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FAITH-BASED AND GRADUATE ADULT EDUCATORS' NEGOTIATION OF

SIMILARITIES AND DIFFERENCES AMONG PEOPLE AS AN

INDICATOR OF THEIR MULTICULTURAL EFFECTIVENESS

by

Elizabeth Conerly Smith

Abstract of a Dissertation
Submitted to the Graduate School
of The University of Southern Mississippi
in Partial Fulfillment of the Requirements
for the Degree of Doctor of Philosophy

May 2014

ABSTRACT

FAITH-BASED AND GRADUATE ADULT EDUCATORS' NEGOTIATION OF

SIMILARITIES AND DIFFERENCES AMONG PEOPLE AS AN

INDICATOR OF THEIR MULTICULTURAL EFFECTIVENESS

by Elizabeth Conerly Smith

May 2014

This study examined the relationship between adult educators' multicultural effectiveness scores and their negotiation of similarities and differences scores. The participants were in faith-based institutions, specifically Christian churches and in graduate adult education programs of universities and colleges in the United States. Multicultural effectiveness was measured by the Multicultural Personality Questionnaire (MPQ) that the authors reported measured multicultural effectiveness as the primary, encompassing variable. The MPQ is a five-point Likert scale with 91 items. The MPQ reliability was a Cronbach's alpha of .82 (Van der Zee & Van Oudenhoven, 2000). The Miville-Guzman Universality-Diversity Scale (M-GUDS) measured the negotiation of similarities and differences. The M-GUDS is a six-point Likert scale with 45 items on the long form and 15 items on the short form. Its internal consistency and reliability were high measuring Cronbach's alpha .89 (Miville et al., 1999). There were 40 participants in the study.

A Pearson Correlation indicated a significant correlation, $r(38)=.59$, $p<.001$, between MPQ and M-GUDS scores. The positive correlation demonstrated that as the MPQ scores increased the M-GUDS scores increased. There were no differences in

scores between faith-based adult educators and individuals in graduate adult education programs. The mean score for MPQ was 316.94. The mean score for the M-GUDS was 152.82. The highest scores were from faith-based educators in predominantly African American, non-denominational churches. Their M-GUDS scores were above 140 and the MPQ scores were between 275 and 375. The majority of those educators also focused on social action. There were 18 males and 21 females. The males had slightly higher scores on both scales.

The University of Southern Mississippi

AN EVALUATION OF ADULT EDUCATORS' ABILITY TO NEGOTIATE

SIMILARITIES AND DIFFERENCES AMONG PEOPLE AS AN

INDICATOR OF THEIR MULTICULTURAL EFFECTIVENESS

by

Elizabeth Conerly Smith

A Dissertation
Submitted to the Graduate School
of The University of Southern Mississippi
in Partial Fulfillment of the Requirements
for the Degree of Doctor of Philosophy

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Dean of the Graduate School

May 2014

DEDICATION

With warmth and love, I dedicate this work in loving memory of my mother,

Amelia Pearl (McNair) Bridges and my brother, Earnest Conerly III.

ACKNOWLEDGMENTS

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CHAPTER I

INTRODUCTION

Background

"I'm color blind." People have made statements of this nature in attempts to

demonstrate a multicultural and diverse worldview. The problem with this expression is

that it focuses only on cultural similarities and negates the realities of prejudices and

racism. Unfortunately, this homogenization of cultural differences has taken place

throughout the United States for centuries and perpetuates stereotypes and bias that exist

in society, as well as in higher education and religious or faith-based systems.

Cultural identity is comprised of cultural similarities and differences, which is a

key part of who that person is as an individual. Multicultural is a term defined as a

worldview of willingness to explore and gain knowledge of a groups' shared values,

beliefs, traditions, roles, social and political ideals, and religions (Triandis, 1996; Zayas,

Torres, Malcolm, & DesRosiers, 1996).

The term multicultural includes the multifaceted components that comprise

culture: race, age, gender, religion, class, and sexual orientation. Multicultural

effectiveness is defined as a set of abilities, skills, and traits that allow a person to

effectively communicate interculturally (Arthur & Bennett, 1995; Ones & Viswesvaran,

1997; Van Der Zee, Zaal, & Piekstra, 2003). This study examined the multicultural

worldview of adult educators and the education of adults in two areas: graduate adult

education programs and faith-based organizations.

As recommended by Miville et al. (1999), as well as Van Der Zee and

Oudenhoven (2000), an educator must be able to negotiate the cultural similarities and

differences among his or her students successfully to have good multicultural effectiveness. It is no small feat to accomplish the task of moving along the continuum of cultural similarities toward differences. The phrase, negotiating similarities and differences, is a maneuvering that takes place as an educator negotiates through his or her own worldview along with the multicultural experiences, nuances, and worldview of the students.

More than one-third of the entire student population in the United States is comprised of minority students, with a projection that minorities will represent one half of the population by year 2020 (McCray, Wright, & Beachum, 2004). The term *minority* refers to non-Caucasians who have historically not been a part of the dominant, mainstream citizenship of the United States such as Asian Americans/Pacific Islander, African Americans/Black, Hispanic Americans, Native Americans/American Indians, Alaska Natives, and Nonresident aliens (Knapp, Kelly-Reid, & Whitmore, 2006).

Many higher education and adult education institutions and programs, undergraduate and graduate, are enrolling students of diverse ages, cultural, and racial backgrounds from both national and international origin. McCray et al. (2004) deduce that even traditional racially homogeneous groups are becoming more heterogeneous. This study evaluated educators' ability to negotiate between cultural differences and similarities as a predictor of multicultural effectiveness. These traditionally racial homogeneous groups can be found in educational institutions such as the Predominantly White Institutions (PWIs), the Historically Black Colleges and Universities (HBCUs), and faith-based organizations such as churches wherein there is a clear homogeneous or one-race majority student body (Bennett, 2001; Provasnik & Shafer, 2004).

Homogenous Educational Institutions

Although there are educational institutions that historically have chosen to be homogeneous in attendance and membership, more African American students have been leaving Historically Black Colleges and Universities (HBCU) to attend Predominantly White Universities (PWI) because of the increased offering of more scholarships and incentives offered by PWIs (Wilson, 1994). Wilson goes on to make the point that as the African American enrollment in PWIs doubled from 600,000 in 1965 to 1.2 million in 1980, the enrollment of African Americans in HBCUs plummeted from 65% to 20% of African American enrollment. This trend has continued over the last 28 years. Historically Black Universities and Colleges have greatly increased their enrollment of non-African American students, and minority enrollment in all institutions including PWIs has increased to 4.7 million from 1984 to 2004 (Jaschik, 2007).

For the school year of 2004-2005, there were 66,909 White, Non-Hispanic, 10,878 African American, Non-Hispanic, 9,824 Hispanic, and 6,328 in the Other category who took adult education courses (U.S. Department of Education, 2005). Consequently, it is imperative that administrators, educators, and students successfully negotiate cultural similarities and differences to increase multicultural effectiveness within educational institutions and society as a whole. These trends in ethnic diversity reveal the need for adult education classes and human resource development training that prepare adult educators to successfully negotiate cultural similarities and differences (Merriam & Brockett, 1997).

This is especially true for educational institutions that do not have a diverse representation of faculty. The educators should be aware that students of diverse cultures

need to receive cultural validation and affirmation. According to Alfred (2001), students whose cultural identity is taken into consideration by faculty and staff have an increased probability of academic success and completion. This is vitally important, because the NCES survey of graduating students from 1998 to 2002 demonstrated that African American/non-Hispanics and American Indians/Alaska Natives have the lowest graduation rates of students from four-year and two-year institutions, according to Knapp et al.(2006). Asian/Pacific Islanders had the highest graduation rates, 65% at four-year institutions and 36% at two-year institutions. White/non-Hispanics had a graduation rate of 58% at four-year institutions and 34% at two-year institutions. American Indians/Alaska Natives had the lowest graduation rate of 37% at four-year institutions and 31% at two-year institutions. African American/non-Hispanics had a graduation rate of 40% in four-year institutions and the lowest graduation rate of 27% at two-year institutions (Knapp et al., 2006, pp. 10-11).

Approximately 1,000 African Americans received doctoral degrees out of a total of 31,190 enrolled in doctoral programs of HBCUs in 1983 (Matthews & Jackson, 1991; Slaughter, 1989). However, in 2001 the number of doctoral degrees received by African American students was 364 in HBCUs (Provasnik & Shafer, 2004). Out of 43,354 doctorate degrees AWARDED in 2004-2005, only 6.5% were earned by African Americans, 5% by Hispanics, 5.8% by Asians, 0.5% by American Indian, and 1.8 % by other, compared to 80.4% earned by Caucasian Americans who received doctorate degrees from diverse United States universities (NCES, 2007). Though there may be quite a few more factors associated with the degree achievement gap between Caucasian and other racial and ethnic groups, it is definitely worth the time to examine the influence

of an educator's ability to successfully negotiate between cultural similarities and differences.

Homogenous Faith-based Organizations

As stated, homogeneous faith-based organizations like educational institutions are key American systems to be studied when exploring multiculturalism and adult educators' ability to negotiate cultural similarities and differences in faith-based organizations. The term *faith-based* refers to the large number of organized religious organizations in the United States such as churches and outreach programs.

In March 2008, during the presidential primaries, the then-Senator Barack Obama, echoed the truism of the Civil Rights activist Fannie Lou Hamer that the most segregated time in America is during Sunday morning church services (Obama, 2008). Though many of these faith-based organizations are multiracial, most faith-based organizations are typically mono-racial or homogeneous, meaning they are comprised of mainly one racial group. This is a subject that has been theologically, socially, and philosophically discussed. In discussing similarities and differences, it is very evident that there are cultural differences in the way groups of people worship; therefore, people do desire to attend church with people with similar cultural expressions. Keeping in mind that one cannot over generalize any one behavior to a group of people, there are specific norms that occur with specific races, ethnicities, or church denomination. For instance, a non-denominational church may be emotionally and spiritually expressive as evidenced by *dancing in the Spirit*, moderate to loud singing and music, and perhaps responding back to the speaker with responses such as Amen. Another church, such as a Baptist church may be more reserved and quiet.

Religion is a very sensitive and private subject; nevertheless, religion is the oldest tool that has been used to allow some people to justify slavery and/or racism in the United States (Douglass, 1845; Merriam & Brockett, 1997; Price, 2001). Steven McKenzie (1997) wrote in *All God's Children* that the church has not adopted racial integration to the degree that schools, businesses, and other institutions have. In 1988 Alan Davies exposed the untruths that perpetuated racism in America and in the church against anyone who is not Caucasian. Davies revealed the skewed views of the Scottish philosopher of the 18th century, David Hume, who believed that there were at least four or five different species of men that were inferior to whites (Davies, 1988).

The adult education discipline does have some philosophical and theoretical principles related to multicultural effectiveness and the negotiation of similarities and differences. Hancock (2003) stated, "If we don't reflect on our own prejudices, ignorance, and fear we will be ineffective teachers for diverse student populations" (p. 81). Consequently, the sample population will be chosen from educators, students, and administrators of faith-based and graduate adult education programs. Houle (1972) stated that adult education allows adults, individuals, and groups to improve society and themselves by elevating their level of competence and awareness of differences in society. Rachal (1988) identified five main categories in which adult education is taking place: liberal, self-help, compensatory, scholastic, and occupational. Rachal (2000) identified social action as an important component of adult education which was key during the Freedom Summer Riders. Seeking after social change to reform and transform the status quo is vital in education (Du Bois, 2000; Freire, 1970/2000).

Adult education focuses on change and transformation. Freire (1970/2000) and Lindeman (1945) are just two of many adult education scholars who hold the view that social change and social transformation are two important concepts and functions of adult education. Social action, social change, and social transformation are primary foci of the adult educational philosophy of liberal education.

Typically multiculturalism is viewed as a positive response to oppression which takes the form of "racism, sexism, ageism, classism, and heterosexism" (Harrison, Thyer, & Wodarski, 1996, p. 322). Multiculturalism has been viewed by others as a way to correct the inadequacies of racism and discrimination (Lamont, 1999). *Cultural diversity* and *cross-cultural* are terms similar in meaning defined by ethnicity, race, and culture.

Statement of the Problem

According to Roberson, Kulik, & Pepper (2002), instructors claim to be not as prepared in diversity topics as they would like to be and desire more multicultural training. Consequently, multicultural effectiveness and multicultural training are needed. Administrators and educators realize that there is a greater need for multicultural training and preparedness that increases their ability to negotiate similarities and differences to be effective among the staff, faculty, and student body (Cordeiro, 1995; Deering, 1997; Reingold & Enbar, 1999; Roberson et al., 2002; Tompson & Tompson, 1996; Walters, Strom-Gottfried, & Sullivan, 1998). Miville et al. (1999) determined that educators need to obtain an "awareness and acceptance of both the similarities and differences that exist among people" (p. 291). Therefore, a lack of knowledge and a lack of training are culprits to the multicultural effectiveness of the adult educators.

Relevance of the Population

   Faith-based Organizations and Adult Education. Adult education has a historical

association with religion in England and the United States. With the introduction of the

Gutenberg printing press in the mid-1440s, the Bible was the first book printed

(Eisenstein, 1979; Pratte, 1999). Before mass production of the Bible and other

literature, only monks, priests/clergymen, teachers, and a select few rich people were

literate due to the expense and the rarity of the few bound books available to the public

(Pratte, 1999; Sivulka, 1998). Individuals in the mass communication and adult

education fields such as Pratte (1999) and Sivulka (1998) give some credit to the

availability of these books to the contribution of literacy. This mass production allowed

for literacy to extend to every interested person regardless of socio-economic status, since

prior to the printing press, the primary literate people were clergymen. These clergymen

were often the same persons that copied and made books; consequently, faith-based

organizations were pivotal in the foundation and continuation of adult education (Pratte,

1999). Unfortunately, African Americans as a whole have been hindered from receiving

education initially in American history, because it was against the law to educate slaves

in some states and frowned upon in other states. Even after the abolishment of slavery in

1865, some Caucasian Americans still opposed educating African Americans (Wynes,

1971).

   The American faith-based organizations have been intimately related to radical

education for quite some time; educators, clergy, and congregates have all drawn

direction, strength, and motivation from their religion to pursue not only religious

ministry, but also social action and social justice throughout history. For example, Dr.

Martin Luther King Jr., who was a minister, was responsible for pivotal movements of social action and civil rights in the United States. Rosa Parks and Dr. King attended the Highlander School, an important and foundational adult education institution in the United States (Horton, Kohl, & Kohl, 1989). As a liberal adult educator, Horton used his adult education program to broaden world views, enhance education philosophies and increase participation in social transformation.

Adult educators of faith-based organizations and adult education programs can not assume that all adult students would participate in the same way with the same cultural expressions, beliefs, and value systems as the mainstream culture. When discussing cultural norms and similarities within cultural groups, it is worth noting that there are variations and uniqueness within any and all cultural groups. The topic of multicultural effectiveness is a diverse topic with complex constructs. Leaders need to embrace similarities and differences of the participants. There is one key factor that will be evident in adult educators who practice multicultural effectiveness, and that is an ability to negotiate similarities and differences (Lave & Wenger, 1991; Smith, 2004; Ziegahn, 2001). If adult educators who do not see a need and have an inability to negotiate between their students' cultural similarities and differences, the adult educators may not be as multiculturally effective.

<center>Purpose of the Study</center>

The purpose of this study is to evaluate adult educators' ability to negotiate similarities and differences as a measure of their multicultural effectiveness. One important factor reported in the research regarding adult educators who practice multicultural effectiveness is successfully negotiating multicultural similarities and

differences (Rose, 1999; Smith, 2004). If a person is able to demonstrate a developed or developing "attitude of awareness and acceptance of both the similarities and differences that exist among people" as defined for the universal-diverse orientation of the Miville-Guzman Universality-Diversity Scale, M-GUDS, then that person is successfully negotiating multicultural similarities and differences (Miville et al., 1999, p. 291). This factor, which is termed universal-diverse orientation (UDO) by Miville et al. (1999) and Fuertes, Miville, Mohr, Sedlacek, & Gretchen (2000), will be evaluated in this study using The Miville-Guzman Universality-Diversity Scale (M-GUDS). Five multicultural effective traits are identified in the Multicultural Personality Questionnaire (MPQ): cultural empathy, open-mindedness, social initiative, emotional stability, and flexibility.

This study is important in helping adult educators such as practitioners and administrators and adult learners such as students and congregation members to learn and grasp the content being taught more successfully. One very important result of multicultural effectiveness is possible enhanced success of adult students, especially students of diverse races and cultures. This success will be evident by sound academic retention, good grades, and positive, productive interactions among instructors and students within and outside of their cultural group (Barbian, 2003; Zirkel & Cantor, 2004).

As a result, the adult educators' organization may benefit in membership, participant productivity, and possibly improved financial revenue. From the college and university administrator to the student and staff member, multicultural effectiveness should be evident to appropriately and successfully impact and service the community in the local, national, and international areas.

Knowles (1980a) remarked, "Adult education has a history of adapting to new social needs and serving elements of the population previously unreached" (p. 39). With diversity increasing in the United States, it is possible that effective adult education can provide effective multiculturalism, reaching the oppressed and disenfranchised in such a way as to provide lasting change and improvements both on a personal and societal level (Friere 1970/2000).

<div align="center">Research Questions and Hypotheses</div>

Research Questions

1) Does an adult educator's ability to negotiate similarities and differences (M-GUDS scores) statistically relate to their multicultural effectiveness (MPQ scores)?

2) Is there a difference in multicultural effectiveness scores between adult educators in faith-based organizations or adult educators in graduate adult education programs?

Hypotheses

1) Adult educators' M-GUDS scores will be related to adult educators' MPQ scores.

2) There is a statistically significant difference of M-GUDS scores between faith-based adult educators and graduate adult educators.

3) There are statistically significant differences in MPQ scores between faith-based adult educators and graduate adult educators.

Definitions

Adult Educator: is an educator who is an adult who also facilitates informal and formal education activities for adults who are over the age of 18 years of age participating in an education program in faith-based organizations or graduate adult education programs. An adult educator allows for the practice of adult learning (Knowles 1980b), whether "alone, in groups, or in institutional settings to improve themselves or their society" (Houle, 1972, p. 32). For the purpose of this study, the adult educators in graduate adult education programs were the professors and the adult students of the graduate adult education programs.

Culture: "consists of the beliefs, values, behavior patterns, and worldviews of a particular group that are learned from generation to generation and integrated into an individual's identity" (Harrison et al., 1996, p. 60; Santrock, 1997, p. 15).

Cultural competence: requires that organizations and their personnel have the capacity to 1) value diversity, 2) conduct self assessment, 3) manage the dynamics of difference, 4) acquire an institutionalized cultural knowledge, and 5) adapt to the diversity and cultural contexts of the individuals and communities served (Cross, Bazron, Dennis, & Isaacs, 1989; Goode, Sockalingam, Bronheim, Brown, & Jones, 2000; Goode, Jones, & Mason, 2002).

Cultural diversity: "should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of a society or social group, and . . . encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs'' (Chan-Tibergien, 2006, p. 94; UNESCO, 2002, p. 18).

Cultural Empathy: is an "ability to empathize with the feelings, thoughts and behaviors of members of different cultural groups" (Santrock, 1997, p. 78).

Emancipatory Spirituality: is a worldview wherein a person's spiritual beliefs absolutely influence their social action commitment to conduct community activism along with academic endeavors (Lerner, 2000, p. 165; Tisdell, 2002).

Emotional Stability: refers to an ability to remain calm during various challenging situations (Van Der Zee et al., 2003).

Ethnic identity: is a person's connection with a group based on race or culture that share similar experiences in the family, community, and language (Bennett, 1999). Ethnic identity is also identified with cultural identity which is to associate a person with a group based on ethnicity (Santrock, 1997, p. 15).

Ethnicity: is derived from the Greek word "nation" and refers to cultural heritage, nationality, race, religion, and language.

Equity pedagogy: is defined as "teaching strategies and classroom environments that help students from diverse racial, ethnic, and cultural groups attain the knowledge, skills, and attitudes needed to function effectively within, and help create and perpetuate, a just humane, and democratic society" (Banks & Banks, 1995, p. 152).

Faith-based organizations: refers to the vast organized religious organizations in the United States. For the purpose of this study, faith-based organizations will represent Christian churches of any race, ethnicity, or denomination.

Flexibility: is an ability to change intercultural strategies effortlessly (Van Der Zee et al., 2003).

Integrated pluralism: provides an atmosphere wherein key attributes are present: "mutual respect," affirmation of all cultural groups, participation in specific cultural values, and embracing of diverse racial and ethnic expressions. (Bennett, 2001, p. 22; Sagar & Schofield, 1984, pp. 231-232).

Multicultural: is an approach, mindset, worldview, and value system that understands and embraces individuals and groups of people based on a combination of diverse experiences such as culture, ethnicity, race, socioeconomic status, age, gender, religion, politics, language, geographic location, and family origins (Nieto, 1996, p. 138).

Multicultural education: is defined as an education that seeks social, personal, and societal transformation through an endeavor to accomplish social justice, educational equity, and educational reform that provides multicultural transformation of schools (Bennett, 2001; Gorski, 2000).

Multicultural effectiveness: is a person's ability to successfully perform in and adjust to diverse cultural environments and effectively communicate interculturally with the various people of multicultural backgrounds and experiences. Multicultural effectiveness is demonstrated by a person's intercultural worldview through five personality traits: cultural empathy, flexibility, social initiative, openmindedness, and emotional stability when communicating and working with persons from multicultural experiences. Multicultural effectiveness is measured by the Multicultural Personality Questionnaire (MPQ) (Van Der Zee & Van Oudenhoven, 2000).

Multicultural knowledge: is acquired as a person gains understanding about "culture, immigration, racism, sexism, cultural simulation, structural assimilation, ethnic

groups, stereotypes, prejudice, and institutional racism" (Banks, 1991, 1994; Banks & Banks, 1995, p. 156).

Negotiating similarities and differences: is a phrase coined by the researcher that is described by the M-GUDS' term Universal-Diverse Orientation (UDO), which means a person is able to demonstrate a developed or developing "attitude of awareness and acceptance of both the similarities and differences that exist among people" (Miville et al., 1999, p. 291).

Open-Mindedness: is an ability to have an open, unbiased view of others (Van Der Zee et al., 2003).

Social Initiative: refers to a freedom to initiate and embrace communication with people of diverse cultures (Van Der Zee et al., 2003).

Delimitations

The study is limited to evaluating educators of adults in Christian churches of faith-based organizations and graduate programs in adult education in the United States.

1.   It is beyond the scope of this study to evaluate all types of faith-based organizations in the United States. In this study, only the adult educators working in Christian churches will be evaluated due to the massive number of faith-based organizations in the U.S.

2.   For this study, only adult educators of faith-based and adult education programs are surveyed.

3.   It is important to recognize the importance of culture and preference when discussing the racial demographics of an organization. A multicultural church goes beyond multiracialism to the expression of various cultures.

This is a difficult goal to achieve due to the uniqueness of diverse cultural groups and individual cultural preference.

Assumptions

1. There is an assumption that a heterogeneous group of mixed races is more multiculturally mindful than a racially homogenous group comprised of people from predominantly one race. Therefore, the assumption is that, because the group is heterogeneous, then the curriculum and instructional methodology will be more multiculturally focused.

2. The researcher is assuming that multicultural effectiveness must consist of a person's ability to focus on similarities and differences alone. It is also important to recognize the multicultural differences and similarities of an individual. Other than multiracial demographics, there is one key factor that will be evident in an educator that practices multicultural effectiveness: negotiating similarities and differences (Lave & Wenger, 1991; Rose, 1999; Smith, 2004; Ziegahn, 2001).

3. There may be other variables, themes, and concepts that will reveal themselves during the quantitative data anlaysis.

Justification and Importance of the Study

There are not enough research studies devoted to linking the theoretical with application to practice in the educational discipline overall including multicultural education (Banks, 1993; Gay, 1992) This also includes the multicultural research gaps of adult education (Johnson-Bailey, 2001). This research will attempt to help fill that gap

by evaluating the practical application of those multicultural theories that lead to multicultural effectiveness in adult educators.

Adult education is diverse when adult educators are in institutions and organizations such as colleges and universities, government, military, religious, adult basic education and GED programs, human resources, and health agencies to name a few; these educators provide education for intellectual gains, personal improvement, social transformation, organizational/occupational development, and liberal education (Darkenwald & Merriam, 1982; Rachal, 1988, 1989).

This study is important in helping the practitioner, educator, administrator, and leader become multiculturally effective by successfully negotiating the similarities and differences of his or her students, clients, employees, congregation members, and consumers. From the college and university administrator to the student and staff member, multicultural effectiveness must be evident to appropriately and successfully impact and service the community, locally, nationally, and internationally. Mullins (1999) stated that if adult educators would address cultural, social, economic, and political issues of minority and marginalized students, the enrollment and academic success rates of those students would increase and equal the success rates of the majority group, typically Caucasian Americans.

According to Bennett (1993) an appreciation of cross-cultural differences also known as *intercultural sensitivity* does not occur naturally, but must be purposely pursued and developed. This sensitivity and appreciation of cultural diversity that Bennett describes is similarly described as *multicultural effectiveness* by Van Der Zee & Van Oudenhoven (2000). It will be valuable to discover how many adult educators in

faith-based organizations and in adult education classes have *purposely* developed multicultural effectiveness. According to Knowles (1980b) adult education has a history of adapting to change and today adult education must answer the call again. Adult education needs to address the multicultural issues of today's students and society by focusing on cultural similarities and differences in philosophy, theory, instruction, policy, and practice.

CHAPTER II

REVIEW OF LITERATURE

Introduction

There have been steady increases in enrollment of students with diverse racial and ethnic backgrounds in graduate programs since 1995 (NCES, 2007; U.S. Department of Commerce, 1990, U.S. Department of Commerce, 2000; U.S. Department of Commerce, 2007). Even though the largest group to enroll in graduate studies specifically in graduate education programs has been African American women (Evangelauf, 1992; Johnson-Bailey, 2004; Touchton & Davis, 1991; U.S. Department of Education, 1994), the educational research and literature of the 1980s and 1990s has been reported as being predominantly based on middle-aged, middle class Caucasian women (Caffarella & Olson, 1993; Johnson-Bailey, 2004). Thus the research and literature needs to reflect the fact that more than one third of the total student population in the United States is comprised of minority students with a projection of becoming one half by year 2020 (McCray et al., 2004).

Though the students may be of diverse multicultural backgrounds in terms of race, ethnicity, age, disability, socioeconomic status, gender, and sexual orientation, the adult educators of the graduate adult education programs most probably do not automatically have the practical multicultural knowledge and cultural competence to meet this multicultural challenge (Johnson-Bailey, 2004). Multicultural competence, for this study, is suitably termed and measured by multicultural effectiveness to communicate with and educate those diverse students and by successfully negotiating cultural differences and similarities among students and the adult educator.

The purpose of this study is to examine adult educators' ability to successfully negotiate through those diverse multicultural similarities and differences of students and explore adult educators' current multicultural effectiveness.

When determining what philosophy best evokes the concepts of this study, radical adult education is the best concept. Radical adult education focuses on what is needed to bring about social, economic, and political change in society in order to achieve equality and liberation for individuals and groups of marginalized people (Galbraith, 2004; Zinn, 2004). Radical adult education challenges the adult educator and adult education student to go beyond the status quo of cultural assimilation toward an effort to achieve cultural liberation (Friere, 1970/1993).

Adult education philosopher Paulo Freire reported that the traditional education institutional system is a *banking system* wherein the adult educators merely attempt to deposit the knowledge, beliefs, and culture of the dominant, mainstream culture into the student. This banking system provides no awareness of the unique needs and cultures of the students (Friere, 1970/2000). Multicultural education will help adult students and their educators to find purpose and productivity within their own culture while learning to embrace and understand the cultural perspectives and purposes through critical reflection, praxis, and dialogue. This process is advantageous for the educator and the adult student while they strive to enact social transformation of equity for all oppressed groups (Rose, 1999).

In this progressive time in America and the world, people are still grappling for the correct words, expressions, and sentiments to demonstrate or to portray a multicultural worldview. People are apprehensive in discussing their beliefs and

worldviews. They may be even further frustrated that their efforts toward acquiring a diverse mindset is misunderstood at the same time people from racial groups of color feel ignored, alienated, and overlooked (Bennett, 1993).

The foundation of America was laid by voluntary and involuntary immigrants from various countries and continents of origin such as Europeans, Chinese, Vietnamese, Mexican, and Africans, all who joined the original occupants, Native Americans, also called American Indians. Nevertheless, the national identity has typically been based on the view that America's identity was predicated upon European immigrants consisting of Dutch, English, French, German, Italian, Russian, Polish, and Greeks (Takaki, 2000).

Although it is true that two of the most historical institutions in America, religion and education, have past concepts, theories, and practices that have linked them to racism and oppression (Banks & Banks, 1995; Merriam & Brockett, 1997; Price, 2001), it is also true that religion and education have other concepts, theories, and practices that support the institutions, practitioners, and participants' well being and development. Adult education facilitates organizational, societal, and personal development through formal and informal adult education opportunities (Knowles, 1980a).

There are times when a person from one racial or ethnic group may approach someone from a different ethnic or racial group and state those dooming words that defeat any chance for cohesion and understanding, *I don't see color; I'm color blind.* The speaker of such words may not realize that the person of color does not want to be accepted despite his race, but he wants to be accepted with his or her race and culture as an integral part of his or her being and identity. Though the term *color* is used to denote race and ethnicity, the phrase, *color blind,* relates to all other multicultural areas: age,

gender, socioeconomic status, disability, and religious affiliation, to name a few. They are all key components of a person's cultural identity and worldview. A person subjected to this perspective may feel, "Don't ignore my race, a big part of my identity, but strive to learn more about the real me without bias, indifference, or fear."

The researcher will examine adult educators' ability to successfully negotiate multicultural similarities and differences to determine if that negotiation significantly relates to the adult educator's multicultural effectiveness. Examining these concepts is needed to bring further understanding that "race always matters" (Maddox, 2003, p. 156). Maddox believed that by embracing the culture of the students, an adult educator would be most effective in educating those students.

This chapter is divided into three sections. The first section will discuss a brief history of adult education and the historical relationship between adult education and faith-based organizations. The second section will discuss the philosophical and theoretical framework for this study, and the third section will describe the relationship of multicultural education with adult education including multicultural effectiveness and negotiating similarities and differences.

Historical Foundation of Adult and Multicultural Education

In this first section, the historical foundation of adult education in the United States will be examined. It is equally necessary to give an overview of the American education system as it relates to cultural groups and explore the historical relationship between adult education and faith-based organizations. The historical foundations of American education still affect certain cultural and racial groups today. Johnson-Bailey (2001) reported that the adult education literature speaks more to the mainstream

Caucasian Americans with moderate references to African Americans and minimal

mention of other racial and ethnic groups such as Native Americans, Asian Americans,

and Hispanic Americans. However, from the 1930s to 1980s the literature is limited and

sparse at best with very few mentions of cultural diversity or multiculturalism in adult

education with particular silence during the 1930s, 1940s, and 1980s. Johnson-Bailey

(2001) attributes the multicultural fluctuations in history to social and political changes,

the ideals of inclusion, accessibility, "democratization of society," as well as the increase

of research and praxis in adult education .

Knowles (1980b) stated that adult learning is a process. Houle (1972) stated that

adult students participate in adult education to better themselves and the society in which

they learn. These two points are great descriptors of the historical importance of the

educational system in the United States. Just as adult students enter a long process to

better themselves and their society, so the American educational system also has moved

through a slow reformation process. That reform is necessary to teach educators and

administrators while influencing society to practice effective multicultural approaches.

Adult education was at the foundation of the development of America, as evidenced by

the fact that the new settlers of America had to learn the democratic way of self-directed

learning to avail them of the information necessary to create a strong union in America at

its humble beginnings (Knowles, 1980b). This is demonstrated in the voluntary and

involuntary immigration in America.

The United States has a history of not being very hospitable to new immigrants.

Takaki (2000) reports that in 1619 the first slave ship landed in America with African

slaves. Some historians believe that Asian Americans had been in the country prior to the

European immigrants' arrival; nevertheless, in 1882 the European settlers passed the

Chinese Exclusion Act. Jewish immigrants were also met with prejudice from the

European settlers during the Civil Rights Movement. With the Freedom Summer of

1964, two-thirds of the white volunteers were of Jewish decent (Takaki, 2000).

Of course, history has shown that the new settlers did not greet the Native

Americans as equals either. The western expansion through the war against Mexico

caused many "Chicanos" to be virtually trapped in America making their homeland

virtually foreign (Takaki, 2000, p. 6). It is these racial, cultural, and social inequalities

that served as the mortar that established the American educational system's foundation.

If a foundation is weak or flawed, the structure is unsafe and has frequent functional

problems; similarly, so goes the American education system. The history of America's

educational system and its multicultural effectiveness starts with the cultural dynamics at

the establishment of the country.

As a race of people fighting to obtain liberation and equality in America, African

American slaves had to secretly struggle to reach educational gains. Slave owners knew

the importance of education, because many states made it illegal for a slave to learn to

read or write and illegal for anyone to teach a slave. Frederick Douglass (1845), who ran

away from slavery in 1838, revealed in his slave narrative how slave owners purposely

withheld education from slaves to keep them compliant. When his master, Mr. Auld,

found his wife teaching Douglass how to read, he quickly stopped her and explained why.

According to Frederick Douglass (1845), his master said:

> If you give a nigger an inch, he will take an ell. A nigger should know nothing
>
> but to obey his master—to do so as he is told to do. Learning would spoil the best

nigger in the world. Now if you teach that nigger how to read, there would be no

keeping him. It would forever unfit him to be a slave. He would at once become

unmanageable, and of no value to his master. (p. 274)

Frederick Douglass realized that he needed to continue to teach himself how to read,

because it would be his road to freedom and necessary to be treated truly like a human

being and not property. Freire (1970/2000) described those moments wherein the

oppressed person gains some knowledge or ability to have or participate in a practice that

he was once denied as *dehumanization* of a person. It is an attempt to reclaim one's

human rights.

The continuation of *racial superiority* practices resulted in segregation after

Emancipation and the Civil War. The *separate but equal ideal* proved to be flawed and

inaccurate leaving African American, Puerto Rican, Jewish, Mexican American, Native

American, and Asian American students neglected and poorly educated in their

underfunded and poorly resourced educational institutions (Spring, 2000).

Spring (2000) stated that two very important instances began to shore up the

American education system's foundation with civil rights and equality: 1) the Fourteenth

Amendment to the Constitution and 2) the Brown v. Board of Education of Topeka

lawsuit. Spring reported that the Supreme Court decided that "In the field of public

education, the doctrine of 'separate but equal' has no place" (p. 14). The court decided

that separate educational facilities are "inherently unequal" (p. 14). African Americans

were striving for integration while Native Americans were looking for segregation as a

way to preserve their heritage, customs, and language by educating their own children.

Similarly, the Mexican Americans tried to get a federal decision to desegregate their schools on the grounds of unequal financial resources. In 1946 the U.S. District Court ruled in favor of the Mexican Americans in the case Mendez et al. v. Westminister School District of Orange County, stating that in order for Spanish-speaking students to learn English they need to be educated with English-speaking students. Through a series of court cases, the Federal Courts allowed the state to distribute finances for school districts. In 1970 the courts did recognize that Mexican Americans were an important group with specific, valuable customs and cultures, yet they did not need to be segregated.

The Native Americans did not want to endure the "forced assimilation" that the European Americans had inflicted upon them since their arrival in North America (Spring, 2000, p. 15). As a result there were a series of legislative initiatives created to enable the Native Americans to regain and maintain their cultural heritage and customs. In 1974 the Indian Self-Determination and Education Assistance Act, and in 1988 the Tribally Controlled Schools Act were passed to protect Native Americans' rights to cultural expression.

Adult education was pivotal during key moments in American history. Between the Revolution and the Civil War, one of the most famous and first adult education programs in the nation was birthed, the American Lyceum. Josiah Holbrook of Massachusetts initiated the Lyceums in 1831. This template was duplicated throughout the United States and more than 3,000 Lyceums educated and challenged their adult students with the purpose of reforming public schools. Adult education credits these Lyceums for establishing lecture discussion techniques as a frequently used teaching

method in adult education. After realizing the goals set for the Lyceums, the majority of them dissembled around 1945.

The next key moment occurred in 1874 after the Civil War. The Chautauqua Institution begun in New York started with educating Sunday school teachers, but the institution later branched out into such subjects as history, literature, and science. The classes were available by home study and evening classes enabling working adults an opportunity to obtain an education. Scott (2005) confirmed that one of the United States' prominent adult education institutions, the Chautauqua, which was founded in 1874, focused on educating adult educators from religious organizations, specifically Sunday school teachers and public secular school teachers. The Chautauqua Literary and Scientific Circle (CLSC) focused on liberal adult education wherein all adults would be able to participate regardless of race. Since 1874, the Chautauqua mission statement has highlighted the emphasis of cultural, social, and human values (Scott, 2005).

A key federal funding source and governmental policy has enhanced the functionality of adult education: the Smith-Hughes Act of 1917 brought the ability to build upon the vocational adult education for young adults. The G.I. Bill increased adults' enrollment into educational institutions.

Although legislation was established to tackle unemployment in minority adults with the Area Redevelopment Act of 1961 and the Manpower Development and Training Act of 1962, the 1964 Opportunity Act is credited with establishing the Adult Basic Education program. The ground breaking Adult Education Act of 1966 (Title III) produced the adult basic and secondary educational programs under the United States Department of Education (Scott, 2005). In establishing adult education programs, it was

also important to evaluate the proper educational concepts and ideals that address the education of adults.

Myles Horton, with the help of African Americans Septima Clark and Bernice Robinson, started the Citizenship Schools in the South that taught African Americans and the poor how to read. This gave them the opportunity to vote. Myles Horton stated that after the Citizenship Schools became too large for him to manage, he gave the responsibility to Martin Luther King Jr. who was a junior at Moore House College at the time. Martin Luther King Jr., along with the Southern Christian Leadership Conference, used the Citizenship Schools as vehicles to continue transporting African Americans not only from illiteracy to literacy, but also from Jim Crow segregation and inequality to integration and equality (Horton, Kohl, & Kohl, 1998).

Rachal (2000) indicates that Paulo Freire's social action through radical adult education in Brazil paralleled the social action taken through the radical adult education of the Civil Rights movement of Freedom Summer of 1964. Freedom Summer took place in Mississippi, wherein adults attended literacy classes. These classes were designed to help the African American citizens of Mississippi to gain enough English proficiency to vote. This ability to vote allowed African American citizens the human right of emancipation. The African American church was very important in this adult education by providing classrooms and meeting places throughout Mississippi, the South, and the United States.

Historical Relationship of Adult Education and Faith-based Organizations

There is a historical relationship between faith-based organizations and adult education programs. Though not an actual Bible verse, the popular Chinese proverb,

Give a man a fish, he will eat for a day, teach a man to fish, he eats for a lifetime, is a

trusted quote used by many yet not attributed to any one person. This Chinese proverb

demonstrates the educational philosophy of the church wherein adult education is

important in assisting members in the art and method of lifelong learning. As adult

educators of the church, pastors, ministers, and leaders go beyond teaching congregants

the theological truths and spiritual revelations of the Bible; they teach their congregants

the ways to access and implement those truths and revelations for themselves.

<div align="center">Successful Teaching Methods</div>

Faith-based organizations have made great strides to remain available and

relevant to the mainstream culture of today through multimedia communications and

technologies (Hess, 2004). This is a major challenge for some churches that usually refer

to mainstream culture with negativity about such topics as homosexuality and abortion.

Hess (2004) explains how the traditions and cultural norms of both religious and

mainstream media are influencing and transforming each other. One can find religious

references in mainstream media such as secular music and mainstream cultural references

in church communications such as sermons. Leaders of faith-based organizations are

becoming aware that as religious organizations they must engage educational and

theological debate and evaluation over the relevance of their existence in contemporary

society.

Hess (2004) identified three specific digital media for religious education: a CD-

ROM called "Beyond Borders: Ministry in a Multi-cultural World" for Latino Christians

in the U.S.; the website hollywoodjesus.com discusses pop culture from a religious

worldview using the most recent movies; and the website sharemyworld.net focuses on religion, racial identity, and racism and was started by a Black Canadian.

To make religious education accessible and manifested or present in contemporary society, religious leaders realize that education must address the multicultural constructs of its audience through mass media. On Christian networks such as TBN, Daystar, and The Word Network, many clergy across America have stated that the most segregated location and time in the U.S. is at church on Sunday mornings at 11:00 a.m.

Religion is a very sensitive and private subject; nevertheless, religion is the oldest tool used to allow people to justify slavery and/or racism while remaining racist, prejudiced, and ignorant of multicultural issues. This fact has been revealed in many slave narratives such as those written by Linda Brent (1861) and Frederick Douglass (1845). Consequently, the sample population for this study was chosen from faith-based and traditional adult educational organizations.

In 1638, Harvard College was responsible for having the first printing press in the United States thanks to a clergyman, Reverend Joseph Glover (Williams, 1999). With the introduction of literature, specifically religious literature, via the printing press, early adult education in the United States was used by the religious to evangelize the Native Americans. Unfortunately, this adult education many times went beyond conversion of their souls to undesirable destruction and transformation of their culture. This uninvited conversion of individuals' cultures is thought to still occur in adult education of higher education institutions and faith-based organizations in the United States (Darder, 1991; Gorski, 2000).

In Christian churches, practitioners use various resources as guides such as concordances and study bibles to teach the lessons of the Bible. The Dake's Annotated Reference Bible manipulated doctrine to call for racial inequality and segregation. Price (2001) revealed that Dake listed 30 reasons that justify racial segregation. The publishers of the Dake Bible have since contacted Price to try to omit the numerous racially loaded comments that were in the Dake Study Bible for many years.

The United States prides itself on the view that all people are equal and that the United States citizens can assimilate or melt from diverse cultures into one American culture. This Melting Pot concept leans toward a view that multicultural effectiveness should not focus on differences but rather on similarities with an assimilation of any culture outside of the mainstream status quo.

Banks and Banks (1995) stated that racism, sexism, and inequality are still evident in educational institutions. Other researchers and leaders in adult education agree that adult education does its part to maintain the status quo due to underlying racist and sexist views that permeate the classroom content, teaching methods, and research ideals (Flannery, 1994; Johnson-Bailey, 2001). In educational institutions and community organizations that label themselves as multicultural, it is important to allow for exploration of cultural differences. Some institutions do a better job of exploring cultural differences than others (Sue, 2001).

For example, in community organizations such as churches, there may be Asian Americans, Native Americans, African Americans, and European Americans as members of one church. Nevertheless, they do not explore the differences of these various races,

but rather the majority culture is emphasized. A church that functions this way should be characterized as multiracial, not necessarily multicultural.

One of the primary concepts and methods used in teaching multicultural education is the discussion of social justice, social action, and social change (Horton et al., 1989). This process of social transformation has been paramount in the African American Christian church for centuries. According to McRae, Thompson, and Cooper (1999), African American churches have a history of serving as institutions that uplift, empower, and educate their African American members in the community while also organizing businesses and promoting civil rights that lead to social transformation through social change, social action, and social justice.

W. E. B. Du Bois was the first African American person to earn a doctoral degree from Harvard University. Du Bois co-founded the NAACP, the National Association for the Advancement of Colored People, in 1909 with a hunger and desire to see African American youth gain three things: political power, civil rights, and higher education.

An opposing approach to Du Bois' technique was developed by another important African American and former slave, Booker T. Washington. Washington established the Tuskegee Normal and Industrial Institute in 1881 and the National Negro business league in 1990 in an effort to train African Americans to have a more indirect, passive, slower approach to equality for African Americans (Washington, 2000). Du Bois thought a slow progression would cause three contrary losses to his three gains. He believed if African Americans listened to Booker T. Washington, there would be further disenfranchisement, legality to civil inequality, and diminishing financial aid for institutions of higher learning and training.

These facts demonstrate the diversity, complexity, multifaceted, and multicultural characteristics of adult education as a discipline. Adult education is housed in a wide variety of institutions: "government, cooperative extension, junior college, public schools, universities, military, libraries, individual and organizational social action, health agencies, professional organizations, industry, civic and religious organizations, and self directed learning" (Rachal, 1989, p. 41). Adult education has flexible educational goals with open inclusion of all people learning through informal and formal experiences with others (Knowles, 1980a).

Adult education is comprised of formal and informal categories. Formal adult education takes place in educational institutions such as colleges and universities. Tight (1983) further separates informal education into two sections informal and non-formal wherein non-formal adult education takes place in many venues that facilitate specific training through educational systems such as human resource development of corporations, healthcare facilities, state agencies, and churches. Tight (1983) described informal education as an "unplanned, incidental learning" situation of social transactions in informal situations and locations (p. 6).

McRae et al. (1999) state that African American churches have served as organizations that have provided four key elements for African American participants: church as a family, spiritual renewal, empowerment (political, social, and personal), and interpersonal learning. Churches have used education as a tool to gain social, civil, political, and religious freedom for centuries from literacy to basic adult education to vocational education and training for clergy and lay workers of the church (Pratte, 1999).

Today many churches have leaders and pastors with masters and doctoral degrees in theology, education, and sociology/psychology-based areas of study. Through the use of the Internet and Christian television networks such as TBN, The Word Network, and Daystar, faith-based organizations provide many audio, video, and literature teaching materials for their audience to access and use. This demonstrates that adult education is quite important and evident in the faith-based organizations in the United States.

It is important in churches where there may be diversity of races, but no diversity of cultural expression, not to over generalize. Over-generalizing a minority cultural group within a dominant cultural group will facilitate stereotyping; consequently, it is imperative to allow individual cultural identity and sensitivity for minority groups (Lakes, Lopez, & Garro, 2006).

Just as a counselor should "access the client's cultural perspective and then integrate it within the clinician's cultural perspective" (Lakes et al., 2006, p.381), so should adult educators. This multifaceted approach will lead to a more comprehensive understanding and analysis of multicultural concepts if it includes an analysis of the group dynamic, the individual importance within the group, and the individual uniqueness (Darcy, Lee, & Tracey, 2004). There are cultural differences and similarities within cultural groups, as well as among various cultural groups.

In the psychology discipline, facilitators evaluate a three dimensional approach: 1) facilitators' ability to understand and support clients' worldview, 2) facilitators understand their own worldview, and 3) facilitators allow for that cultural expression throughout the sessions. This awareness and understanding of multiculturalism in the therapy process is vital for the field of adult education also. Darcy et al. (2004) revealed

that a holistic multicultural approach is more effective through a three-dimensional focus

rather than a two-dimensional expression. A two-dimensional approach focuses on only

two areas: 1) the facilitator's ability to recognize how his or her own culture and values

influence the interaction between facilitator and participant, and 2) the ability to make

empowering recommendations based on the participant's culture in the therapeutic

process. The researchers found that a three-way analysis was advantageous for the group

and the individual. It is quite possible that the academic process is affected similarly by

this two-dimensional multicultural approach.

<div align="center">Philosophy and Theoretical Framework</div>

This second section will explore the philosophical and theoretical framework of

this study. As stated earlier, the key philosophy of adult education that contributes to the

dialogue of multiculturalism to overcome economic, political, and social inequality is

radical adult education philosophy.

Critical Theory and Radical Philosophy

Merriam and Brockett (1997) listed five key philosophies in adult education:

liberal, behaviorist, progressive, humanistic, and radical. For this study radical

philosophy is essential. The radical philosophy aims to create social, economic, and

political change through education; consequently, the status quo is challenged to increase

cultural awareness and social action (White & Brockett, 1987). Radical philosophy is

also associated with critical theory of adult education.

Paulo Friere and Ivan Illich introduced this philosophy of adult education to the

American education system in the late 1960s and early 1970s (Merriam & Brockett,

1997). Radical theory is said to be founded upon Karl Marx's idea of a classless society

(Merriam & Caffarella, 1999). It is important to note that traditionally, the United States' education system has perpetuated oppression and alienation of non-white citizens, children and adult students. Griffin (1983, 1987) and Collins (1991) welcomed the philosophical stance to radically transform society through adult education. The ultimate experience of any adult educator or student is that person's unique multicultural identity (White & Brockett, 1987). Radical adult education philosophies are conducive to adult educators' development of multicultural effectiveness and their ability to negotiate similarities and differences (Elias & Merriam, 1995; Galbraith, 2004). There are important assumptions that accompany this philosophy.

According to radical philosophy, adult learners have untapped potential to make necessary social change. Radical adult educators view themselves as coordinators of the educational process and collaborators with the adult student. The radical philosophy methods of instruction are consciousness focus, praxis, social action, transformation, rediscovery, dialogue, problem posing, critical reflection, group and educational interactions, and practical experiential learning (Zinn, 2004). Friere believed that liberation and change comes from dialogue and truthful interactions wherein love is evident. "No matter where the oppressed are found, the act of love is commitment to their cause—the cause of liberation" (Friere, 1970/1993, p. 70).

Competent adult educators acknowledge and are aware of their own worldview, realizing that a person's worldview and value system definitely influence their education process, philosophy, and delivery, as well as, the adult educators' interaction and effectiveness with students (Apps, 1996; Cranton, 2002; Galbraith, 2004; Heimlich & Norland, 1994). Adult learners have a wide range of experiences that influence, dictate,

enhance, or hinder their educational experience; therefore, when faced with challenging education situations, adult learners seek familiarity, something akin to themselves and their experiences, culture, and viewpoint for comfort and support (Brookfield, 1990; Galbraith, 2004). It is important that adult educators know not only what certain methods, materials, and instructional tools are most effective to their adult learners, but also why they are important (Galbraith, 2004).

> According to Cranton (2002), adult educators should encompass four traits:
> 1) above all be more concerned about the learner; 2) be organized to facilitate
> both content and process well for the learner, 3) use practical experiences, and 4)
> be able to promote change and improvements. (pp. 5-6)

Educators must know themselves recognizing that just like their adult students they are different with unique and diverse value systems and worldviews (Baptiste, 2003; Galbraith, 2004). "One of the greatest external forces for any individual is the culture in which that individual grew up, experienced learning, and may still continue to view life" (Apps, 1996, pp. 33-34).

Feminist, Transformation, and Critical Theories

This section further describes the three key theories: critical theory, transformation theory, and feminist theory, which are also important components of adult education. Critical theory and feminist theory facilitate radical or critical philosophy (Merriam & Brockett, 1997).

Because adult education has been characterized as an antagonistic setting for non-Caucasian women, feminist theory is vital to adult education and non-Caucasian women in the adult education field (Lee & Johnson-Bailey, 2004). Lee and Johnson-Bailey

(2004) define feminist pedagogy as "a method of teaching and learning employing a political framework that involves consciousness-raising, activism, and caring and safe environment" wherein the educator has "an understanding of the universality of gender oppression and a critique of Western rationality, male centered theories, and unequal social power relations" (p. 57).

Feminist pedagogy enables adult educators to connect with their female adult students (Belenky, Clinchy, Goldberger, & Tarule, 1986; Lee & Johnson-Bailey, 2004). African American feminism describes the ideals, worldviews, and philosophy of African American women encompassing those of African background including but not limited to African American, African, and Jamaican women. Some of the key concepts of African American feminist thought state that African American women resist negative stereotyping, resist being labeled less than, and fight for equality and significance (Johnson-Bailey, 2004; Williams, 1988; Zinn, 1989). There has been discussion that adult educators should focus on what their students learn and know, as well as how and why they learn and obtain knowledge. These experiences include the students' race, gender, sexual orientation, and socioeconomic status (Apps, 1991; Brown, Cervero, & Johnson-Bailey, 2000).

In a qualitative study, Johnson-Bailey (2004) found that African American female graduate students persistently report erroneous assumptions made about them from their fellow Caucasian graduate students. One vivid assumption was that they were not admitted to the graduate program because of their academic strength, but because of affirmative action or some developmental program for minorities (Johnson-Bailey, 2004).

Some people have been taught not to accept or believe that prejudice such as racism and sexism exist; therefore, transformational learning is vital in adult education (McIntosh, 1992). Only 4.5% of faculty positions are held by African American women in PWIs (Bowman, Kite, Branscombe, & Williams, 2000; Lee & Johnson-Bailey, 2004). Lee reported her challenging experience of discrimination as an Asian, female professor trying to lead and educate mainstream students, specifically Caucasian males and females.

Johnson-Bailey (2004) found four key factors that enable African American women graduate students to be successful: mentoring faculty and staff, social networking with other African American students, mutual respect from professors, and increased funding to complete their graduate programs. This environment is important because adult students are able to feel safe enough to dialogue and discuss the respect or lack of self respect caused by racial differences and gender role conflicts between African American educators and their students of diverse racial and ethnic backgrounds (Lee & Johnson-Bailey, 2004). This dynamic is not unique to African American women educators, but also to women of other ethnic and racial groups such as Hispanic and Native American.

Freire's conscientisation by problem posing or dialogue with the concept of andragogy rather than pedagogy are paramount to adult learning (Allman, 1983). According to Mezirow (1981), adult educators can facilitate transformational learning of adult students by addressing three specific areas: critical reflections of personal assumptions, discourse or social interaction, and action. Mezirow (1981) believed that true adult education must include confrontation of worldviews of oneself and others,

willingness to discuss those differences, and courage to pursue personal and social change.

The social interaction sphere is vital in adult education wherein adult learning, understanding, empathizing, and successfully interfacing with people of diverse viewpoints and experiences are prevalent. Mezirow (1981) believed that an adult educator is most effective and competent when he or she is able to communicate well with adult learners with a conscious, deliberate awareness and negotiation of the similarities and differences of the adult student.

Critical theory is an approach in adult education wherein the adult educator experiences emancipation and is empowered to facilitate social change. Multiculturalism is a multidimensional concept that is indeed complex and hard to navigate autonomously due to established worldviews. Mezirow (1978) discussed the belief that adult students need to be able to focus on individual experiences to absorb the information presented during formal and informal adult learning moments.

As Freire (1970/2000) stated, there should be learning and dialogue between the educator and the student, which results in both parties learning. If the adult learner is able to bring into the educational process his or her own experiences, the adult learner will be more receptive and open to the educational process. In doctoral programs across the country, marginalized graduate students have similar experiences. For the African American, there are few, if any, African American professors or African American graduate students in the schools, colleges, or doctoral programs (Pinkett, 2003).

In 1994 Randal Pinkett (2003) was the first African American to "receive the prestigious award from Rutgers University in New Brunswick, New Jersey" (p. 49). He

further reports that at Oxford, he was a minority within a minority, because there were only ten African Americans out of 15,000 students, and only 100 Blacks of African, Caribbean, and British ethnicity. When he attended MIT and finally obtained that challenging Ph.D., Pinkett reported that there were only 126 African American students among 37 programs and departments. Pinkett (2003) stated that it is a great endeavor to academically succeed without the cohesion and commonality of students from one's own cultural and ethnic background.

Kaa Vonia Hinton-Johnson (2003) during her doctoral pursuits reported her isolation as continually feeling "surrounded by whiteness to the point of frustration" (p. 38). She stated that there have been many social and academic moments in which she did not participate or speak, because they seemed to not relate to her from a cultural point of view. This color blind approach from her cohorts and professors made Carroll (1982) feel alienated and silent. She compared the African American or minority experience similar to being in a foreign place unable to speak the language with extreme isolation because there is no support, no mentor after which to model correct behavior, and no one with whom to share experiences.

Johnson-Bailey (2001) stated that a "colour-blind" posture of adult educators is one that refuses to understand or embrace the experiences of cultural groups and subgroups and perpetuates a status quo wherein hierarchy is maintained. Johnson-Bailey (2001) further stated that avoiding the discussion of race, ethnicity, or multicultural differences has been commonplace in some key adult education research journals that date from 1980 to 2000.

Color-blind mentoring is also a mistake, because the adult educator must be able to know when to focus on cultural differences and when to focus on cultural similarities (Bowman et al., 2000; Padilla, 1994; Ragins, 1997; Thomas, 2001). It is the goal of every adult educator to facilitate student success; however, sometimes the systemic problem is that adult educators have low expectations of the non-Caucasian student (Johnson-Bailey & Tisdell, 1998).

Some educators may view a person's or group's age, gender, socioeconomic status, race, ethnicity, and culture as possible barriers to the adult learning process. These factors should be viewed as welcomed differences and explanations of those differences (King, 1998/2009). There are key methods and techniques used for multicultural training and development: social change through collaboration and experiential learning. To be effective, multicultural education in colleges, universities, and adult education programs must reach far beyond acknowledging and integrating concepts, ideals, and traits about diverse cultural, racial, or ethnic groups (Sleeter, 1995).

Culture diversity is a key concept of the term multicultural. According to Chan-Tibergien (2006) culture includes a description of arts, literature, and lifestyles and a diverse expression of the heritage of humanity that fosters democracy and equality. In Mexico City following the World Conference on Cultural Policies in 1982, Chan-Tibergien stated that cultural diversity is a catalyst for individual and group expression, identity, values, and beliefs.

In the National Center for Cultural Competence, Goode et al. (2000) listed five key factors of cultural competence. Those five factors are as follows:

1) value diversity, 2) conduct self-assessment, 3) manage the dynamics of difference, 4) acquire and institutionalize cultural knowledge, and 5) adapt to diversity and the cultural contexts of the communities they serve. (p. 4)

Goode et al. (2000) stated that any organization striving for cultural competence, should incorporate those five key factors in the company's "policy making, administration, practice, and service delivery and involve systematically consumers, key stakeholders and communities" (p. 4).

In the international industries, there have been several endeavors to increase cultural diversity. In 1998 the International Network on Cultural Policy (INCP) was created in Canada by 40 governmental culture ministers of diverse countries and in 1999 a non-governmental organization (NGO) consisting of 70 countries and cultural ministries in 53 countries. The Universal Declaration on Cultural Diversity (UDCD) focuses on cultural capitalism and culturalism. There needs to be such attempts made in the educational and faith-based institutions also (Chan-Tibergien, 2006, p. 95).

<div align="center">Multicultural Education in Adult Education</div>

This third section will describe the relationship of multicultural education with adult education including multicultural effectiveness and negotiating similarities and differences. Banks and McGee (2001) define multicultural education as an idea, a reform movement, and a continuing process:

Multicultural education is an idea that states that all students, regardless of gender, ethnicity, race, culture, language, social class, religion, or exceptionality,

should experience education equality in the schools. Multicultural education is
also a reform movement designed to bring about a transformation of the schools
so that students . . . will have an equal chance to experience school success.
Multicultural education is a continuing process, because the idealized goals . . .
such as educational equality and the eradication of all forms of discrimination can
never be fully achieved in a human society. (p. 25)

Gorski (2000) stated that the primary goal of multicultural education is to cause social
change wherein people, schools, and societies are transformed. This transformation can
be carried out by social-action-minded students, faculty, staff, administrators, and leaders
of schools, churches, and organizations in these various societies and communities.

Transformative learning allows the adult student and educator to add past
experiences to the present experiences that challenge one's worldview to develop a new
understanding and acceptance of persons with divergent cultures, experiences, and
worldviews (King 1998/2009). This transformation comes by understanding and
successfully obtaining an ability to *negotiate* ideas and concepts that are different than
the individual (Brookfield, 1986; Cranton, 1994b; King, 1998/2009; Mezirow, 1995).

Banks and McGee (2001) stated that studies that track the progress of minority
students and Caucasian students reveal that something causes minority students to fall
behind as they reach high school and definitely by the time they reach higher education.
This systemic problem must be overcome with multicultural development "that critiques,
and addresses current shortcomings, failings, and discriminatory practices in education"
(Gorski, 2000, p. 1).

Alfred (2001) found that the subject of being a minority in a majority culture is not being addressed in adult education classes. She recommends that more research be focused on this fact. Akbar (1997) reported that both formal and informal adult education can help develop awareness and knowledge of cultural diversity.

Culture shapes all areas of an adult's life (Guy, 1999). While many of the Adult Basic Education and General Educational Development (ABE/GED) students are from minority groups, most of the theory and practice associated with adult education focuses on white middle-class experiences (Flannery, 1994). Many marginalized groups reluctantly participate in *biculturalism* by learning to perform by the rules and behaviors of the dominant, mainstream culture of society while being a part of and from their own culture (Darder, 1991). Multicultural effectiveness in adult education is an advantageous factor to curtail racial and ethnic inequality.

Paulo Freire (1970/2000) stated that the traditional educational systems were designed as "banking" educational facilities that merely deposited information into adult students with no regard to their needs and socioeconomic or cultural station in life: "They must abandon the educational goal of deposit-making and replace it with the posing of the problems of human beings in their relations with the world" (p. 79). Freire states that it is important in the educational process for the educator and student to learn from each other. Lakes et al. (2006) state that according to Mattingly and Lawlor (2001), the practitioner and participant should share narratives surrounding cultural expressions. As individuals in society, it is imperative that people learn from each other through each person's unique cultures, socio-economic experiences, and histories including the person's race, class, and gender (Takaki, 2000).

As mentioned earlier, the uniqueness of the subject of multicultural adult education requires more collaborative and experiential learning techniques. Faith-based institutions in the United States involve a plethora of adult education opportunities: Sunday school classes, workshops, seminars, and conferences wherein guest speakers use projectors, PowerPoint, and Biblical curriculum to bring about transformational learning for adult learners. There are several opportunities for participants and leaders of faith-based organizations to facilitate adult education.

Effecting Multicultural Change in Contemporary Society

For this study, multicultural effectiveness will be measured using the Multicultural Personality Questionnaire, MPQ, which has the following subscales: cultural empathy, openmindedness, emotional stability, social initiative, and flexibility. Multicultural effectiveness is defined as "success in the fields of professional effectiveness, personal adjustment and intercultural interactions" (Van Der Zee & Van Oudenhoven, 2000, p. 293). Multicultural effectiveness is a tool to evaluate universal personality traits that enable an employee to effectively interact and work with persons of diverse cultures.

American students outside of the mainstream culture have overall experienced less academic success than Caucasian American students. It is imperative that multicultural effectiveness be explored and developed in adult education programs, colleges, and universities (Banks, 1993). When educators increase empathy and understanding of students with diverse cultures, students with various ability levels, and with individualized needs, those adult educators will assist those students to improve academically (Lin, 2001). Consequently, multicultural effectiveness in adult education

programs will help the organization increase student enrollment, retention, and successful completion rates of educational programs (Banks, 1993). In order for an educator to maintain multicultural effectiveness during facilitation of adult education programs, the educator should be able to successfully negotiate between the similarities and differences of students of various cultural backgrounds and experiences.

To effect change, an educator would benefit from having a multicultural worldview that celebrates similarities and differences. Van Der Zee and Van Oudenhoven (2000) define multicultural effectiveness as "success in the fields of professional effectiveness, personal adjustment and intercultural interactions" (p. 293). They believed that a professional with multicultural effectiveness will demonstrate cultural empathy, flexibility, social initiative, openmindedness, and emotional stability when communicating and working with persons from diverse cultures.

Banks and Banks (1995) agree that in order for an educator to successfully negotiate diversity of the student, the educator must understand and successfully navigate between his or her worldview and the worldview of the students. Success in the educational field is measured by such things as program retention and program completion i.e. graduation.

Banks and Banks (1995) identify equity pedagogy as the conduit of multicultural effectiveness. Equity pedagogy is defined as, "teaching strategies and classroom environments that help students from diverse racial, ethnic, and cultural groups attain the knowledge, skills, and attitudes needed to function effectively within, and help create and perpetuate, a just humane, and democratic society" (Banks & Banks, 1995, p. 152). The educator develops and uses multicultural competencies that enable the educator to

embrace the cultural nuances and diversities among various students of diverse cultures, racial, and ethnic groups. Consequently, a multiculturally effective educator is able to embrace rather than avoid cultural diversity of students. The adult educator can serve as a multicultural effective mentor allowing for students of diverse cultures to develop and participate in self-help mentoring networking groups where they can find commonality and collective support (Bowman et al., 2000; Thomas, 2001).

<div align="center">Negotiating Similarities and Differences</div>

It may appear to be reasonable that in order to facilitate unity in the adult education institution the focus should primarily be on similarities and not differences. However, unity is increased, not destroyed, when a group of people are able to discuss their racial and cultural uniqueness, as well as similarities (Miville et al., 1999). It is essential for educators and organizations to be able to negotiate between multicultural similarities and differences of people from diverse cultures, races, genders, or socioeconomic backgrounds successfully and effectively. This is advantageous in creating an environment of mutual respect, not mere tolerance without any cultural understanding.

Miville et al. (1999) developed the Miville-Guzman Universality-Diversity Scale (M-GUDS) to measure the negotiation of similarities and differences. This instrument was used in this study. Miville et al. (1999) described the importance of negotiating similarities and differences.

Similarities (i.e., universal) refer to those aspects of being human that are perceived as common between oneself and others, whereas differences (i.e.) diverse) refer to aspects that are unique or diverse among people, as based on

cultural factors (e.g., race, ethnicity, gender, age, and sexual orientation) as well

as individual factors (e.g., family of origin and personality functioning. (p. 292)

An ability to negotiate similarities and differences with any individual or group of people

is advantageous in being able to effectively interact with those individuals (Fuertes et al.,

2000).

DeRicco and Sciarra (2005) stated that by refusing to address differences along

with similarities, an educator will unknowingly cause a participant to develop or

reinforce existing stereotypes, as the participant's critical thinking process surrounding

racial differences is hampered. It is advantageous for adult educators and facilitators to

be aware of the harm that can be caused by over generalizing similarities with no

attention given to cultural differences (Roysircar, Gard, Hubbell, & Ortega, 2005). By

focusing on both multicultural similarities and differences, the educator will indeed

encourage the student to embrace those differences in a healthier way. Miville et al.

(1999) found that this will in turn increase the rapport and effective communication

between the educator and student, as well as among the diverse cultural student body.

The relationship and interaction dynamics between educators and students are paramount

(Friere, 1970/2000).

The Multicultural Personality Questionnaire that was used in this study is based

on the theoretical foundation of the Bennett model (Bennett, 1993; Van Der Zee & Van

Oudenhoven, 2000). The Bennett model describes effective negotiation of similarities

and differences as the development of intercultural sensitivity. Through this process of

integrating the awareness of and adaptation to people of diverse cultures with one's own

culture, a person develops a sense of ethnorelativism (Bennett, 1993).

With this model, it is believed that a person who does not focus on cultural similarities and differences well could be demonstrating attitudes and behaviors of denial, defensiveness, or minimization between his own and others' cultural differences. Bennett states that both learners and educators make deliberate efforts to avoid intercourse with cultural differences. This poor negotiation of similarities and differences demonstrates an insufficiency of multicultural effectiveness in the individual (Roberson et al., 2002). It is for this reason that the researcher evaluated if the adult educator's negotiation of similarities and differences result in multicultural effectiveness with their students.

As adult educators and facilitators become increasingly aware of not just their participants' worldviews, but also self-aware of their own worldviews, biases, knowledge, and skills, their multicultural competencies will begin to develop and grow (Roysircar et al., 2005). Transformative learning may likely occur when adult educators are able to negotiate their students' various races, navigate their diverse socio-economic situations, embrace the different languages, and consider gender differences (King 2005, King 1998/2009).

Sue (2001) stated that there is a multidimensional or multilevel approach to negotiating similarities and differences. Sue describes similarities and differences through different identity levels. Sue identified three levels to self-identity or personal identity: a) the universal level focuses on the similarities individuals have as human beings, b) the group level focuses on similarities and differences individuals have based on socio-demographic group, and c) the individual level focuses on the differences between unique individuals. This holistic approach has not been addressed sufficiently in

educational research due to social and political problems of oppression and prejudice (Carter, 1995; Sue et al., 1998).

According to Sue (2001) effective cultural competence must be holistic, permeating the person's society, organization, profession, and individual attitudes, beliefs, emotions, and behavior.   In the field of psychology, studies have shown that participants need to have awareness and experience similarities among each other to begin to build cohesion (Lieberman, 1986; Lieberman & Borman, 1979; Oppenheimer, 1984; Yalom, 1985).

Another multilevel approach to cultural differences has been presented by Darcy et al. (2004). Darcy et al. (2004) identify three multicultural approaches: normative, idiothetic, and idiographic. Normative focuses on the commonality of a group. Idiothetic focuses on group and individual similarities and differences. Idiographic reveals the individual uniqueness of a person. The researchers found that more multilevel approaches are needed to focus on individual uniqueness, individual comparisons to a group, and group commonality.

There are various multicultural assessment tools available including: the Cross-Cultural Counseling Inventory-Revised (LaFramboise, Coleman, & Hernandez, 1991) and Multicultural Awareness-Knowledge-Skills Survey (D'Andrea, Daniels, & Heck, 1991) that were used by several multicultural training programs usually in the psychology field (Carney & Kahn, 1984; Nwachuku & Ivey, 1991; Pedersen, 1994; Sabnami, Ponterotto, & Borodovsky, 1991; Trevino, 1996, as cited in Sue, 2001, p. 798). However, there are not as many multicultural assessment tools that are specifically designed for adult educators in the United States (Isaac & Rowland, 2002).

In an attempt to fill the multicultural gaps in adult education research, in 1993 Phyllis Cunningham, along with some of her students, started the national African American Conference called African Diaspora which serves to this day as a pre-conference to the prominent Adult Education Research Conference (AERC) (Guy, 1996; Johnson-Bailey, 2001). There is also an Asian Diaspora.

In 2010, the 51st AERC joined the Western Region Research Conference on the Education of Adults (WRRCEA) to form the First Annual Joint North American Conference. The Pre-Conference will include the African and Asian Diasporas, as well as Lesbian, Gay, Bisexual, Transgender, Queer and Allies Diasporas (AERC, 2010). Enrollment of adult education students from diverse racial and ethnic backgrounds has increased (U. S. Department of Commerce, 1990). Multicultural and diversity dialogue has also been increasing in adult education ever since the 1980's (Evangelauf 1992; Johnson-Bailey, 2001).

In order for social efficacy to occur multicultural education must yield caring, community, and culture in the classrooms first (Lin, 2001). Lindeman (1945) has stated that not only should social action involve adult education, but also in order for adult education to succeed social action groups must be involved. As a result, theoretically and philosophically, adult education and multicultural education are similar in goals and inevitably relative to each other. Race, ethnicity, gender, age, sexual orientation, and class are key constructs in the educator and student dynamics. These dynamics negotiated ineffectively can sometimes weaken rather than empower a student (Johnson-Bailey, 2004).

Pope (1995) explained that the term multiculturalism has a broad definition that includes distinct group identities within other groups creating subgroups. This will decrease the melting pot practice of assimilating various cultures to one mainstream culture and promote a *salad bowl* expression allowing distinctive cultural groups within a larger cultural group.

Summary

The purpose of this study is to evaluate adult educators' ability to negotiate similarities and differences as an influence or measurement of their multicultural effectiveness. The study will evaluate adult educators from two main institutions: graduate adult education programs and faith-based organizations.

This chapter reviewed how American history – politically, religiously, socially, and educationally – has facilitated and perpetuated racial and cultural inequities. In America, a myriad of systemic multicultural ineffectiveness exists, including adult education. America has a history of discriminating against voluntary and involuntary immigrants. This multicultural ineffectiveness has influenced the American educational field and religious field for years. "Religion provided the primary racist ideology of early colonial capitalism" (Carr, 1997, p. 40).

Adult education has historically and currently been involved in faith-based organizations through adult Biblical studies, adult education provided through faith-based organizations, and social action facilitated through faith-based organizations through adult education. Tisdell (2002) conducted a study with female, higher education instructors whose interests were in multicultural studies and community activism. These educators and activists stated that their spiritual beliefs absolutely influenced their social

action commitment. Lerner (2000) termed this worldview as "emancipatory spirituality" (p. 165).

It has been suggested that spirituality, education, and social action have been involved in adult education for many years to bring about political equality, social justice, social reform, and self-actualization in a culturally relevant manner (Isaac & Rowland, 2002). And though this is true, caring-centered multicultural education will have quicker positive outcomes than social-justice type multiculturalism alone. This is thought to be true because educators may shift their values to accommodate some type of reform, yet make no lasting change (Noblit & Dempsey, 1996).

The key adult education philosophy, radical philosophy, encompasses the ideals and concepts that will aid adult educators in negotiating similarities and differences of their students. These concepts focus on individual development and on social development. The status quo is challenged and the individual is valued, as well as empowered. One of the assumptions for having multiculturally effective adult educators and one key objective for adult education is to produce competent professionals rather than simply to produce highly educated novices (Cushing, Sabers, & Berliner, 1992; Donald, 2002; Hill, Delafuente, Sicat, & Kirkwood, 2006, p. 1).

The theoretical foundation for this study includes feminist theory, critical or radical theory, and transformation theory. All three theories encompass multicultural effectiveness by way of negotiating similarities and differences. These theories consider the multicultural experiences and worldviews of the adult student and the adult educator promoting change in the student and the educator because adult educators who are able to successfully negotiate differences and similarities can truly interact with their students.

Multiculturally effective adult educators go beyond being in a room yet detached from their students and move to a mindset of collaborating with their students in the learning process. Consequently, this study evaluated if adult educators' ability to negotiate similarities and differences of themselves and of their students significantly relates to the adult educators' multicultural effectiveness.

CHAPTER III

METHODOLOGY

Overview

This study examined adult educators' negotiation of similarities and differences among people as an indicator of their multicultural effectiveness. The adult educators were surveyed from two settings: graduate adult education programs of universities and colleges and faith-based organizations, specifically Christian churches. The researcher conducted a quantitative study using a correlational data analysis.

Research Design

The dependent variable was multicultural effectiveness. The independent variable was the negotiation of multicultural similarities and differences. Multicultural effectiveness was measured using the Multicultural Personality Questionnaire (MPQ). Negotiation of multicultural similarities and differences was measured by the Miville-Guzman Universality-Diversity Scale (M-GUDS). The status variables were race, gender, political affiliation, social action mindedness, church affiliation, and region. These variables were all collected with the nine-page questionnaire.

Rationale for Design

There have been several multicultural researchers who have stated that effective multicultural research should use "nontraditional methods" with an emphasis on individual cultural differences (Darcy et al., 2004; Fuertes, Bartolomew, & Nichols, 2001; Helms, 2002; Ponterotto, 2002; Ponterotto & Alexander, 1996). The researcher used two tools: 1) the Multicultural Personality Questionnaire (MPQ) measured

multicultural effectiveness, and 2) the Miville-Guzman Universality-Diversity Scale (M-GUDS) measured negotiating similarities and differences.

Multicultural effectiveness was measured with Van der Zee and Van Oudenhoven's (2000) Multicultural Personality Questionnaire (MPQ). Van Der Zee and Van Oudenhoven defined multicultural effectiveness as a person's ability to successfully perform in and adjust to diverse cultural environments and effectively communicate interculturally with the various people of multicultural backgrounds and experiences. Multicultural effectiveness was demonstrated by a person's intercultural worldview through five personality traits: cultural empathy, flexibility, social initiative, openmindedness, and emotional stability when communicating and working with persons from multicultural experiences.

Van der Zee et al. (2003) stated, "The Multicultural Personality Questionnaire was specifically developed to measure five personality dimensions that seem relevant to multicultural effectiveness" (p. 78). Van der Zee et al. (2003) stated that the five sub traits are expressions of the "broader" all-encompassing trait – multicultural success or multicultural effectiveness (p. 78). The authors appeared to use the terms multicultural success and multicultural effectiveness interchangeably. Therefore, the primary trait assessed in this study was the overall trait, multicultural effectiveness. The researcher received permission by the author to use the MPQ for this study; permission was verified by the dissertation committee.

Negotiating similarities and differences was measured with the Miville-Guzman Universality-Diversity Scale (M-GUDS) (Miville et al., 1999). The authors gave the researcher permission to use the M-GUDS; permission was verified by the dissertation

committee. The researcher's phrase, "negotiating similarities and differences," was defined by the M-GUDS' term Universal-Diverse Orientation (UDO), which means a person is able to demonstrate a developed or developing "attitude of awareness and acceptance of both the similarities and differences that exist among people" (Miville et al., 1999, p. 291). Universality was used often in the discipline of psychology. Universality referred to the various similarities that individuals share as humans such as "biological make up, physical needs, and common psychological constructs." Diversity referred to but is not limited to the "differences among people that make each person unique such as race, ethnicity, gender, age, sexual orientation, socioeconomic status, geographical location, belief systems, personality traits," and religion (Miville et al., 1999, p. 292). The ability to competently embrace and value universality and diversity of individuals and groups of people describes the act of negotiating cultural similarities and differences.

<div align="center">Participants</div>

The participants for this study were adult educators from two different types of organizations: graduate adult education programs in higher education institutions and faith-based organizations. This was verified by the participants' self report. Each participant reported in the demographic portion of the survey whether he or she was or was not an adult educator in faith-based organizations and/or graduate adult education programs in higher education institutions. All the survey responses were anonymous; therefore, the researcher was unable to verify responses.

In regards to this study, adult educators of graduate adult education programs in higher education institutions met the following criteria: 1) All professors of graduate

adult education programs were considered adult educators, and 2) All graduate adult education students were considered adult educators. Therefore, the researcher considered all graduate adult education students and professors as adult educators.

In the faith-based organizations, specifically Christian churches for this study, the participants were pastors, ministers, and lay leaders who taught adults attending the various church services and programs. For the purpose of this study, the criteria to be considered an adult educator in faith-based organization was as follows: 1) the educator taught adults in any formal or informal adult education activities, 2) the adult education activities were a part of the faith-based organization, 3) adult education activities included but were not limited to preaching and teaching sermons, teaching adult Bible study, classes and meetings to train leaders and lay leaders of the church, and facilitating various church programs and auxiliary ministries, and community outreach programs.

According to the database information of UnderGodProCon.org (2001), Christian religion represented 85% of the religions in the United States totaling 166,887,700 people age 18 and over. There were at least 313 religions and denominations in the United States in 2001, consisting of 127 New Age religions, 124 other religious entities, and 35 Christian denominations in the United States (Adherents.com, 2007; UnderGodProCon.org, 2001). There are many different religions and denominations in the United States; therefore, for the purpose of this study, adult educators of faith-based organizations came from Christian churches.

To observe racial similarities and differences, the researcher asked each participant to identify the predominant race of the organization where they taught or attended school. The participants had the option to identify more than one race.

The data collection sites were selected based on organization type. First, the researcher located higher education institutions that had graduate education programs. The graduate education programs were accessed through databases and listservs such as the Commission of Professors of Adult Education listserv and from the Adult Education Research Conference (AERC). Second, the researcher located faith-based organizations, Christian churches, which were willing to allow their leaders to volunteer for the survey. The researcher used various databases and multimedia to locate the churches such as the Internet, census data, phone book and online directories, and Christian television networks. The researcher sent requests for survey participation through various social media such as Facebook, Twitter, and LinkedIn through the www.qualtrics.com website. The researcher contacted church pastors to ask their permission to disseminate the surveys.

The total surveys completed from adult educators from graduate adult education programs of universities and colleges and adult educators from faith-based organizations were N=40. There were 40 people to complete the MPQ, N=40; however, one person did not complete the MGUDS, N=39.

<center>Instruments</center>

The researcher developed a four-part, nine-page survey. The first part was the cover letter which also served as informed consent for anyone who volunteered to participate (Appendix C). The second part was the demographic portion which asked such questions as race, whether the individual was a school or faith-based educator, region of the country lived, and social action mindfulness (Appendix D). The third portion consisted of two assessment tools: one to assess multicultural effectiveness and

one to assess adult educators negotiating multicultural similarities and differences. There was a 91-item assessment tool to measure multicultural effectiveness, Van der Zee and Van Oudenhoven's (2000) Multicultural Personality Questionnaire – MPQ. The final portion of the survey was a 45-item assessment tool to measure negotiating multicultural similarities and differences, the Miville-Guzman Universality-Diversity Scale – M-GUDS. The researcher obtained permission to use the research tools from the authors of these two questionnaires and the permission was verified by the dissertation committee.

The Multicultural Personality Questionnaire (MPQ)

The Multicultural Personality Questionnaire (MPQ) was designed by Karen I. Van Der Zee and Jan Pieter Van Oudenhoven at the University of Groningen in the Netherlands. The MPQ is a five-point Likert scale with 91 items. The MPQ reliability was a Cronbach's alpha of .82 (Van der Zee & Van Oudenhoven, 2000). The authors tested the MPQ through concurrent and predictive validities of the five-subgroups among student populations of educational institutions in 2000 and 2001 and with employees of businesses in 2003. "The concurrent and predictive validities of the five dimensions have been established against success and well-being in an intercultural context (Mol, Van Oudenhoven, & Van der Zee, 2001)" (Van der Zee et al., 2003, p. 79).

The Multicultural Personality Questionnaire (MPQ) was designed to measure the multicultural effectiveness of adult international business professionals toward their customers and clients. This tool was advantageous and appropriate to use with the adult educator participants in this research. According to the authors, the Multicultural Personality Questionnaire (MPQ) measured the broad trait of multicultural effectiveness.

It included, but did not differentiate, the five characteristics of cultural empathy, open-mindedness, social initiative, emotional stability, and flexibility.

In 2000, Van Der Zee and Van Oudenhoven started with seven subscales: 1) cultural empathy 2) openmindedness 3) emotional stability 4) orientation to action 5) adventurousness/curiosity 6) flexibility and 7) extraversion. The authors tested the reliability, stability, and scale intercorrelations of the 138 item MPQ. The results caused authors to combine orientation to action and extraversion into one subscale and renamed it social initiative. The subscale flexibility was developed by combining flexibility with adventurousness. Van der Zee and Van Oudenhoven (2000) kept the other three subscales: openmindedness, cultural empathy, and emotional stability. The authors constructed a revised version: a 78-item five-point Likert scale.

In 2001 Van der Zee and Van Oudenhoven tested the psychometric aspects of the 78-item MPQ consisting of 14 cultural empathy items, 14 openmindedness items, 20 emotional stability items, 17 social initiative items, and 13 flexibility items. The authors conducted a MANOVA which revealed that the MPQ indeed measured participants on the five dimensions for international interests and validity from self-report and other-reports for first year psychology students. The 92 participants ranged in age from 17 to 51 years of age and demonstrated an interest in studying abroad. The authors found that the MPQ was able to measure students' international motivations. Van Der Zee and Van Oudenhoven found that cultural empathy and openmindedness appeared to accurately and reliably test for international multicultural effectiveness.

In 2003, Van der Zee et al. tested the validation of the 78-item MPQ not with students but with employees in vocational situations. Van der Zee et al. surveyed 264

participants ages 20-56 years of age. The researcher conducted a MANOVA with MPQ and job level demonstrating a significant multivariate effect F (25, 595) = 1.83, p. <.01. In this study the authors discussed in more detail how the five-scale MPQ was initially developed with the Big Five model personality traits (Digman, 1990; Goldberg, 1990) which have been evaluated in work or vocational situations (Ferguson, Payne, & Anderson, 1994). Van der Zee et al. (2003) found the MPQ to have good internal validity. The authors report that it takes approximately 15 minutes to complete the MPQ.

The Miville-Guzman Universality-Diversity Scale (M-GUDS)

The authors of the M-GUDS described negotiation of similarities and differences as an ability to have effective interface with individuals from diverse populations and having an "understanding of people would allow one to ally with others on the basis of similarities (e.g., commonness of being human) while at the same time being able to accept and value others for their differentness from oneself (e.g., race, gender, or sexual orientation)" (Miville et al., 1999, p. 291). The M-GUDS is a six-point Likert scale with 45 items on the long form and 15 items on the short form. Its internal consistency and reliability were high measuring Cronbach's alpha .89 (Miville et al., 1999).   Miville et al. (1999) stated that the M-GUDS's data demonstrated "considerable reliability and initial construct validity" (p. 291). The test took approximately 15 minutes to complete the M-GUDS.

The Miville-Guzman Universality-Diversity Scale (M-GUDS) was used with undergraduate and graduate counseling and psychology students; nevertheless, this tool can be easily used in the discipline of education. The wording of the scale does not specify any particular discipline.

As part of her master's thesis at the University of Maryland, College Park, Marie L. Miville developed the Miville-Guzman Universality-Diversity Scale (M-GUDS) in 1992. Miville designed the M-GUDS to measure a primary construct – universal-diverse orientation (UDO). UDO is defined as "an attitude of awareness and acceptance of both the similarities and differences among people" (p. 291).

Miville (1999) further defined UDO as a time when humans share experiences with each other to connect with one another and to be joined to a plurality continuously through multiple interactions with diverse people of diverse experiences. Miville based this construct on Vontress (1979, 1986, 1996) who believed that people share both similarities and differences from each other simultaneously. Vontress further reported that a diverse culture is developed from diverse experiences which are closely influenced by diverse social interactions through the context of socio-historical context and psychological impact.

Consequently, practitioners may benefit from using diverse counseling (or educational) interventions, taking into consideration the effects within and across groups' personality functioning and social attitudes. Vontress believed that this process will ultimately result in an awareness of and acceptance of these group experiences (1986, 1988, 1996). Some of these cultural group differences are universal (common human biological), ecological, national, regional, and racioethnic (location, race, ethnicity, gender, and socioeconomic status. Counselor's and other professionals working with individuals from diverse social groups with diverse social experiences from the individual must grasp this awareness and acceptance, according to Sue and Sue (1990)

and Vontress (1986, 1988). The M-GUDS measures the UDO, which for the purpose of this study is phrased – "the negotiating similarities and differences."

Miville et al. (1999) stated an interest in seeing to what extent the M-GUDS measures UDO of members of a specific demographic group, sexual orientation, race, gender, socioeconomic, ethnic, and other backgrounds. The authors were also interested in focusing on healthy and unhealthy UDO as evidenced by a professional focusing too much on similarities or too much on differences.

The M-GUDS was designed specifically "to ensure an internally consistent instrument that could be easily or quickly administered" (p. 293). Miville et al. (1999) tested the M-GUDS several times.

Study one measured prejudice, dogmatism, and racial identity by testing 93 Caucasian students enrolled in introductory psychology classes, testing the reliability of the M-GUDS against the White Racial Identity Attitude Scale (WRIAS). The alpha was a .92.

The M-GUDS was also tested against the Dogmatism Scale, the Homophobia Scale, and the SAT. The study demonstrated that on the WRIAS autonomy scale there was a significantly positive correlation of (.48), a (-.27) on the Dogmatism Scale, and a (-.33) on the Homophobia Scale which indicated the less dogmatic a person is the less prejudiced or biased that person is toward gays and lesbians. There was no significant difference in scores with SAT.

Miville et al. (1999) in study two measured the M-GUDS against the Social Desirability Scale (SDS), the Empathy Scale, and the Inventory of Self Psychology (ISP) by surveying 110 university students, of which 70% were white males. Study two

revealed an alpha coefficient for the SDS as a .84 with a Kuder-Richardson Formula 20 internal coefficient of .88 and a test-retest correlation of .88. The alpha coefficient for the Empathy scale was .83. The ISP had two subscales: the Healthy Grandiose Self subscale and the Healthy Idealized Parental Image. The alpha was identified as .88; Healthy Grandiose self was .83; the Healthy Idealized Parental Image was .70; the Defensive Grandiose Self was .83; the Defensive Grandiose Self-Horizontal Split was .78; the Defensive Grandiose Self-Vertical slit was .87; and the alpha coefficient for M-GUDS was .94.

Study three further tested 153 university students measuring the Attitudes Toward Feminism and the Women's Movement Scale. In this study the alpha coefficient for the M-GUDS was .89, and the results indicated that UDO was related to gender-based social attitudes especially those views that were negative toward gender stereotyping and positive toward an appreciation of gender similarities and differences.

Study four measured the M-GUDS with the Black Racial Identity Attitude Scale (BRIAS), the SDS was included, the Rosenberg Self-Esteem Scale, and the Collective Self-Esteem Scale. The study found a positive, significant relationship with the BRIAS. Miville et al. interpreted the results of these four tests: indicating that the M-GUDS measures a social attitude closely allied with positive resolution of racial identity for both Caucasian and African American. Overall the four studies demonstrated a high level of reliability demonstrating a positive correlation to racial identity, healthy narcissism, empathy, feminism, and androgyny and a negative correlation to dogmatism and homophobia. (Miville et al., 1999; Fuertes et al., 2000).

Procedures

Approval for the study was attained from the Institutional Review Board at the University of Southern Mississippi (Appendix A and B) in order to ensure that the researcher adhered to the following three principles: (a) Respect for person (informed consent, participant confidentiality, and right to privacy); (b) Beneficence; and (c) Justice. A cover letter (Appendix C) was provided to each participant to read before they completed the questionnaire.

As explained in the Institutional Review Board approval letter, the researcher contacted organization leaders to ask for volunteers from their organization (Appendix A and B). The researcher contacted one person to serve as the organization's liaison or gatekeeper. The gatekeeper assisted in getting volunteers to participate in survey. Gatekeepers were people from the two groups – students and professors of graduate adult education programs in universities and colleges, referred to as *graduate adult educators* and preachers, teachers, ministers, and lay leaders of Christian faith-based organizations, referred to as *faith-based educators*.

Once the researcher located gatekeepers, the researcher gave the gatekeepers hard copy, paper questionnaires to complete. The cover letter on the questionnaires gave additional instructions on how to also submit the survey online if preferred; the cover letter served also as the informed consent of each adult educator participant. Once everyone in the gatekeepers' organization completed the surveys, the gatekeeper returned the completed surveys to the researcher.

Data Collection

Basic demographic information was collected such as race, ethnicity, language, and gender. The adult educators reported what region of the country they were from and where they currently lived. The participants also reported their social action interests and social action participation; political affiliation; race of parents and partner; denomination of the faith-based organization, and racial diversity of the organization.

First, the researcher sought adult educators from churches and educational institutions in the United States. The researcher verified consent from the church or school's leaders prior to surveying the participants.

Second, the researcher sought permission from the organizations' and programs' administrators, pastors, leaders, department chair, program directors, and/or professors to survey the instructors, professors, students, or leaders.

Third, the questionnaire was given by mail, email, or by electronic survey using Qualtrics. The researcher sent an anonymous survey link that allowed the participant to complete online via the qualtrics.com website.

Data Analysis

Upon receipt of the questionnaires, the researcher conducted the following steps to analyze the data using SPSS.

Because the Pearson Product-Moment Correlation Coefficient helps to evaluate the correlation between two variables, the researcher used this test to assess hypothesis one to evaluate the relationship of the adult educators' M-GUDS scores and MPQ scores.

Since an Independent-Samples t-test evaluates the difference between the means of two independent groups, t-tests were used to assess hypotheses two and three. An

Independent-Samples t-test was used to determine whether there was a statistically significant difference in M-GUDS scores between faith-based adult educators and graduate adult educators. An Independent-Samples t-test was used to determine whether there was a statistically significant difference in MPQ scores between faith-based adult educators and graduate adult educators.

First the researcher performed a Pearson Product-Moment Correlation between the MPQ and MGUDS to determine any statistically, significant difference in scores. The researcher determined if an adult educator's ability to negotiate multicultural similarities and differences (M-GUDS) significantly influences the adult educator's multicultural effectiveness (MPQ).

Second the researcher conducted an Independent-Samples t-test to determine whether there was a statistically significant difference in M-GUDS scores between faith-based adult educators and graduate adult educators. This test focused on the faith-based and graduate adult educators' negotiating similarities and differences significance.

Third the researcher conducted an Independent-Samples t-test to determine whether there was a statistically significant difference in MPQ scores between faith-based adult educators and graduate adult educators. This test evaluated the faith-based and graduate adult educators' multicultural effectiveness significance.

Fourth the researcher conducted Pearson Correlations to further evaluate the relationship between the faith-based and graduate adult educators MPQ and M-GUDS scores.

Finally, the researcher conducted multiple regressions to evaluate the relationship between the adult educators' MPQ and M-GUDS scores and demographic, status variables such as social action, church denomination, gender, political affiliation, and race of congregation.

The following questions and hypotheses were addressed:

Research Questions and Hypotheses

1) Does an adult educator's ability to negotiate similarities and differences (M-GUDS scores) statistically relate to their multicultural effectiveness (MPQ scores)?

2) Is there a difference in multicultural effectiveness scores between adult educators in faith-based organizations or adult educators in graduate adult education programs?

Hypotheses

1) Adult educators' M-GUDS scores will be related to adult educators' MPQ scores.

2) There is a statistically significant difference of M-GUDS scores between faith-based adult educators and graduate adult educators.

3) There are statistically significant differences in MPQ scores between faith-based adult educators and graduate adult educators.

The questionnaires were placed in a locked container. Within six months after the final defense, the surveys were shredded.

CHAPTER IV

RESULTS

Introduction

This chapter discusses the purpose of the study, the participants, the data analysis results, and the conclusions. The information presented in this chapter reflects the findings of the study. The study was designed to determine if faith-based and graduate adult educators' negotiation of similarities and differences among people was an indicator of their multicultural effectiveness. In this chapter data analyses and tests of hypotheses will be discussed.

Though 54 participants started the survey, only 40 actually completed surveys either online or in person using paper surveys. Adult educators were surveyed from two groups: 1) students and professors of graduate adult education programs of universities and colleges and 2) adult educators of faith-based organizations. The total surveys completed were 40.

The researcher used a one-way ANOVA to determine the effect size. Using the one-way ANOVA, F (7,32)=.72, p=.66. The effect size for the MPQ was large, $\eta^2 = .14$. Because the p value was greater than .05, the researcher found that there were differences among the groups. There was a strong relationship between MPQ scores and the educator groups (faith-based educators and graduate adult educators).

For M-GUDS, the one-way ANOVA, F (3,35)=2.18, p=.11. The effect size for the M-GUDS was large, $\eta^2 = .16$. Because the p value was greater than .05, the researcher found that there were differences among the groups. There was a strong

relationship between M-GUDS scores and the educator groups (faith-based educators and graduate adult educators.

Descriptive Analysis

The participant sample consisted of (18) 45% male and (21) 52.5% female. One person did not report gender. The racial diversity of the population was as follows: African Americans were (25) 64.0%, Caucasian Americans were (13) 33%, and 1 (3%) Other participants. One person did not report race.

Out of the 40 participants, the individuals who identified themselves as graduate adult educators were (11) 27.5%. There were (25) 62.5% faith-based educators. The church denominations were (7) 17.5% Baptist, (1) 2.5% Episcopal, (3) 7.5% Church of God in Christ (COGIC), (18) 45.0% Non-Denominational, and (1) 2.5% Full Baptist. Figure 1 shows that there were 10 (25.0%) people who did not report any type church denomination.
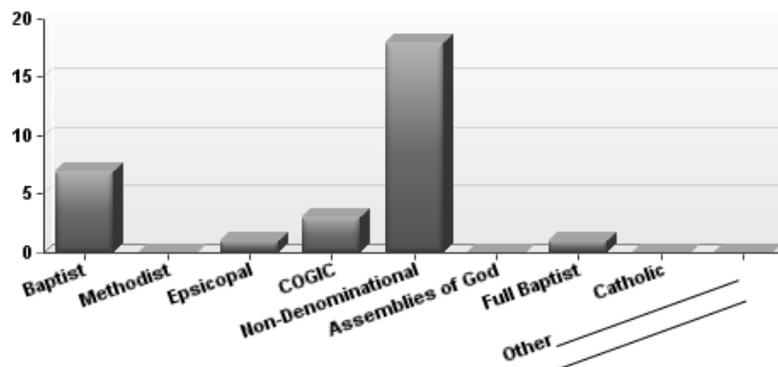

Figure 1. Church Denomination. Each participant reported membership to one of the above church denominations.

The faith-based organizations were primarily homogeneous in race, meaning the congregations consisted of one predominant race rather than heterogeneous, consisting of

a diversity of two or more races. There were (24) 60.0% participants whose primary

church membership race was African American, (11) 27.5% were Caucasian American,

(one) 2.5% Hispanic, and 2 (5.0%) Other. There were 2 (5.0%) who did not list a race of

the denomination.

With the political affiliation, (4) 10.05% were Republican, (23) 57.5%

Democratic, (7) 17.5% Independent, and (4) 10.0% Other. There were 2 (5.0%) who did

not identify a political affiliation (See Figure 2). There were (39) 97.5% out of 40 people

admitted to caring about social action. There were 28 (70%) reported participating in

some type of social action, and 12 (30.0/5) reported that they would not participate in

social action.
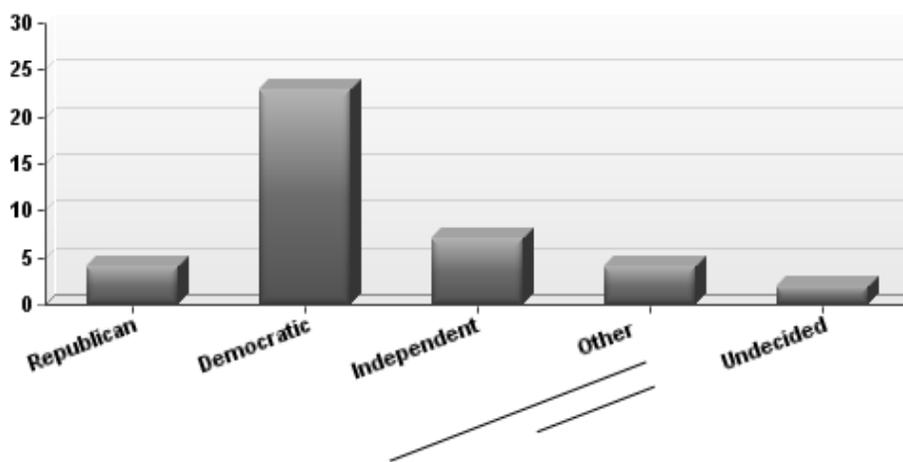
Figure 2. Political Affiliation. Participants reported their chosen political party.

In regard to what region of the United States where the participant grew up,

Figure 3 revealed that (32) 80% were from the South, (7) 18% from the North, (3) 8%

from the West, and (2) 5% were from the East. One person grew up in another country.

The participants listed the region in which they lived at the time of taking the survey: (31)

77.5% lived in the South, (3) 7.5% lived in the North, (4) 10.0% lived in the West, and

(1) 2.5% lived in the East.
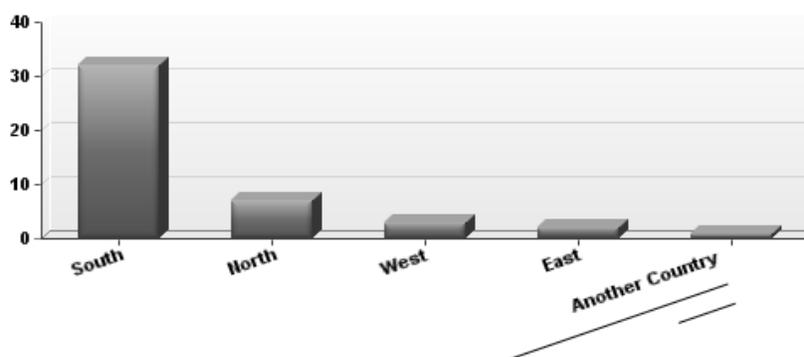
Figure 3. Region of the U.S. Where Participants Grew Up.

Tests and Results

The adult educators voluntarily completed anonymous questionnaires either

online at www.qualtrics.com or on paper. There were 40 questionnaires completed. The

raw data was exported to SPSS. The researcher entered, labeled, and prepared the data

for analysis. Some of the questionnaires had some unanswered questions.

Fifteen line items of the M-GUDS 45-item scale were reversed scored; those line

items were 5, 7, 10, 12, 17, 19, 22, 28, 29, 31, 32, 36, 37, 39, and 45. The 91-item MPQ

scale was summed for each participant and the 45-item M-GUDS scale was summed for

each participant. The authors of the M-GUDS and MPQ's provided the researcher the

following guidelines to scoring the instruments. The authors informed the researcher to

take the highest scores as the indicator of measurement for multicultural effectiveness

with MPQ and negotiating multicultural similarities and differences with the M-GUDS.

The researcher considered anything above the mean was a high score, and anything

below the mean was a low score. MPQ scores ranged from 269 to 379 and the MGUDS

scores ranged from 107 to 182. The MPQ mean was 313.20 out of a possible score of 380, and the M-GUDS mean was 150.82 out of a possible score of 225.

The highest scores were from faith-based educators in predominantly African American, Non-denominational churches. The M-GUDS scores were above 140 and the MPQ scores were between 275 and 375. The majority of those educators also focused on social action. In Table one, the differences in MPQ and M-GUDS scores based on gender are listed.

Table 1

Gender Differences in MPQ and M-GUDS Scores

	Males N=18	Range	Females N=21	Range
MPQ	316.94	277-379	314.00	269-364
M-GUDS	152.82	107-182	150.22	122-178

The goal of this study was to answer the following research questions and examine the following hypotheses:

Research Questions

1) Does an adult educator's ability to negotiate similarities and differences (M-GUDS scores) statistically relate to their multicultural effectiveness (MPQ scores)?

2) Is there a difference in multicultural effectiveness scores between adult educators in faith-based organizations or adult educators in graduate adult education programs?

Test of Hypotheses

Based on the two above research questions guiding the quantitative phase of this study, three research hypotheses were developed.

Hypotheses

H$_1$: Adult educators' M-GUDS scores will be related to adult educators' MPQ scores.

H$_2$: There is a statistically significant difference of M-GUDS scores between faith-based adult educators and graduate adult educators.

H$_3$: There are statistically significant differences in MPQ scores between faith-based adult educators and graduate adult educators.

Results

Hypothesis One

H$_1$: Adult educators' M-GUDS scores will be related to adult educators' MPQ scores.

A Pearson product-moment correlation was conducted to determine if and to what extent that multicultural effectiveness (MPQ) and negotiating multicultural similarities and differences (M-GUDS) are linearly related in the study. Correlation coefficients were computed between the multicultural effectiveness (MPQ) and multicultural similarities and differences (M-GUDS) scales. Using the Bonferroni approach to control for Type 1 error across the correlations, a p value of less than .025 (.05/2 = .025) was required for significance. The results of the correlational analyses was $r(38)=.59$, $p<.001$. The correlation was statistically significant and was greater than or equal to .59, which is moderate coefficient strength. This is a positive correlation demonstrating that as the

MPQ scores increased the M-GUDS scores increased. Figure 4 demonstrates the results and suggests that as the educators' multicultural effectiveness increased the educators' negotiation of similarities and differences increased.

This affirmatively answered the question, "Does an adult educator's ability to negotiate similarities and differences (M-GUDS scores) statistically related to their multicultural effectiveness (MPQ scores)?" The hypothesis stating that adult educators' M-GUDS scores would be related to adult educators' MPQ scores was supported.

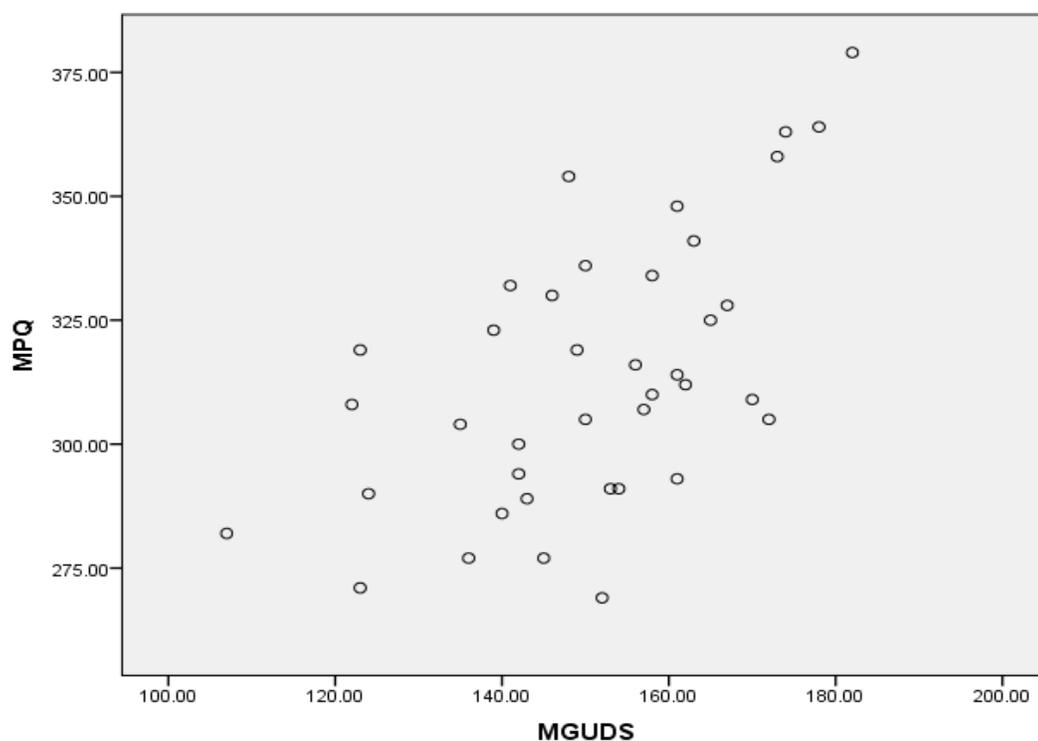*Figure 4*. Graph Scatterplot Between MPQ and M-GUDS.

Hypothesis Two

H_2: There is a statistically significant difference of M-GUDS scores between faith-based adult educators and graduate adult educators.

An Independent t-test was conducted to evaluate the hypothesis that faith-based adult educators have statistically significant different M-GUDS scores than graduate

adult educators. First, the researcher evaluated the faith-based adult educators' M-GUDS scores using an Independent t-test. Because the variances were different, the researcher reported the *t* value that does not assume equal variances. The t-test was not significant, $t(35.55) = .-1.98, p=.06$.

Second, the researcher evaluated the graduate adult educators' M-GUDS scores using an Independent t-test. Since there was a slight difference in variances, the researcher reported the *t* value that does assume equal variances. The t-test was not significant, $t(25.45) = 1.88, p=.07$.

The differences in scores were very slight; therefore, hypothesis two was not supported.

Hypothesis Three

H_3: There are statistically significant differences in MPQ scores between faith-based adult educators and graduate adult educators.

An Independent t-test was conducted to evaluate the hypothesis that faith-based adult educators have statistically significant different MPQ scores than graduate adult educators. First, the researcher evaluated the faith-based adult educators' MPQ scores using an Independent t-test. Because the variances were different, the researcher reported the t value that does not assume equal variances. The t-test was not significant, $t(36.04)= -.40, p=.69$.

Second, the researcher evaluated the graduate adult educators' MPQ scores using an Independent t-test. Since there was a slight difference in variances, the researcher reported the *t* value that does assume equal variances. The t-test was not significant,

t(38) = 1.03, p=.31. The differences in scores were very slight; therefore, hypothesis three was not supported.

<div align="center">Ancillary Findings</div>

Evaluating Status Variables

The researcher conducted multiple regression to evaluate the relationship between the adult educators MPQ and M-GUDS scores and status variables such as social action, church denomination, gender, political affiliation, and race of congregation.

The researcher examined the relationship between MPQ and the following: Social Action Participate, Church denomination, Social Action Concern, Gender, Political Affiliation, and Race of Congregation. The relationship was not significant. R^2 = .20, adjusted R^2 = -.03, $F(6,21)$ = .87, p=.53.

The researcher examined the relationship between M-GUDS and the following: Social Action Participate, Church denomination, Social Action Concern, Gender, Political Affiliation, and Race of Congregation. The relationship was not significant. R^2 = .15, adjusted R^2 = -.11, $F(6,20)$ = .57, p=.75.

The multiple regression tests showed that none of these variables predicted the multicultural effectiveness or the negotiation of similarities and differences for adult educators in regard to social action, church denomination, gender, political affiliation, or race of congregation.

In conclusion, the study revealed that multicultural effectiveness is statistically significantly associated with being able to successfully negotiate between cultural similarities and differences of individuals. However, there was no statistically significant difference between adult educators in faith-based programs and adult educators in

graduate adult education programs. The region, political affiliation, and religion did not appear to influence the scores of multicultural effectiveness nor multicultural similarities and differences negotiation.

Negotiating multicultural similarities and differences, which is acknowledging culture, embracing ethnic differences, and promoting multicultural expression, appears to significantly influence an adult educator's multicultural effectiveness with his or her adult students. Finally both groups of educators from graduate adult education university and college programs and adult educators from faith-based organization have equally significant influence in diverse and multicultural classrooms according to the Pearson product-moment correlations conducted.

CHAPTER V

DISCUSSION

Summary

The purpose of this study was to evaluate adult educators' ability to negotiate similarities and differences as an influence of their multicultural effectiveness. This study adds to the dialogue of whether multicultural effectiveness assists in the academic success of the teacher and the educational experience of the adult student.

Hypothesis 1 stated: Adult educators' M-GUDS scores will be related to adult educators' MPQ scores.   There was a significant relationship between the dependent variable of multicultural effectiveness (MPQ) scores and negotiation of multicultural similarities and differences (M-GUDS). The data supported that, as the MPQ scores increased, the M-GUDS scores grew, demonstrating an influence of negotiating multicultural similarities and differences on the multicultural effectiveness of adult educators. This confirmed the possibility that an adult educator could improve in multicultural effectiveness with his or her adult students by negotiating multicultural similarities and differences.

Hypothesis 2 stated: There is a statistically significant difference of M-GUDS scores between adult educators working in faith-based organizations and in graduate adult education programs. Hypothesis 2 was not supported. There was not, as hypothesized, an interaction between the M-GUDS scores and the adult educators from either of the groups – from faith-based organizations or from graduate adult education programs in colleges and universities. The adult educator's ability to negotiate

multicultural similarities and differences was not determined by what type of adult educator he or she was.

Hypothesis 3 stated: There are statistically significant differences in MPQ scores between educators of faith-based organizations and educators of graduate education programs. Hypothesis 3 was not supported. There was not, as hypothesized, an interaction between the MPQ scores and the adult educators from either of the groups – from faith-based organizations or from graduate adult education programs in colleges and universities. The type of adult educator did not influence the multicultural effectiveness scores of the adult educator.

Conclusions and Discussion

By grasping an understanding of diversity in terms of race, ethnicity, gender, age, socioeconomic status, sexual orientation, religion, and political affiliation, an adult educator will increase his or her ability to effectively interact and ultimately educate his or her adult student.

This study found that there is significance in not being color blind and embracing not only the similarities, but also the cultural differences that make each adult education student unique. Focusing on the learners' experiences is a key component to the radical philosophy of adult education and is an important factor in retention and successful teaching of adult education students (Apps, 1991; Freire, 1970/2000; Grabowski, 1972). A student's multicultural dynamics do provide a conduit for a very specific and unique life experience.

Focusing on the learner's worldview does not mean the adult educator has to abandon his or her own world view. The fact that the data found no significant statistical

relationship between multicultural effectiveness and faith-based educators or between negotiating multicultural differences and similarities with faith-based educators is important to note.

Faith-based organizations such as Christian churches have specific beliefs and views about homosexuality; nevertheless, the church adult educators and leaders' views are adjusting to the diverse church members attending the Christian church. Lerner (2000) described it as "an organized community of faith with written codes of regulatory behavior" (p. 127). Lerner discussed how spirituality just has diversity is evolving and changing.

The assessment tool that tested for multicultural similarities and differences, the Miville-Guzman Universality-Diversity Scale (M-GUDS), focused on dogmatism, racial identity, homophobia, social attitude, prejudice, and feminism. The assessment tool that tests for multicultural effectiveness, the Multicultural Personality Questionnaire (MPQ), focused on cultural empathy, social initiative, flexibility, open-mindedness, and emotional stability. It is interesting that the faith-based educators had no significant influence on the MPQ and M-GUDS scores given their very specific world view, values, and belief systems.

In the United States, politics, religion, social justices and social injustice, racism, and theological dogma have been influential throughout American history. Currently, the United States is facing a dichotomous climate that is influencing discussions on various levels of cultural topics such as homosexuality, social issues of caring for the poor, abortion and children's issues, medical accessibility, women's rights, civil rights including gay rights, and education reform. Some of these dichotomies are Democratic

and Republican political parties, Homosexual and Heterosexual sexual orientations, and capitalism and helping the poor. Therefore, the discussion of adult education and multiculturalism should be continuously explored to meet the complex issues of the United States' increasingly diverse culture.

As Freire discusses, the status quo must not be continued in society and in adult education (1970/2000; 1994). According to Coben (1998), the cultural consciousness of the adult learner and the adult educator must be improved to exact change and improvements in society and in adult education. Radical adult education philosophy implies that adult education and social action must and do go hand in hand. Lindeman (1945) stated that not only should social action involve adult education, but also in order for adult education to succeed, social action groups must be involved. "Individuals must have a deeper understanding of their cultural heritages and those of others that prejudices must be minimized, and the appreciation of all differences maximized" (Tesconi, 1990, p. 34).

This study significantly added to the voices in adult education stating that multicultural training, development, and competence is needed. This study further increased the awareness that one key way to provide multicultural effectiveness training is through the training and skill building in the negotiation of multicultural similarities and differences. Administrators and educators realize that there is a greater need for multicultural training and preparedness that increases their ability to negotiate similarities and differences to be effective among the staff, faculty, and student body (Cordeiro, 1995; Deering, 1997; Reingold & Enbar, 1999; Roberson et al., 2002; Tompson & Tompson, 1996; Walters, Strom-Gottfried, & Sullivan, 1998). Adult educators may be

able to improve students' academic success by understanding how to allow for diversity of the students.

One may think that to change a behavior is to do the abnormal. In relation to multicultural effectiveness, to be color "blind" is the abnormal. If a person is blind or visually impaired; and no matter how well he or she has adapted to function on a daily basis by learning Braille or using a seeing-eye dog, the condition of the person is blind, an abnormal state. An abnormality is when a thing is in a state different from which it was originally intended. Therefore, to be multiculturally effective, a person must be color focused, a normal state of the eye embracing the differences, the hues, the feelings that those hues evoke, and the uniqueness of each one. This is the true, normal state of the mind's eye, to be color focused, not color blind. This concept is related to the philosophy that humans are taught how to access those good and accepting characteristics of themselves and others.

Limitations

The data for this study were limited to the type of participants. The participants were adult educators. The adult educators were chosen from two very specific groups: 1) adult educators from graduate adult education programs in universities and colleges also referred to as, graduate adult educators in this study, and 2) adult educators from faith-based organizations, also referred to as faith-based educators in this study. The faith-based organizations were further limited to Christian churches only. The participants were only selected from the United States.

Recommendations for Future Study

To build upon this study, future studies are needed that explore a larger sample of adult educators in the United States from all four regions. Research is needed that replicates the research and expands the population to include more diverse groups of adult educators from various formal and informal adult education organizations and functions such as human resources, GED programs, hospital adult education programs, etc. It would be advantageous to the body of knowledge to replicate the research and follow a cohort of students over a period of two and four years to determine program completion and program retention rates related to adult educators' multicultural effectiveness.   Studies are needed that replicate research including a qualitative study to explore other influences to multicultural effectiveness and negotiate similarities and differences and explore the relationship between adult student and adult educator. The status areas that were omitted in this study should be included in future studies such as age, socioeconomic status, sexual orientation, and disability.

Relevance to Adult Education

This research demonstrated that adult educators can achieve multicultural effectiveness with their students when they negotiate their multicultural similarities and differences and not just maintain the status quo by insisting on assimilation or ascribing to one cultural viewpoint. The results of this study strengthen the liberal adult education view that adult educators should focus on the unique culturally-based experiences of their adult students, facilitate student-focused learning, and allow social change for those marginalized or disenfranchised students.

Lindeman (1926/1961, 1989) believed the primary purpose of adult education was to examine the meaning of individuals' experiences. As the researcher has described, culture is one very important experience of individuals. A student's family of origin, gender and gender roles, race, ethnicity, age, religious beliefs, and socioeconomic status are some key experiences that influence every aspect of a student's academic experience. These multicultural experiences, along with their academic experiences of the classroom and campus culture, may determine the students' retention and completion of their adult education program. Since there are still great disparities between Caucasian Americans and African American in completion of academic programs, all factors of concern need to be evaluated and changed, including the multicultural factors.

Many adult educators believe that the academic process should be student directed learning (Brookfield, 1990, 1995; Knowles, 1980b). Therefore, it stands to reason that adult students will direct their androgogical learning through their multicultural experiences. It is very important for most students, especially those not a part of the mainstream culture, to feel validated and understood during their academic endeavors. In the case of racially homogeneous adult education programs, such as an African American student attending a Predominantly White Institution, there may not be any instructor who shares that African American student's racial or ethnic background, it is important that the adult educator at least be able to negotiate the multicultural similarities and differences of his or her students, so that the student has the best opportunity for program success and completion. This point has been discussed by Zirkel and Cantor (2004).

This same issue can be evident with the adult educators. Scheurich (1993) believed that African American female educators should emulate and assimilate to the teaching methods, practices, and demeanor of the Caucasian male educators to be successful in academia, especially when teaching a predominantly Caucasian student body (Alfred, 2001). This is an example of maintaining the status quo not only for the educators, but also the students. As Freire (1970/2000) stated, it is imperative that adult educators not maintain the status quo, because to do so would perpetuate the systemic oppression of a person's cultural identity and invalidates his or her cultural experiences. Adult education should be an education that provides freedom of expression and freedom to learn through a conduit of multicultural identity.

Therefore, the social action aspect of adult education is significant. Lindeman described adult education as a discipline of social transformation (Lindeman, 1925, 1945). Social change focuses on helping the disenfranchised and marginalized to obtain equality in wide multicultural ways: gender, racial, ethnic, education, socioeconomic, religion, and age.

Adult education has been used in the past and must continue to be used as one of many vehicles to facilitate civil rights and social change in the United States. Multicultural effectiveness comes from developing a knowledge base to successfully and competently negotiate the multicultural similarities and differences of a person as demonstrated in this study. Therefore, multicultural training is very important, whether through professional development for adult educators and for employees of various organizations or through multicultural classes and curriculum for adult education students. It would improve retention of adult education students and participants in faith-

based organizations or the graduate adult education programs (Barbian, 2003; Zirkel & Cantor, 2004).

The results of this study will help to widen the dialogue about embracing multicultural similarities and differences of adult education students. Adult education, as well as theological education and philosophy, would benefit from hearing contemporary voices with unique experiences and view points. In the past the majority of the body of knowledge has been comprised of Caucasian Americans, yet the multicultural experiences, similar and different, have not been evident enough in the educational, religious, or social fields of study (Tisdell, 2002).

There is continual debate in the United States currently over various multicultural and differing issues: multicultural similarities and differences, maintaining the status quo or so called traditions, embracing a liberal world view, and advocating conservatism. This research revealed that an individual can have very specific belief systems, yet be multiculturally effective. Therefore, it would be interesting for all religious organizations with their varied political and social views to evaluate the effectiveness of their adult educators and leaders.

There are many polarizing issues in the United States currently: 1) sexual orientation, 2) same sex marriages, 3) women's rights, 4) abortion and contraception, 5) socioeconomic problems such as unemployment and welfare, and 6) social justice issues such as gun control and incongruent sentencing for different races in the court system. These polarizing issues seem to continue the challenge and reveal the levels of multicultural effectiveness in the United States' religious, educational, and political leaders, because the individuals either excel or falter in their ability to negotiate the

multicultural similarities and differences of the diverse populations they encounter and represent.

Since adult education exists in the corporate world in the form of human resources and professional development, employee training, and program facilitation, this study is quite important to human resource and professional development directors, CEOs and business owners, and employees. The economic climate in the United States and the world is fragile and uncertain at times, and the United States is doing more to improve economic development both in America and the world. It is important that employees of these companies are able to effectively interact and communicate to the point of improved sales and revenue for the company and for the United States. An employee with multicultural effectiveness and the ability to negotiate similarities and differences with the employers, employees, and the customers will have a skill set that will be just as valuable as knowing a second language.

Therefore, this study further supports the thought that adult educators should focus on the multicultural similarities and differences of their students. With the diverse contemporary adult education student population in the United States today, adult educators must be prepared, willing, and able to assist multicultural adult students who may feel disfranchised. Most of the marginalized students may wish not to assimilate to the mainstream and most desire to have their social and cultural experiences valued (Daniel & Daniel, 1990). There is great value for adult education groups to be open to social justice and be vessels of social action. This would help move the individual adult education student and the country in a direction of multicultural tolerance, multicultural acceptance, and multicultural competence.

It is imperative that adult educators are able to feel comfortable to allow their diverse student body a voice. Adult students and adult educators will both benefit from an educational environment wherein both enjoy the freedom to learn from each other academically, multiculturally, and socially. As this study revealed, adult educators from both faith-based and graduate adult education programs can be multiculturally effective with their adult students by successfully negotiating multicultural similarities and differences. As Barbian (2003) stated, "Having a diverse group of people is not the challenge in organizations, embracing that diversity is the challenge" (p. 44).

APPENDIX A

INSTITUTIONAL REVIEW BOARD APPROVAL LETTER: RENEWED

THE UNIVERSITY OF
SOUTHERN MISSISSIPPI.

INSTITUTIONAL REVIEW BOARD
118 College Drive #5147 | Hattiesburg, MS 39406-0001
Phone: 601.266.6820 | Fax: 601.266.4377 | www.usm.edu/irb

NOTICE OF COMMITTEE ACTION

The project has been reviewed by The University of Southern Mississippi Institutional Review Board in accordance with Federal Drug Administration regulations (21 CFR 26, 111), Department of Health and Human Services (45 CFR Part 46), and university guidelines to ensure adherence to the following criteria:

- The risks to subjects are minimized.
- The risks to subjects are reasonable in relation to the anticipated benefits.
- The selection of subjects is equitable.
- Informed consent is adequate and appropriately documented.
- Where appropriate, the research plan makes adequate provisions for monitoring the data collected to ensure the safety of the subjects.
- Where appropriate, there are adequate provisions to protect the privacy of subjects and to maintain the confidentiality of all data.
- Appropriate additional safeguards have been included to protect vulnerable subjects.
- Any unanticipated, serious, or continuing problems encountered regarding risks to subjects must be reported immediately, but not later than 10 days following the event. This should be reported to the IRB Office via the "Adverse Effect Report Form".
- If approved, the maximum period of approval is limited to twelve months.
  Projects that exceed this period must submit an application for renewal or continuation.

PROTOCOL NUMBER: **R12042502**
PROJECT TITLE: **An Evaluation of Adult Educators' Ability to Negotiate Similarities and Differences among People as an Indicator of their Multicultural Effectiveness**
PROJECT TYPE: **Renewal or Continuation**
RESEARCHER(S): **Elizabeth Smith**
COLLEGE/DIVISION: **College of Education & Psychology**
DEPARTMENT: **Educational studies & Research**
FUNDING AGENCY/SPONSOR: **N/A**
IRB COMMITTEE ACTION: **Expedited Review Approval**
PERIOD OF APPROVAL: **09/09/2013 to 09/08/2014**

Lawrence A. Hosman, Ph.D.
Institutional Review Board

APPENDIX B

INSTITUTIONAL REVIEW BOARD APPROVAL LETTER

THE UNIVERSITY OF
SOUTHERN MISSISSIPPI.

INSTITUTIONAL REVIEW BOARD
118 College Drive #5147 | Hattiesburg, MS 39406-0001
Phone: 601.266.6820 | Fax: 601.266.4377 | www.usm.edu/irb

NOTICE OF COMMITTEE ACTION

The project has been reviewed by The University of Southern Mississippi Institutional Review Board in accordance with Federal Drug Administration regulations (21 CFR 26, 111), Department of Health and Human Services (45 CFR Part 46), and university guidelines to ensure adherence to the following criteria:

- The risks to subjects are minimized.
- The risks to subjects are reasonable in relation to the anticipated benefits.
- The selection of subjects is equitable.
- Informed consent is adequate and appropriately documented.
- Where appropriate, the research plan makes adequate provisions for monitoring the data collected to ensure the safety of the subjects.
- Where appropriate, there are adequate provisions to protect the privacy of subjects and to maintain the confidentiality of all data.
- Appropriate additional safeguards have been included to protect vulnerable subjects.
- Any unanticipated, serious, or continuing problems encountered regarding risks to subjects must be reported immediately, but not later than 10 days following the event. This should be reported to the IRB Office via the "Adverse Effect Report Form".
- If approved, the maximum period of approval is limited to twelve months. Projects that exceed this period must submit an application for renewal or continuation.

PROTOCOL NUMBER: **12042502**
PROJECT TITLE: **An Evaluation of Adult Educators' Ability to Negotiate Similarities and Differences among People as an Indicator of their Multicultural Effectiveness**
PROJECT TYPE: **Dissertation**
RESEARCHER/S: **Elizabeth Conerly Smith**
COLLEGE/DIVISION: **College of Education & Psychology**
DEPARTMENT: **Educational Studies & Research**
FUNDING AGENCY: **N/A**
IRB COMMITTEE ACTION: **Expedited Review Approval**
PERIOD OF PROJECT APPROVAL: **05/01/2012 to 04/30/2013**

Lawrence A. Hosman, Ph.D.
Institutional Review Board Chair

APPENDIX C

COVER LETTER

I. Cover Letter & Written Instruction

THE UNIVERSITY OF SOUTHERN MISSISSIPPI
AUTHORIZATION TO PARTICIPATE IN RESEARCH PROJECT

Dear Adult Educator,

I am Elizabeth C. Smith, a senior doctoral candidate in adult education of The University of Southern Mississippi, Hattiesburg. Please consider taking a few moments to complete the attached questionnaire for this important research. This project has been reviewed and approved by the Human Subjects Protection Committee of the Institutional Review Board, which ensures that research projects involving human subjects are in accordance with Federal Drug Administration regulations (21CFR 26, 111) and Department of Health and Human Services (45 CFR Part 46), and it adheres to the university guidelines. Protocol number is 12042502. Any questions or concerns about rights as a research subject should be directed to the chair of the Institutional Review Board, The University of Southern Mississippi, 118 College Drive #5116, Hattiesburg, MS 39406-0001, 601-266-5997.

The United States population is becoming more culturally diverse based on ethnicity, race, religion, age, gender, sexual orientation, social economic status, and disability affecting the educational systems and faith-based organizations. The purpose of this study is to evaluate the importance of embracing a person's cultural diversity and similarities in order for adult educators to offer multicultural effectiveness. The research shows that multicultural effectiveness is important during the process of adult education, because it improves grades, academic retention, and program completion in schools. It is important in churches, because it improves membership and helps a member to integrate into that church culture including understanding and implementing what is taught in the church.

This study will examine the multicultural effectiveness of adult educators in graduate adult education programs and in faith-based organizations. As a participant in this study, you are taking valuable steps in adding meaningful dialogue about diversity and multicultural acceptance in the United States.

Who should complete this questionnaire?
- In the graduate adult education programs of higher education institutions, the educators are any graduate adult education class instructors/professors and graduate adult education students. All graduate adult education students are considered adult educators.
- At the faith-based organizations, the participants will be pastors, ministers, and lay leaders who teach adults attending their various church services and programs.

How to complete the questionnaire? Please answer all the questions to the best of your ability. It will take approximately 45 minutes. You will not be providing any personal identifying information, so feel free to answer all questions honestly. All your responses will be confidential and all questionnaires will be shredded 6 months after the study is completed. Allow all adult educators in your organization to complete this three-part questionnaire: 1) demographic information, 2) the Multicultural Personality Questionnaire (MPQ), and 3) the Miville-Guzman Universality Diversity Scale (M-GUDS).
> **You have four choices in which to complete the questionnaire:** 1) Online by using a link, 2) Email the PDF, 3) Fax it, or 4) Mail the paper copy. Use a pen or pencil for the paper questionnaire. If you have any questions, do not hesitate to call Elizabeth Smith.

Sincerely,

Elizabeth C. Smith

APPENDIX D

DEMOGRAPHIC SURVEY

II: Demographic Information

Thank you for taking a moment to complete this survey. This survey is designed to measure adult educators' multicultural effectiveness as evidenced by their ability to negotiate similarities and differences among their adult learners. This survey may take about 45 minutes.

Demographic information: (check all that apply)

Organization Demographics

1. I'm an adult educator because:

A. ☐ I am enrolled in a graduate adult education program

☐ Master's Program ☐ Doctoral Program ☐ I am not enrolled in a graduate program

B. ☐ I teach a graduate adult education program as an Instructor or Professor

C. ☐ I teach adults at a faith-based organization such as a Christian church

2. My Church Denomination is: ☐ Baptist ☐ Methodist ☐ Episcopal ☐ COGIC ☐ Non-Denominational ☐ Assemblies of God ☐ Full Baptist ☐ Catholic ☐ Other: _____

3. The predominant culture(s) in my school or church/faith-based organization where I am an educator is: ☐ Native American ☐ African American ☐ Asian American ☐ Caucasian American ☐ Hispanic American ☐ Other _____

Individual Demographics

4. Gender: ☐ Male ☐ Female

5. My father's race is/was: ☐ Native American ☐ African American ☐ Asian American ☐ Caucasian American ☐ Hispanic American ☐ Other _____

6. My mother's race is/was: ☐ Native American ☐ African American ☐ Asian American ☐ Caucasian American ☐ Hispanic American ☐ Other _____

7. My race is: ☐ Native American ☐ African American ☐ Asian American ☐ Caucasian American ☐ Hispanic American ☐ Other _____

8. My spouse's race is: ☐ Native American ☐ African American ☐ Asian American ☐ Caucasian American ☐ Hispanic American ☐ Other _____

9. The languages spoken in my home are: ☐ English ☐ Spanish ☐ Chinese ☐ Japanese ☐ Korean ☐ Other _____

10. My political affiliation is ☐ Republican ☐ Democratic ☐ Independent ☐ Other ☐ Undecided

11. I care about social action / social justice issues. ☐ Yes ☐ No

12. I participate in social action / social justice issues. ☐ Yes ☐ No

13. I grew up in this region of the U.S. ☐ South ☐ North ☐ West ☐ East ☐ Another country _____

14. I currently live in this region of the U.S. ☐ South ☐ North ☐ West ☐ East

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