a student wants to discuss anti-Semitism as part of an agenda of racism, there is frequently resistance, "It doesn't belong" they say. Or, if a student takes a class on ethnic cultures and wants to write about Jewish ethnicity, there is a often lot of resistance. This makes Jewish students hurt, confused, angry, sometimes ashamed, and very insecure. I've heard from dozens of students that there is anti-Semitism in dorms, sororities, and in many casual conversations (p. 10).

Platt (1997) in looking at the animosity that is sometimes bred by the mere mention of the word "diversity" on campuses, has said that there have been reports from universities all over the country, of an atmosphere of social unease. The same author stated that although subtle in some cases, it is rumbling beneath the surface just waiting to explode into vile incidents. This is created out of the growing willingness of minority student to speak out and publicize their grievances towards discrimination and the anger and defensiveness of the white students about "reverse discrimination" (p. 6).

Cultural diversity in the workplace will be examined in the next section. In light of the topic of this research, the literature is quite relevant.

Cultural Diversity in the Workplace

In the predominantly homogeneous workforce in the past, difference was viewed with a negative connotation; it was not encouraged (Fine, 1995). Instead, people who

were seen as different were often forced to assimilate into the dominant white male culture (Fine, 1995). This assimilation, to echo Fine's view on the subject, became a heavy psychological burden in the workplace. They were denied the ability to voice their feelings, and were forced to stifle considerable parts of their daily lives (1995, p.5). People were indeed different, but that difference is value added to any aspect of society (Andersen, 1995). The same author further stated that it is important that one realizes the importance of harnessing that difference. That someone is viewed as different in views, appearance and/or culture does not mean that that person's culture should be seen as wrong (Marger, 1999).

Henderson views this difference as qualitative wherein emphasis is on the appreciation of differences and the creation of an environment in which everyone feels valued and accepted (1997, p.7). That the US is a diverse nation, populated with an increasing proportion of groups from various racial and ethnic backgrounds has become almost common sense (Marger, 1999). What is an issue is not so much whether the US is a diverse society, but how to think about diversity and, fundamentally, how to conceptualize the different group experiences that comprise the workplace and contemporary society at large (Marger, 1999). According to Andersen, (1995), questions about conceptualizing race and ethnicity goes beyond the academic arena and inevitably becomes a part of the American politics (p. 6). Melkolian, (1995) in her article presentation *Cutting Edge of Diversity* states that it is more than just politics and issues of legal compliance; it is about inclusion based on the premise of appreciation of differences. Marger, (1999) scrutinized the acceptance of this difference, by emphasizing the fact that it is not met with overwhelming enthusiasm.

Unfortunately, many have seen the acceptance of difference or cultural diversity issues as merely a part of a political strategy designed to gain support for ethnic minorities (Van, 1991).

According to Fine, (1995) the future of the workplace should not be taken lightly as the demographic trends suggest two significant conclusions about the workforce of the future. First, she states, (Fine, 1995) the workforce will be much more diverse than it is now. Second, apart from the cyclical demand changes created during downturns in the economy or the structural demand changes created as old industries decline and new ones emerge, demand for workers will exceed the supply of those previously defined as "qualified," thus creating intense competition among organizations for workers (Marger, 1999). The competition for trained professionals and technical personnel and supervisory/managerial personnel will be especially intense (Fine, 1995). This second conclusion relates the same author, is important because it provided corporations for the first time, with a bottom-line motivation for dealing in a serious and substantial way with the first conclusion ...that the new workforce will be culturally diverse (pp.112-113).

Summary

The history of multiculturalism in education indicates that the struggles for the introduction of multiculturalism in education has come a long way, however the current situation gives us the idea that it has even more stones left unturned. The review of literature has emphasized the necessity of focusing on the objectives of multicultural education as this will ultimately change the educational environment to competencies in multiple cultures and provide members of all cultural groups with equal educational opportunities. It is clear that higher education classroom is one of the best places to carry

out the overall objective of multicultural education as it is the college/university's responsibility to sweep away the cobweb of tradition and give the students the tool of critical inquiry.

The general conclusion of the literature review on multiculturalism includes the following:

1 A good multicultural education seeks to impart information in a form that includes the perspectives of all race and ethnic groups.

2 It should reflect the importance of the ethnic group in the lives of students, the cognitive style, cultural history and the points of view of different ethnic groups.

3 Studies should bring out the awareness and empowerment in different racial and ethnic groups.

4 Multicultural education should foster interaction among different groups, and understand and affirm the equal value of these different groups.

5 Emphasis should be placed on the choice of those who are given the responsibility to teach multiculturalism.

6 There should be an understanding of the many interpretations of diversity in preparation for the workplace

The information above summarizes what was clearly drawn from the literature reviewed. On the other hand, we see a great deal of uncertainty as to the role of multiculturalism in the content of the university or college's mission statement, the general description of the Business school, faculty research, availability of faculty members equipped to reach multiculturalism, etc. To what extent are the objectives of multicultural education being met in the higher education curriculum? The question is

not whether to learn multiculturalism, but what should the curriculum entail? Closer attention has to be paid on designing, developing, and implementing programs that are educationally viable. Is the notion of multiculturalism one of the main focal points of business administration and management school's curriculum developers? Through the use of the catalogs of the Big XII universities' business schools, with specific emphasis on the undergraduate management programs, my investigation proposes to further elaborate on these areas of uncertainty. However, first we turn to an explanation of the methodology for this study.

CHAPTER THREE

Methodology

Design

The intention of this research was to examine how the issues of multiculturalism are presented in undergraduate catalogs in Business Schools of the Big XII universities. This study was carried out in an effort to see how these issues relate to management for multicultural differences in the workplace. The researcher's goal was to obtain descriptions and understandings of different information from the catalogs of the Big XII universities Business Colleges. Analyzing specific content of the catalog, in addition to the courses, syllabi, textbooks and other pertinent document(s) in relation to the Business Colleges' management department may contextualize the undergraduate's preparedness for diversity in the workplace. This chapter provides a description of the methods and procedures used in conducting this study.

The basic strategy that was employed during this study was carried out through the assumption of a qualitative research. Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem or issue (Creswell, 1998). Creswell further states that the researcher builds a complex holistic picture, of analyses of words and reports along with detailed issues (p. 16). Another goal of qualitative research according to Patton (1990) is that it seeks understanding rather than causes (p. 53). As the researcher, my aim was to begin with the single problem, that I seek to understand, then present a detailed view of the topic (Creswell, 1998). Given the goals of a qualitative research, it was the writer's aim to adequately use it to provide answers to the research question.

With the different documents to be examined for this study, the process of document review was utilized.

Document Review

Documents in relation to the Business Colleges' management departments' curricula were examined. The document collection process included but was not limited to the collection, analysis, and review of samples of the Business Colleges' management departments' catalogs, syllabi, course outlines, text materials, and other documents related to course development, over two academic school years. The objective was to get an understanding of the formal curricular content as described in the catalog among other sources. This according to Margolis (2001) includes the norms, beliefs and value system embedded in the curricula. The content of these materials Gall et al. (1996) conclude, comprises messages from one individual or group to another individual or group; they are the object of study in some research projects.

A question protocol (Appendix A) was used as a guide in carrying out the document review. My choice of questions was influenced by the information gleaned from the literature review. While reading the works of different schools of thought for the literature review certain questions became the focal point of train of thought. The literature reviewed, prompted probing questions essential to the information needed for the document review. These I jotted down as I read and in some cases I included a few in the literature review and later created the question protocol. The question protocol was used so as to keenly query pertinent information that would offer relevant answers for the benefit of the topic being researched. The categories or codes used with Nvivo software were created in a similar way as the question protocol. The literature review verified

many critical diversity awareness issues hence I felt the need to formulate from these blatant issues themes/categories and questions to use in the content analysis and document review.

Online catalogs accessed from the universities' web sites were the main source of data collected. Online delivery is the best way to conveniently provide continuously updated, fresh product information (Strangelove, 1994). Strangelove further stated that there is no lag time between catalog updating and catalog distribution. When you add, change, or delete product offerings, the information is published immediately (p. 5). However, according to Harris, (1997) unlike most traditional information media, no one has to approve the content before it is made public hence there is a question of reliability. A college catalog however, is generally evaluated by a publishing body (Kirk, 1996). According to Kirk, (1996) in the print universe, this typically means that the author's manuscript i.e. the university in this case, has undergone screening in order to verify that it meets the standards or aims of the organization that serves as the publisher. The university has a clear stake in its website as a higher education institution, as it is involved in the constant recruitment of students. The onus is therefore on the university as an authority, to produce and publish current, reliable, accurate, and verifiable information (Kirk, 1996). The catalog was used as the main source of information for this research because it contains information regarding many aspects of the institution and does so in a positive and accurate way. This was done amidst the fact that many of them contain disclaimer statements charging students with full responsibility for their degree program. Lyne (1994) reported however that while legalistic aspects of a catalog are not so much stated in the catalog as they are stated in the cases that tested the policies

and practices concerning catalogs, there are references in many catalogs to the "terms of the catalog" or the "catalog of record". Its content was therefore utilized with confidence in its validity Lyne (1994).

Materials

The materials for this study consisted of information gathered from the Big XII universities Business Colleges and more specifically the management department. The Big XII universities were used because conveniently, the researcher resides in the geographical location of these universities and is closely affiliated to 3 of the 12 universities. Obviously this enables easier access to materials for the use of this study because although most of the materials were obtained electronically, the possibility existed that I may have had to travel to some of the universities to gather additional information. Business schools were used because after a brief examination of areas such as their catalogs, websites, mission statements, etc. they appear to say even more than other schools, that their graduates are leaders of small and large companies. Since they have professed this, there is need to investigate the extent to which their schools are really addressing multicultural concerns in preparation for such leadership.

The entire number of Big XII universities was used for this research as a means of developing a deeper understanding of the issues (i.e. description of multiculturalism in the undergraduate business schools) being studied. The goal was to achieve in-depth understanding of selected sites. Collecting data using 12 universities helps to show different perspectives on the multicultural issues described in the Business Colleges and reduced the generalization of themes, patterns and findings (Creswell, 1998). The use of the Big XII as multiple sites allows for the identification of patterns across institutions.

Convenience sampling was the type of sampling used for this case study. Such sampling can be used for a variety of reasons. One suitable for this study is that the sample is located at or near where the researcher works, or that the researcher is familiar with the setting and might even work in it (Gall et al. 1996). I was able to feasibly surf the websites of the different universities in the privacy and convenience of my home or school and collect data instead of having to be physically present at the sites of the BIG XII universities.

As a case study of one region, qualitative research is the design that was used to carry out this study. Merriam's (2001) description of a case study connotes the nature of this study when she says that a case study is employed to gain an in-depth understanding of the situation; the interest is in the process rather than the outcome (p. 19). Davey, (1991) also gives a number of definitions for case studies including one that is suitable for this particular research.

> A case study is a method of learning about a complex instance through extensive description and contextual analysis. Some case studies examine one or few sites for different purposes. Its application can entail a highly generalized or universal assertion and we can test it by one instance (p. 3).

Gall et al. (1996) observe that a case study is defined by interest in individual cases, and not by the method of inquiry used. Thus some researchers focus on the study of one case because of its intrinsic interest, whereas others may study multiple cases to test the generalizability of themes and patterns.

Instruments

Multiple instruments were used in this research. They included computer, document notes, note-taking, transcription of notes, and follow-ups. Each instrument offers a meaningful and legitimate way of knowing and understanding (Green and Caracelli, 1997). By combining these methods, researchers can compensate for weaknesses while gaining the benefits of a combined approach (Chen 1997).

Data Collection

Information gathered was in the time frame of the 2002-2003 and 2003-2004 academic years span. The Big XII universities' catalogs and other postings on areas of their websites were used to gather data. All undergraduate management courses, syllabi, faculty research, mission statements, messages from the administrators, e.g., the Dean of the business school, and the general description of the business school was reviewed. Catalogs were obtained mainly from accessing the websites of the Big XII universities. Although the need did not arise, I had the option of requesting hard copies from the universities if the online catalogs were not easily and readily accessible. Copies of syllabi and courses were obtained online. Textbooks and other materials were obtained through the universities websites, library or interlibrary loans where necessary. Where the need arise, campus visits were arranged to seek these documents for review. A close liaison was made with the administrative assistants or any other staff member of the respective universities to solicit assistance in the process of data collection. Early establishment of the researcher's name and a synopsis of the study made it easy for them to supply me with any documents needed.

Data Analysis Procedures

Data collected from the document collection process were analyzed continuously over the course of the research study. The data analysis procedure occurred simultaneously with the data collection process. This was done as a means of modifying collection strategies, avoiding repetition, and to fill gaps of knowledge and understanding as they appeared (Marshall and Rossman, 1989). Creswell, (1998) recommends a general review of all information, often in the form of jotting down notes in the margins of texts. In addition Creswell advocates reading through all collected information to obtain a sense of the overall data; and writing findings in the form memos and reflective notes is an initial sorting-out process (p. 10).

Content Analysis

Content analysis was used to analyze the messages of this study. Content analysis, is viewed according to Gall et al. (1996) as the study of particular aspects of the information contained in a document, record or other forms of communication. Krippendorf (1980) identified four primary advantages of content analysis: it is unobtrusive, it accepts unstructured materials, it is content sensitive and thereby able to process symbolic form, and it can cope with large volumes of data. All of these advantages seem to apply equally to the source of information such as the website, the catalog, newspaper, and television McMillan, (2000). Content analysis allowed for a comparative description of the content of the current catalogs. In reference to this study, an in-depth content analysis of the current undergraduate management department's curriculum, their mission statement, syllabi etc. provided an idea of how the issues of diversity are portrayed.

As a means of understanding an anticipated large text database, the researcher utilized the invaluable aid of a computer program for content analysis. According to Creswell, (1998) a computer-mediated content analysis provides an organized storage file system so that the researcher can quickly and easily locate material, whether this material is a word, a phrase, an idea or a word, and store it in one place (p.155). Data was approached by the use of holistic analysis. Categorization of each institution, college, and management department was entirely examined and the researcher presented description, themes, and interpretations or assertion related to the whole case (Creswell, 1998).

To implement the basic steps of content analysis for this study (i.e. coding, categorizing, classifying, comparing and concluding) the use of the NVivo software was employed. NVivo is described according to Creswell (1998) as the new generation of qualitative software. It takes qualitative inquiry beyond coding and retrieval. Unlike other packages, it was designed from the ground up to integrate coding with qualitative linking, shaping, and modeling (Creswell, 1998). I used NVivo to search for common words, to handle rich text records, and to freely edit and code. It creates and edits documents internally, annotating or coding any text (Creswell, 1998). Creswell further stated that in using NVivo, researchers can handle rich data as rich text, using bold italics, colors, and other formatting with full ability to edit, visually code and link documents as they are created, coded, filtered, managed and searched.

With the use of the NVivo software, codes or categories were formed to analyze the content of the sources of information. Care had to be taken therefore, when choosing these codes or categories. They were gleaned from the literature reviewed in chapter two

and numerous books on diversity awareness. The examination of subtopics such as "the thorns of multiculturalism," "multiculturalism in business school curriculum," "who teaches multicultural education," to name a few, left thought provoking questions and ideas of what is an ideal multicultural campus in my sequence of thought. These ideas were transformed into themes, phrases, and sentences used for the codes or categories. (See table 1)

Despite the fact that a form of content analysis was used to analyze documents, the principles of document analysis were also used to evaluate the findings of this study. Merriam (2001) describes the model for document analysis to include the asking of questions such as who was/is the author; for whom was the document intended; if the document is genuine, under what circumstances and for what purposes was it produced (Appendix A)? A qualitative researcher will need to study the context in which the document or record is written in order to get a full understanding of it (Gall et al., 1996) This entails the author's purpose in writing it, the author's working conditions, the author's intended and actual audience and the audience's purpose for reading it (Gall et al., 1996, p. 362)

Validity

We make many different inferences or conclusions while conducting research. Many of these are related to the process of doing research and are not the major hypothesis of the study. The methodological propositions of the study provide the foundations for the substantive and valid conclusions we arrive at (Merriam, 2001). Lincoln and Guba (1985) refer to this substantive measure as trustworthiness, i.e. the quality of the research. The authors claim that credibility or internal validity refers to

how truthful particular findings are. To establish credibility in this study, different documents were reviewed for two academic school years and a great deal of time and care was spent accessing the information from websites. The information gathered was also kept separate for each of the 12 universities as a means of maintaining credibility. Contradictory evidence to all possible explanations was scrutinized.

Corroborating evidence from different sources (textbooks, catalog, brochures, syllabi etc), the use of different theoretical frameworks, also capturing and respecting multiple perspectives from the different sources were done as a means of establishing triangulation Lincoln and Guba, 1985). With the use of 12 universities for the purpose of this research, the applicability of the findings could be about average. The Big XII universities are only a small percentage of the large number of universities represented in the United States of America. Their geographical location and, predominantly mid-western, and their non-minority populace are not a replica of the hundreds of undergraduate schools in the United States. There are possibly undergraduate schools in the North–Eastern or Southern region for example, that might be the opposite of what is indicated by the findings of this study. One would therefore have to be careful about the transferability i.e. extent the findings can be applied to other contexts according to Lincoln and Guba, (1985), especially bearing in mind that the only schools that will be used will be the business schools of the BIG XII universities.

Saturation, described by Baptise, (2001) as a situation in data collection, in which descriptions become repetitive and to confirm previously collected data, i.e. an indication that data collection was complete; was controlled by the constant revisit of information collected, keen note-taking and transcription of notes and follow-ups.

Limitations and threats to validity

Limitations identified for this study lie in the fact that curricular online catalogs are the main source of information as opposed to other kinds of institutional documents. Furthermore, the content of this study is limited to information from undergraduate as opposed to graduate programs. Added to that as mentioned before, is the fact that this study is not extended to other schools such as school of education, school of medicine or engineering but is limited only to the business college.

As discussed earlier, the uncertainty and unreliability of the use of websites cannot be ignored. However as mentioned before, the catalog is frequently and conveniently used as a marketing tool hence the onus is rested on the universities to maintain validity and reliability of the content of their online catalogs and other information accessed from their websites. Krippendorff (1980) emphasized that if data that are content analyzed are not reliable then the results cannot be deemed valid. Reliability is a necessary though not a sufficient source for validity Krippendorff (1980, p. 129). Weber (1990) notes that to make valid inferences from the text, it is important that the classification process be reliable, in the sense of being consistent. Different people should code the same text in the same way according to Stemler (2001). Such collaboration, Stemler continued, eliminates erroneousness and misrepresentation in the evaluation process. Weber further avowed that reliability problems usually grow out of the ambiguity of meanings, category definitions, or other coding rules (p. 15). It is important to recognize that people who may come together to develop the coding scheme are often working so closely on the project that they establish shared and hidden meanings of the coding. In order to avoid this as is recognized by Stemler (2001) one of

the most critical steps in content analysis involves developing a set of explicit recording instructions to be used by everyone involved. Limitations also lie in the fact that the interpretation of the actual data collected could merely be exposed to the misunderstanding of the researcher.

The limitations to external validity also rest in the fact that literature in the area of study is fairly limited. For the most part there is literature on multicultural differences in the workplace, but there is very little on multicultural differences in Colleges of Business. There is the fear that some of this information may not be authentic because sometimes, to endorse Kirk's idea (1996) erroneous and unreliable information is published by authors with evidently very little care for the audience they represent. Care was therefore taken in my choice of external sources. It was imperative that well-known journal articles, catalogs, newspaper, texts and other documents were employed.

Summary

Through the methodology of a case study research and the implementation of multiple sources, it was my intention to obtain the story on the issues of multiculturalism in curriculum of Business Schools in the Big XII universities. My interest was not to be limited only to openly displayed information, but also in the underlying and inferred information that can also be gathered, through documents reviewed. The communication strategies employed, generated story-telling and comprehension; hence my focus was on successfully disclosing the documents' view of the problem.

CHAPTER FOUR

Data Analysis and Results

The purpose of this study is to examine the undergraduate curriculum of management departments in business schools of the BIG XII universities as described in their catalogs, as a means of understanding how they are preparing their students to address issues of multiculturalism in the workplace. Accordingly, data were analyzed to determine how are issues of multiculturalism presented in College of Business catalog, specifically in the management department, undergraduate programs in the Big XII universities. Furthermore, how are the following topics represented in the catalog, websites, and other areas of communication addressing issues of multiculturalism: courses, mission statements, faculty research/publication, messages from the administration, the general description of the business school, syllabi, business college student organizations, textbooks etc.

The Nvivo software afforded me the opportunity to rigorously and carefully analyze the content of the documents that were reviewed. The Nvivo is a software package designed to aid the analyses of qualitative data. It is the most recent version of NUD*IST (Non-numerical Unstructured Data, Indexing Searching and Theorizing) (Basit, 2003). The software was downloaded on my computer after which I created a project in Nvivo called "The Big 12 Universities". The documents, already saved in RTF (Rich Text Format) were imported into Nvivo. The documents were further organized using sets (as labeled by Nvivo). There were 12 sets, each named as one of the Big 12 universities. The next step was coding or categorizing. This is one of the most important roles in data analysis according to Basit (2003). Codes are tags or labels for allocating

units of meaning to the descriptive or inferential information compiled during a study. They are usually attached to varying-sized words, sentences, phrase, or paragraph connected or unconnected to a specific setting and are examined in relation to the different documents reviewed (Miles and Huberman, 1994).

These codes/categories (called Nodes in Nvivo) included main nodes (called tree node in Nvivo) that were further divided into subcategories (called sibling nodes in Nvivo). The main nodes, for example multicultural education, were headings under which subcategories like appreciation of differences; gender studies, women's studies, observation of differences, inter-group education; awareness of the American multi-culture encouragement of racial and ethnic perspectives, nationality etc. were placed. Another main code or category used was communication that included sibling nodes such as globalism, environmental relations, racial and ethnic relations, promotion of open communication, respect for different languages, work-place affiliation or integration, group work empathy, etc. An additional node (called free node in Nvivo) was used because the codes, due to their difference in meanings do not directly fit into the other types of nodes. They were significant to the study and included phrases such as adaptation to change, minority professors, promotion of socially accepted behavior, politically correct concept, universal competence, non-traditional authors, etc. Creating these various codes or categories triggered the construction of a conceptual scheme that suits the data (Basit, 2003). (See Table 1)

With preconceived questions in mind, (Appendix A) coding was carried out by selecting segments of the text, after which the specific quotation(s) were highlighted, then coded. With a simple click on the word "coder" (at the bottom of the screen) a smaller

screen with a list of all the codes appears. From this nodes listing, the code is identified after which the word "code" is clicked. The highlighted quotation then changed to the color blue indicating that the extract has been coded. The entire list of documents was coded in a similar manner using different tree nodes, free nodes and sibling nodes, some more than others.

There was considerable flexibility in coding with Nvivo (Basit, 2003). I could uncode extracts just as easily as I could code them. I was able to remove codes from the node listing, renamed or added new ones in the process of coding the documents. Where more than one node was applicable an extract was coded as many times as required (Miles and Huberman, 1994).

Categorizations of the variables are shown in the table below.

Table 1

Content examined and the different themes under which they were examined in the Management Departments of the Big 12 Universities' Business Schools.

CONTENT	CATEGORIES/THEMES
Brochures Courses Course Description Dean's message Faculty racial and ethnic make-up Faculty publications Mission Statement President's message Student organizations Syllabi Textbooks	Anglo-American Authors Appreciation of differences Adaptation to change Awareness of America's multi-culture Community awareness Contribution of all groups Environmental relations Encouragement of racial and ethnic relations Gender studies Global Awareness Immigrant education Inter-ethnic positivism Minority Professors Non-traditional authors Pictures of diversity inclusiveness Politically correct concept Promotion of socially accepted behavior Promotion of open communication Readings representing societal change Readings representing cultural force Respect for the religious beliefs of others Stereotypes and conventional ideas Titles relating to diversity Understanding of other languages Value for different languages Value for learning about diverse perspectives and experience White male perspective Women's studies Workplace affiliation

Subsequent to having over 100 documents among the 12 universities coded, Nvivo afforded me the possibility to exploit the search facility and to generate extremely useful reports. Reports were generated through the search screen by clicking on either the text report or the code report. I then saved and printed in order to analyze. For keen analysis, the printed reports were further manually color-coded according to the numerous nodes related to the different documents from the management departments of the Business schools. From this vivid picture I was better able to realize the patterns from the themes and develop theoretical constructs from these categories. A theoretical construct is an abstract concept that organizes a group of themes by fitting them into a theoretical framework (Auerbach and Silverstien, 2003). With the Nvivo program, I also created models that gave a clear picture of the relational links between the different nodes used in the Nvivo program from which I was able to better conceptualize the themes. According to QSR International 2003, Nvivo Models are made up of symbols usually representing items in the project, which may be joined by lines or arrows.

Findings

Without any rank or order, but merely for the purpose of easy reference while protecting the privacy of the schools in relating the findings, the Big 12 universities were randomly numbered, one through to number twelve. There were frequent repeats of some categories but interestingly they were related only to a few of the Big 12 universities. In other cases, there were nodes that did not appear in some of the documents, which means that the ideas of diversity within the nodes were not evident in their colleges. These I did not discard because according to Auerbach and Silverstien, (2003) they could bear some importance in the later stages of the data analysis. After

probing with questions 1-10 in question protocol (Appendix A) a pattern emerged pertaining to the documents referring to the Business Schools' mission statements, the Dean's message and the President of the university's message. The pattern was common among Universities numbers 1, 3, 4, 5, 6, 9, 10, 11, and 12. (See Table 2) The pattern indicated that the above mentioned documents had messages that included nodes such as understanding of differences, global awareness, appreciation of others, understanding the behavior of others, the contribution of all groups, and the encouragement of inter-racial and inter-ethnic differences.

Table 2

Mission statement and messages from the university's administration and multiculturalism

Nodes	Universities
Understanding of differences	1, 3, 4, 5, 6, 9, 10, 11, 12
Global awareness,	1, 3, 4, 5, 6, 9, 10, 11, 12
Appreciation of others	1, 3, 4, 5, 6, 9, 10, 11, 12
Understanding the behavior of others	1, 3, 4, 5, 6, 9, 10, 11, 12
Contribution of all groups	1, 3, 4, 5, 6, 9, 10, 11, 12
Encouragement of inter-racial and inter-ethnic differences	1, 3, 4, 5, 6, 9, 10, 11, 12
Specific reference to multicultural education	1, 2, 4, 9
Affiliation to a specific religious group	1
Statements fostering positivism in relation to people of color and gender unity.	2,4

After closely analyzing the content of these documents, bearing in mind questions, such as "how much of the content specifically relates to multiculturalism" (Appendix A) I realized that there were basically very limited phrases, statements, or sentences that included these nodes and hardly anything specific or concrete. While further analyzing the Business Schools' mission statements, the Dean's message and the President of the university's message, I became aware that there was evidence that university numbers 1, 2, 4, and 9 had more particular or specific information in reference to diversity inclusiveness, with university number1 explicitly stating their affiliation to one particular religious group. (See table 2) At the same time, there was nothing written to indicate that university number 1 encouraged or respected the religious beliefs of others. University

numbers 2 and 4 had specific statements fostering positivism in relation to people of color and gender unity. (See table 2)

Another trend noticed, after applying questions 11-16, 23-26 (Appendix A) had to do with the certainty that all the universities had courses related to some aspect of multiculturalism, for example women's studies, global awareness, community awareness, contribution of all groups, appreciation of the differences of others, and respect for other languages etc. (See table 3). Interestingly however, these were mere topics within other courses. With the exception of courses such as Human Relations and Organizational Behavior, all the courses were electives and not core courses. It was therefore not surprising what was revealed in regards to the syllabi and textbooks. Obviously with courses having little or nothing to do about multiculturalism, it would only follow that the same is true for textbooks used for these courses.

With a look at the courses offered by the different schools, I further reviewed their syllabi and textbooks via the use of the schools' websites and the NVivo software, with reference to questions 27-32 from question protocol (Appendix A). I realized that the content of these documents had very little to do with multicultural education but more to do with mono-cultural education. The pattern that emerged showed a commonality in the endorsement of readings related to White male perspectives and authors that are Anglo-American. A small but significant amount of the readings of textbooks from university numbers 1, 4, and 5 showed resemblance to multiculturalism. These were readings representing societal change and cultural force and titles relating to diversity. (See table 3)

Table 3

Courses, syllabi, and textbooks and their relation to multiculturalism.

Nodes	Universities
Women's studies, contribution of all groups	1,2, 3, 4, 5, 6, 7, 8,9 10, 11, 12
Global awareness,	1,2, 3, 4, 5, 6, 7, 8,9 10, 11, 12
Appreciation of others	1,2, 3, 4, 5, 6, 7, 8,9 10, 11, 12
Community awareness,	1,2, 3, 4, 5, 6, 7, 8,9 10, 11, 12
Contribution of all groups	1,2, 3, 4, 5, 6, 7, 8,9 10, 11, 12
Encouragement of inter-racial and inter-ethnic differences	1,2, 3, 4, 5, 6, 7, 8,9 10, 11, 12
Readings related to White male perspectives	1,2, 3, 4, 5, 6, 7, 8,9 10, 11, 12
Textbooks with Anglo-American Authors	1,2, 3, 4, 5, 6, 7, 8,9 10, 11, 12
Specific readings representing societal change	1, 4, 5
Specific readings representing cultural force	1, 4, 5
Titles representing diversity	1, 4, 5

Each school had titles of and in some cases samples of faculty publications on their websites. I reviewed the faculty publication documents, probed by questions 17-21 from question protocol (Appendix A) it was found that less than one-half of the Business school's management department of the Big 12 universities had faculty publications that dealt with multicultural education. University numbers 1, 2, 4, 5, and 8 had faculty members who had publications with specific titles, topics, and messages explicitly related to multicultural education. (See table 4) The titles, topics and messages of the other half

of the Big 12 universities mainly related more so to, organizational relations and behavior, and other general business management issues. A pattern also emerged with the racial background of the faculty members who had publications linked to multicultural education. Nearly all of these faculty members were of minority racial and ethnic background.

Table 4

Faculty make-up/research/publications and their relation to multiculturalism.

Nodes	Universities
Globalism and International Relations	1,2, 4, 5, 8,
Global awareness,	1,2, 4, 5, 8,
Multiculturalism in Organizations	1,2, 4, 5, 8,
Community awareness,	1,2, 4, 5, 8,
Contribution of all groups	1,2, 4, 5, 8,
Racial and inter-ethnic differences	1,2, 4, 5, 8,
Societal change	1,2, 4, 5, 8,
Minority faculty member Cross-cultural experience	1, 2, 4, 5, 6, 8, 9, 10. 1,2, 4, 5, 8

This leads me to now relate the findings of the documents associated with the racial and ethnic background of the faculty members, with reference to questions 17-21 from question protocol (Appendix A). More than three-quarters of the faculty members of the Business school's management department of the Big 12 universities are of non-minority decent. The universities that had faculty members of minority background had

between one and four per university. These universities included numbers 1, 2, 4, 5, 6, 8, 9, and 10.

Documents portraying student organization information, queried by questions 39-42, in question protocol (Appendix A) showed that not too many of the Big 12 universities had student organizations of multicultural nature (University numbers 1, 4, 5, 6, 8, and 9). There were some that had the name of the organization explicitly detailing multiculturalism, including names such as Hispanic Students Business Association, Multicultural Business Program, and Native American Business Society. University numbers 1, 4, 5, 6, and 8 had a broad Business Students' organization representing all racial and ethnic groups. (See table 5) University number 9 had separate organizations associated with 3 different racial and ethnic groups. (See table 5)

Table 5

Student organizations and their multicultural affiliations.

Nodes	Universities
Appreciation of others	1,2, 4, 5, 8 9,
Global awareness	1,2, 4, 5, 8,9
Community awareness,	1,2, 4, 5, 8, 9
Contribution of all groups	1,2, 4, 5, 8, 9
Racial and inter-ethnic differences	1, 4, 5, 6, 8, 9

Table 6

Business schools brochures and their multicultural affiliations.

Nodes	Universities
Appreciation of others	1,2, 4, 5,
Global awareness	1,2, 4, 5, 8
Community awareness,	1,2, 4, 9
Contribution of all groups	1,2, 4, 8, 9
Readings representing cultural force	1, 4, 9
Headings and subheadings representing diversity	1, 4, 5, 9
Encouragement of inter-racial and inter-ethnic differences	1, 4, 5, 9
Pictures of diversity inclusiveness	1, 4, 5, 6, 8, 9, 10, 11,

The brochures of the business schools did not reflect a true picture of diversity inclusiveness (probed through questions 32-38 in question protocol (Appendix A). As seen from table 6 above, less than half of the schools' brochures depicted any idea of diversity inclusiveness. The only exception was in the category of "pictures of diversity inclusiveness." In most of the schools there was at least one picture showing an inclusiveness of different races.

Discussion

In the catalog descriptions, the universities described their Business Schools' Management departments' missions as ones that are multi-culturally aware. In essence they implied that they would effect positive attitudinal change among students. The significant finding is that there were only few issues relating to multicultural education that were addressed in areas that the mission statements should be portrayed. The Business schools did not reflect the multiculturalism that the mission statements boasted.

One of the very first sources of information that a student is privy to is gleaned from the colleges' brochures; this also did not reflect a true picture of diversity inclusiveness. Despite the fact that there was at least one picture of people of different races, the content has very little to do with diversity awareness. The findings therefore attest to what Allison (1999) has indicated in her study, that most principles on diversity are merely placed on paper, but not practiced. It would seem that some of the important aspects of the colleges' information, the mission statements for example, are merely there as a response to the early cries of multiculturalists of the 70's and 80's to quieten the protests. According to Simmons, (1998) mission statements and goals should not only reflect pluralism, equity and justice of the independent and global society; but should also be held accountable for these aspects of mission statements. The statements of the mission of the colleges should not be the only aspects that reflect diversity inclusiveness; the whole university should get involved in this awareness. The people who are in charge, such as the deans and presidents of the Big 12 universities and more specifically the Business Schools are of non-minority decent. This is very typical of a university in Mid-West America as these states are predominantly non-minority populated. Having leaders of non-minority decent usually makes the task of multicultural awareness even more difficult. It has to be realized according to Spohn (1996) that it takes courage and determination to foster an environment for cultural categories of people who themselves have a different history and tradition. In the event that this multicultural environment is encouraged, ultimately students will be cognizant of the fact that this is part of the process of getting them in the mind-set to face the change in the demographics of the workplace as future leaders/employees.

Evidently there is some notion of multiculturalism being encouraged in the department of management's courses, however not enough is being done because these courses are basically electives. To endorse Cardi's statement on the matter, many universities have mandated courses on multiculturalism, human relations, or an equivalent course within the general education/core. The sad thing is however, while these courses add content to the curriculum, few students opt to take such courses when not required (Cardi, 1997). There needs to be core survey courses and courses offering general surveys of American diversity. Multicultural awareness courses should be mandatory for all students at some point during the pursuit of their business degree years. According to Pence (1992) this is the most important component of the multicultural curriculum. For too long the courses have been Anglo-American Eurocentric focused in their content, that could possibly leave students thinking that other focus like Afrocentricism is not equally important. With the inclusion of courses that specifically echo multiculturalism, students will see the correlation of core courses and the importance of cultural diversity.

The same principle in relation to the courses are applicable to the textbooks. Certainly not enough of the textbooks used in the management department of the Business schools of the Big 12 universities offer messages or address issues in relation to multicultural education. There needs to be the use of authors other than traditional Anglo-American writers. The findings show after reading their biography and seeing some pictures, that the authors of most of the textbooks currently being used are predominantly that. Additionally, the Business School students are often introduced to multiculturalism by the mere addition of a chapter in the standard textbook. To endorse

the words of Henninger (1998) such strategy is inadequate. In light of the fact that the demographics of the workplace are rapidly changing, the textbook content should reflect adequate knowledge of what the students as prospective leaders will ultimately face in the workplace.

The faculty racial and ethnic make-up and the faculty publications bear little evidence of the diversity perspective also. There is a co-relation between the two. Because there are few faculty members of minority racial and ethnic background, there is hardly going to be many faculty publications relating to multiculturalism. The findings show that very rarely do non-minority faculty members write on issues related to diversity education. It also shows that the publications of non-minority faculty members have titles and topics built mainly around the management process and other areas of the academics.

From the documents reviewed, found on each website of the schools studied, (example the faculty profile including pictures) the findings indicated that the majority of Business schools' management departments of the Big 12 universities have mainly non-minority faculty members. Information imparted to the Business students might therefore be done from a mono-cultural standpoint. It could possibly mean according to Saulter, (1996) that only students of that culture would likely be aware of their contribution and history. It is important therefore that different cultural viewpoints are tendered and discussed. Gottlieb, (1994) further postulates that historically, evidence has been presented that in educational context, some faculty members often generalize and stereotype based on their race. Students are therefore deprived of multicultural awareness that could conveniently be gleaned from their professors. With limited

awareness, it follows that students are less inclined to gravitate towards other aspects of the university that has multicultural enlightenment, such as student organizations.

Student organizations specifically related to multiculturalism are limited in the Big 12 universities Business schools. The findings show that less than one third of the Business schools had these organizations. Students do yearn for support through unity hence the need for such organizations. They serve numerous purposes with the main emphasis designed to provide students of all ethnic backgrounds with an area in which to study, dialogue with peers, and meet both formally and informally while simultaneously being exposed to a culturally enlightening environment. This kind of atmosphere encourages belongingness, assertiveness and mutual understanding. Inevitably this will lead to preparedness for multiculturalism in the workplace.

Having examined the different documents relating to multiculturalism in the Business schools of the Big XII universities, there is evidence to indicate that they are not adequately preparing their students for diversity awareness in the workplace.

CHAPTER FIVE

Conclusion and Recommendations

Proposed focus

The information gathered for this study was in the time frame of the 2002-2003 and 2003-2004 academic years span, hence its fluidity has to be taken into consideration. Any change(s) could have taken place since the execution of this research.

The Big 12 Business Schools must create a sense of community that is conducive to education, retention, and success of all students. However, there has been a failure to respond to the increasingly culturally diverse student population and the related need for minority faculty. Administrative support is one of the key means of initiating multiculturalism in education at any level; this fact is barely recognized in the BIG XII universities. More needs to be said than done in universities' mission statement, the Dean's messages, brochures, etc. Full support needs to be encouraged if necessary, instead of what seems to be an attempt to quieten ethnic protests by merely speaking and writing about the issue(s) and not following through to initiate more multicultural efforts.

The president of the university has the power to initiate job openings within any department or more specifically the Business School. A Multicultural Specialist could therefore be employed to work with a College of Business Diversity team. This team would be responsible for advocating and providing support for diversity initiatives at the college level. It should also provide annual objectives regarding diversity education for administration, faculty, staff, and support for diversity initiatives. Basically, the whole college needs to be entrenched with the notion of diversity inclusiveness and one means of doing just that is to hire these specialists or "diversity messiahs". They according to Williams (2005) will be well-entrenched as influential officers, equipped to build

systematic relationship with senior leaders, all students and not just students of color, faculty, deans, department heads, etc. It is imperative that the presence of these officers is deeply felt which means that they should develop many strategies for engaging the entire school community in the work of multiculturalism. Through their initiative, lucrative pipelines can be built, collaborative projects can be developed, relationships with cooperate foundations, education and government communities can be built, and solicitation for financial assistance can be consistent.

Faculty needs to be encouraged so as to get their interest solidified. Monetary inducements for workshops and other in-service training might encourage participation, but might not effect faculty commitment (Pence, 1992). Pence further suggests that a possible way around that is to offer financial support to a participating or targeted department in addition to individual faculty. Another way to generate more interest among faculty members is to increase the number of minority faculty members and furthermore, all people of cultural competencies in the Business schools. With more voices to be heard, the essence of diversity inclusiveness would be more easily spread. A keen and direct effort needs to be enforced. According to Hughes (2005) recruiters need to make a concerted effort in recruiting minority academians particularly faculty members. She went further to suggest that athletic recruiters' strategy for getting Black athletes is something that could be borrowed. Simply put, like the recruiters of athletes, they should look for minority faculty. Invariably, minority faculty members are more vigilant and enthused to spread the word or impart this knowledge to their students.

An interesting recommendation could involve a modification of a teacher's tenure track to reflect a correlation between a faculty member's tenure and multiculturalism.

Multicultural efforts could be included in the tenure and promotion procedure which therefore means that question(s) on multiculturalism should be included on a faculty member's evaluation/appraisal.

I will echo Platt's words (1997) wherein he states that there is lack of faculty readiness to teach multiculturalism. I further share the author's concern when he said that there are many universities that are not equipped with faculty members who are culturally aware enough to adequately impart this information to students. With very few minority faculty members in the Big XII Business Schools, there is an outnumbering by their non-minority coworkers who have an Anglo-American or Euro-centric education and cultural background. Non-minority faculty members who teach multiculturalism do this with uneasiness. This uneasiness could be addressed by a series of workshops prior to and after the courses are taught, followed by evaluations and suggestions (Pence, 1992).

Care has to be taken when these trainings are executed however. In the rush to design training programs, experts have not paid enough attention to understanding the recipients of such training. There is also a need to question whether different groups would require different methods for implementing multicultural training. The overall objective of these training/workshops should include themes such as: a critical examination of stereotypes and assumptions, an examination of the perceptions of others, and how others perceive them, an observation and exploration of "culture" and perceptions of cultural differences; an increase awareness of their attitudes and assumptions, appreciation of commonalties among different cultures and the identification of the enriching aspects of diversity in one's environment. The diversity

training makes it necessary for faculty members to recognize the importance of student's heritage and the influence this has on participation in schools. At the end of the training, they too can become advocates of multiculturalism.

The previously mentioned multicultural specialist in the Business School could also establish a multicultural specialist faculty representative position in the management department. The faculty member should be responsible for addressing a variety of diversity concerns across the department and for taking leadership in the infusion of multicultural perspectives in the curriculum. The responsibility should lie with this specialist to work in liaison with the Business school's multicultural specialist team to make committed and intentional efforts to recruit, retain, and provide sustained follow-up support (e.g., mentoring and social interaction) for faculty of color.

People who are involved in the encouragement of multiculturalism should not be left unnoticed. Encouragement sweetens labor hence individuals or groups would be confident to continue the good work if they have the incentive to do so. DiMaria, (2004) proposed an award system at his university that could be modeled. Deans, faculty, and administrators are provided with practical tools and advice on diversity and inclusiveness. At "the end of the day", an award is given for innovation in promoting an inclusive business college community DiMaria, (2004).

The titles and content of the textbooks could be diversified by inviting writers/authors of textbooks with multicultural content to make presentations at the already mentioned workshops. This could be one of the ways that faculty members could be introduced to a diverse quantity and quality of authors that they could use in teaching their courses. What is true also, in many cases these authors/writers are very quick to

donate samples of their work to academic institutions. The multicultural specialist should grasp these opportunities to furnish faculty members with these texts. The effort should not stop there however. Effort should be made to pilot test the materials for the multicultural courses for which they will be used.

The Business colleges should make a concerted effort to create structures that support and enhance the work of existing university programs that address issues of diversity. American higher education like the workplace, continues to experience rapid racial and ethnic diversification in the student body. Demographic projections indicate that increasing ethnic and racial diversity will continue beyond many years to come. A climate that is supportive of diversity therefore, needs to be continuously created. When a variety of cultures are integrated into an environment, students and faculty members have the opportunity to recognize acknowledge and address cultural biases. For multicultural education to be implemented successfully, the total environment has to be equally aware of its importance. Such goal should be incorporated within the vision and mission of the business schools of the BIG XII universities, given the new demographics characterizing our increasingly diverse workplace. The ultimate product of universities is education in the broadest sense, including preparation for life in the working world. As part of this education, students learn from face to face interaction with faculty members and with each other both inside and outside the classroom. Multiculturalism can enhance this interaction by broadening classroom examples, course offerings, texts, messages from administration, general information about the university, as well as improving communications and understanding among individuals of different races.

The neighboring community should be viewed as an important site and part of the learning process. The community could be a part of the diversity awareness process, in the sense that the business schools could solicit the endeavors of the business organizations situated around the university community. The Business schools could work in collaboration with the workplaces that practice diversity awareness, in developing a mentoring program for the students. These prospective leaders could spend some days in the workplace being of the employees in the organizations. Here, as prospective leaders, the students will glean adequate hands-on information.

The seemingly dormant multicultural student organizations need to be more dynamic in portraying what they believe. Already there are so few of them, but with an excited and energetic nature, others could easily pattern their behavior. They could share the culture of the particular country or group that the organization represents, take part in other aspects of the university community, participate in back to semester and end of semester events, sponsor "adopt a culture" day etc. Subsequently more multicultural organizations will be energized and eventually come to join or get ideas to start their own.

Diversity efforts must be comprehensive, continuous and must be seen as a part of the university's mission. Everyone has to come to grips with the fact that teaching in schools within the United States is increasingly an intercultural experience. In the Big XII universities it would seem like only little has been done, therefore there is far more left to be accomplished, but it is doable. There is the need for key personnel (i.e. those who believe in and practice multiculturalism) to be part of policy making and decision making opportunities. Despite the long route, the Business colleges will eventually be enveloped

with the desire to be a part of the diversity inclusiveness process. After all, with the increased threat of terrorism and the demands of globalism, the onus is on our educational leaders to assist in the multicultural competence of our students.

Students in Business schools being trained for the future CEOs, managers, and department heads must be equipped with an understanding of diversity, effective citizenship and global awareness to a very high degree. It is therefore imperative that keen understanding of multicultural differences is gathered in higher education. Ultimately as prospective managers and leaders, they will be working in organizations with culturally different people, conducting businesses in interdependent communities or, they will be doing business at the global level.

It is clear that several issues impact faculty stance toward multicultural education, as well as the general attitude toward teaching multiculturalism in higher education. These issues point to areas where people including faculty can begin to reflect on their own views about multicultural education. The university should seek to balance all hiring, admissions, and course content according to the makeup of racial and ethnic groups. It is important that professionals must be equipped to interact, teach, serve, and counsel students from a global and contextual perspective and should take into account students' culture.

Evidently there are many issues within efforts of multicultural awareness on campus and I certainly do not claim to address all of them. I have emphasized only a few which means that there is undoubtedly much more work left to be done. Having carried out this research, I hope that like other researchers I have made a contributory effort towards the goal of diversity awareness on higher education campuses. However,

according to Hurtado, Milem, Clayton-Pedersen, Allen (1998) this is not enough; what is needed are vehicles that translate these higher education research into thoughtful policies incorporating the goal of sustaining progress in educating diverse students. The same authors, interestingly, have executed an broad multidisciplinary examination of the research literature on sources/outcome of campus racial climate and have developed a framework or model for understanding four dimensions of the campus climate and a conceptual grip for understanding essentials of the situation that were once thought too complex to comprehend. This model is highly recommendable because it takes a holistic approach to understanding as a means of changing the institutional racial climate. One of the elements looked at in this model is the context in which students are educated. Hurtado et al. (1998) have avowed that to understand and change the higher education campus climate, this institutional context cannot be ignored as it is highly influenced by the impact of (a) governmental policy programs such as financial aid, and affirmative action, and (b) the impact of sociohistorical forces such as events in the larger society.

In view of their holistic approach to diversity awareness on campus, the authors, Hurtado et al. (1998) have stated that the institutional context have four dimensions as an outcome of their educational programs and practices. Embedded in these four dimensions are:

> the institution's historical legacy of inclusion or exclusion of various racial/ethnic groups, it's structural diversity in terms of numerical representation of various ethnic groups, the psychological climate of perception and attitudes between and among groups, and the behavioral

climate dimension characterized by inter-group relations on campus (p.282).

The influence of these four dimensions on the proposition for policy and practice of the university should not go unnoticed. To begin with, they are not isolated but are interrelated because they all have an impact on each other. The history of exclusion in an institution should not be denied, but rather acknowledged and through this acknowledgement a future of inclusiveness should be embedded in the institution's vision, Hurtado et al. (1998). The same authors affirmed that one important step toward favorably changing the campus climate for diversity is for the representation of people of color to be increased. They, Hurtado et al. (1998) have suggested that two of the main avenues through which students are admitted, one, the standardized tests, need to be structured to reflect the experience of disadvantaged students, and two, campuses need to find ways to counteract the negative impact that the financial aid policies have on students of disadvantaged background. In looking at their third dimension, the psychological climate, the same authors, Hurtado et al. (1998) suggest that institutional leaders can significantly strengthen this aspect of the campus climate by "purposely becoming deliberate agents of socialization" (p. 291). There must be strict and comprehensible policies and procedures to confront incidents of harassment and discrimination. On the last of the four dimensions, behavioral, (Allport, 1954, as cited in Hurtado et al. 1998) declared that research on this suggests a variety of practices beneficial to students. To echo the authors, (Allport, 1954, as cited in Hurtado et al. 1998) despite the fact that institutions cannot change their pasts,

they can convey the message that interracial dialogue and interaction are highly valued on campus. There should be a provision of support for cross-racial interaction whenever possible both in and out of the classroom. The same authors (Allport, 1954, as cited in Hurtado et al. 1998) further declared that

> this interaction should be structured so that it will be positive for participants. The contact should be regular, on-going, and viewed as equal in status by all participants and occur in an environment characterized by cooperation and not competition (p. 294).

The strategies recommended by Hurtado et al. (1998) for improving campus diversity are very significant and doable. However the fact is, they claim, campuses are complex with interrelated systems. The four dimensions are key factors in the change toward this complexity. It is therefore not the task of one single entity but a concerted effort of the people, the bureaucratic procedures, structural arrangements, institutional goals and values, traditions and larger sociohistorical environment.

As indicated before, there is much more work left to be done because it is a long-term process. As a follow-up to this research**,** future inquiries can be carried out. The following are other issues of interest for future studies: Reshaping the Institutional Culture, Strategies of Multicultural Infusion, A Rationale and Framework for Course Selection and Strategies for Faculty Multicultural Awareness. As is indicated in chapter one, my topic of research is also applicable to other schools such as School of Education, medical school, law school, and not only at the undergraduate level but also at other degree levels. The role of education plays a significant part in the development of a

multicultural society, and literature on the topic is relatively new, hence there are numerous subjects/issues to be researched.

If I were to do this study again there are certain changes that would be implemented. I would not necessarily change the inclusion of sources from the schools' websites but I would include human subjects as a source of data collection. The collaboration of interviews, observations, etc would certainly enable me to understand the institutions from the different perspectives of numerous categories of people. Seeing that the study involved a particular region rather than merely one school, the possibility exists that the cost and time constraint would be challenging. I would also include a comparative analysis of the chosen schools of the predominantly Midwest region and that of another region with a more diverse population. My research would also include a look at a "model school" in terms of the strategies they have implemented for diversity inclusiveness. It would be an excellent idea to investigate what they are doing as a means of finding out what makes them favorable with regards to a racial campus climate.

Personal Reflection

What I found surprising and alarming at the completion of my inquiry, was the realization that there were so many business schools in the Big XII universities that were basically paying only lip service to the cause of multiculturalism. Despite the fact that they are predominantly non-minority populated, I still expected at least the *effort* to be profound. This is exactly what being a doctoral student is about. It is embarking on new horizons and learning from the overwhelming experience gained while in graduate school, especially as in my case, a non-traditional student.

I faced the challenge of keen time management being a non-traditional student. With a full-time job, and my step-children to take care of, there was the need to set a timeline for everything that I dealt with i.e. both domestic and academic responsibility. On numerous occasion anxiety and frustration did set in especially after loosing a close sibling, but I had to stay focused as a means of ensuring that the outcome of this research was not compromised.

As a returning non-traditional student, the experience of the graduate school process is even more demanding than that of the traditional students. I knew that prior to embarking on this project so, as a means of releasing stress, I learned how to inject fun into the graduate school process. Actually, I had fun in the process of discovering through reading, learning the length and breadth of inquiry and analysis, and appreciate while understanding my findings. My advice to returning adults is that you have to learn *how* to do research and all that entails working closely with your professors, and staff. You will encounter unexpected problems and obstacles that can add months or years to a project that initially seemed like its completion is a few months ahead. Your success or failure depends solely upon your initiative, drive, and endurance. If I had to do this again, one thing I would not change is the tenacity and discipline that I employed throughout my graduate school experience and especially while writing the dissertation.

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APPENDICES

Appendix A

Protocol

Questions/Issues to look for in the document reviews related specifically to undergraduate programs of the management department in the business schools of the Big XII universities.

The following questions/issues will be used where applicable to documents such as messages from the administration, faculty research, curriculum, courses, syllabi, brochures, textbooks, etc. from the management department of the business schools. Multicultural issues relate to gender difference, sexual orientation, religion, racial and ethnic differences, age differences etc.

1. Does the business school publish a mission statement?
2. Does the business school publish a message from the dean?
3. What is the essence of the dean's message?
4. How much of the Dean's message specifically relates to the issues of multiculturalism?
5. If so, to what extent is this reference made?
6. For what audience were these documents written?
7. What is the audience's purpose for reading the documents
8. Who is the author of the business college's mission statement?
9. How much of the mission statement of the business college relates to the issues of multiculturalism?
10. What is the essence of the story being told by the author of the mission statement?
11. How many courses does the management department offer?

12. How many if any, of these courses are directly related e.g. by name to the issues of multiculturalism? (i.e. ethnic issues, gender related issues, religious issues, etc.)
13. If any, how do they relate to multiculturalism?
14. Do any of these course outlines have any topic(s) that are directly related to the issues of multiculturalism?
15. If so, in what way(s) do they relate to multiculturalism?
16. Do any of the course descriptions or objectives relate to the issues of multiculturalism?
17. For whom are these courses intended?
18. Is the faculty makeup a reflection of cultural diversity?
19. How does faculty publication reflect social and cultural forces?
20. Does faculty research specifically include the issues of multiculturalism?
21. If so, how does it communicate these issues?
22. How much do the brochures e.g. pictures, programs or general information communicate the issues of multiculturalism?
23. Are there certain norms, values and beliefs portrayed in the management department's curricula?
24. Describe these norms, beliefs, etc.
25. How much do they correspond to the issues of multiculturalism?
26 How does the management department's courses portray understanding and empathy for diverse individuals and groups suffering from social injustice?

27 Are there any textbooks with titles that are specifically related to the issues of multiculturalism?

28. How much do they reflect American identity as multicultural?

29. How much do they reflect American identity as monocultural?

30 What connections are made to past and present cultural context?

31. How much of the textbooks cover explicit references to the issues of multiculturalism?

32. How do the textbook readings represent social and cultural forces?

33. Does the Business school catalog communicate the issues of multiculturalism?

34. How is multiculturalism communicated in the Business School's catalog?

35. Do any syllabi make specific references to the issues of multiculturalism?

36. How much do they reflect American identity as multicultural?

37. How much do they reflect American identity as monocultural?

38. If so, describe the reference(s) made.

39. Are there multicultural organizations in the business school?

40. How much do they reflect American identity as multicultural?

41. How much do they reflect American identity as monocultural?

42 What connections are made to past and present cultural context?