

Part One: Lumina Fellows

Faculty Learning Community on Multicultural Course Transformation

	Pages
Terrence Daley Archana Dube'	Homeward Bound.....5-7 Introducing Multiculturalism in Teaching and Content.....8-11
Natasha Flowers	Schizophrenia's Cure for Diversity Work: How My Mother's Life Transforms My Notion of Inclusiveness12-14
Beverly Linde & Deborah Demeester Janet Meyer Marla Zimmerman	From Cultural Awareness to Cultural Competence in Nursing15-19 "An Innocent Abroad".....20-22 Fresh Air.....23-26

Homeward Bound

“Hey, Mr. Daley!” Walking across the IUPUI campus, I turned to see a student I had two years earlier in my W 131 introductory writing class. I was pleased to see him and even more to see he remembered me. We talked briefly and then I left to go to class. A few days later, I received an email, asking for a recommendation for this student for medical school. I was pleased a young African American male would ask me. Before I came to IUPUI, an urban campus of close to 30,000 students merging Indiana University and Purdue University, I had taught at the secondary level, mostly in rural areas, with little opportunity for a diverse student population. IUPUI was different and I liked the difference.

My first two high school teaching jobs in Indiana were exciting, but there was a sameness in both schools so I decided after a few years there was something else and where else to find it but California? After one month I knew I was not in the “Heartland.” During the three years I enjoyed my teaching and coaching...and more. I was invited to informal meetings at students’ homes for the adolescents to talk about their experiences using drugs, asked to be moderator of the Black Cultural Center at the high school, and even served as faculty representative on the “informal” student dress code committee. These experiences gave me the opportunity to see students from different backgrounds, and I realized that while I had started out teaching English, I evolved into teaching students. I liked the transition. These were fulfilling times, to become rich memories unlike any I had had in rural Indiana which after a few years beckoned me.

“Back home again”.... was way too familiar a refrain. My earlier teaching in rural Indiana quickly crowded out my California memories. I was teaching in a small high school near Indianapolis, in the city, but not of the city. Indianapolis was a “hilltop” of progress overlooking field upon field upon field ... of tradition, of the past, I thought after my energizing experiences in the morning sun of California. Still, the current teaching experience itself was rewarding because of teaching college preparatory English and as I would learn ultimately preparing me for IUPUI.

Indiana University, Purdue University ... why not both?” is a catchy slogan used in recruiting students. Well “both” may be too limiting. IUPUI is an urban university rich in faculty and student diversity, a host of different segments of the urban population from which the University draws. Indianapolis and IUPUI complement each other. Just recently the city and campus joined in a new project to assure the metropolitan area is well positioned for a leap into the next century. The campus like the city is currently in a major building phase, and a drive on either of the interstates crisscrossing the downtown will soon feature the

“

... I realized that while I had started out teaching English, I evolved into teaching students ...

”

6

new bell tower rising over the campus--a focal point for travelers, campus visitors, and to be sure new students.

Looking forward is not limited to the physical campus. Innovative programs abound. One such experience I had was participation in a Lumina Foundation Faculty Learning Community on Multicultural Course Transformation that met for a full year. This group of instructors of mostly first and second year students faced the question of how we as instructors could change our courses to represent student diversity. This constant dialogue summoned the interest in student diversity I had from my days as a high school teacher, particularly in California.

I began making changes. One was this addition to my W131 syllabus regarding diversity and civility;

“Active participation engages the mind and increases learning. University classes are made up of a diverse student enrollment which makes for enriched discussions. Your opinion is appreciated, and your questions can help others learn too. When others are speaking in class, consider what they have to say and why they say it; then share your view on things. Remember also that some might be sensitive to your comments, so please think first. Never should class comments be stated in a personal way.”

I made other changes, particularly in grouping students. I noticed in my Business Thematic Learning Community writing classes, the students were far more familiar with each other than in a typical class. This was due to the summer Bridge program, an “add on” to the usual new student orientation. During the first months of the fall semester, they would tend to group according to friendships formed on similar interests. Prior to my experience in the Lumina project, I didn’t care as much how they grouped, as they remained on task. However, to bring multiculturalism more to the foreground, and break down some of these “walls,” I devised a questionnaire to show students they have far more in common with others than appearances might indicate. The students kept these lists for future grouping. The “soil” was prepared, ideas planted; cultivating lay ahead.

Since appreciation of different cultures is a campus PUL or Principle of Undergraduate Learning, diversity is continually mentioned at IUPUI. Thus at a meeting for Thematic Learning Communities, my colleague David Sabol shared a document he and his TLC colleagues devised to articulate diversity. This showed me even more student subsets. I was aware of differences in nationality, race/ethnicity and religion. The university frequently communicates to the faculty policies sensitive to these differences for observing special days in the school year.

But Sabol's document mentioned appearance and gender, sexual identity, and even socio economic differences. I then tried finding ways to reinforce the information in the document. For example, after reading articles in the Indianapolis Star, I would locate that same article on the paper's website, send it to students as a link to be read, and then use it in a discussion related to the essay unit the class was in. It went like this. In the very first essay, students were instructed to respond to a reading. The response is an exercise in thinking "with and against the grain." Discussing provocative statements in a class activity, some of which might relate to Sabol's document, and introducing Hegel's Dialectics, stretched the mind and deepened their responses. If these discussions provoked a little more awareness of the multicultural parts of the IUPUI whole, all the better.

What lies ahead? In one sociology class students studied various issues facing IUPUI students. Topics were very much "up front" in the lives of university students. They included African-American, International and Hispanic students at IUPUI, how taking a women's studies course might make students more aware of female students and related issues like combining motherhood and work, and examining IUPUI students' attitudes toward gender difference and discrimination. The sociology students also included in their questionnaires issues related to gay, lesbian, transgendered and bisexual students, body image and attitudes toward eating. The results were shown through posters created by students in the class and then posted in University College, a common gathering place for students. Clearly this information has implications for instructor and student alike, in curriculum, pedagogy, and in sensitivity and tolerance. Class projects like these help reinforce student tolerance and appreciation of campus diversity. In these days that's a necessary step forward.

"Mr. Daley." In retrospect, I now see more than just one student calling out on the campus plaza. I see him in bas relief against a background of students, professors, scholars, all components of a colorful campus community. This is IUPUI. Recalling the years in Indiana, California and back to Indiana, I recognize an educational journey leading from a dim awareness of cultural differences to the brighter insight into multiculturalism I have today. I now realize my interest in being a part of a diverse community was always there. It just needed the right environment. Home at last.

*Terrence Daley MA,
Lecturer
English Department, IUPUI*

©2006 Trustees of Indiana University
For information about this work, please contact the Center for Teaching and Learning at IUPUI (opd@opd.iupui.edu)

Introducing Multiculturalism in Teaching and Content.

I. Introduction.

Multicultural awareness is an integral part of overall education and absolutely critical for student success in college and future life. Research indicates in today's increasingly global world, college students are radically different in terms of race, ethnicity and readiness of higher education (Noel-Levitz, 2002). Of the projected increase in college-age students nationally, it is estimated that 80% will be minorities and nearly 50% of these will be Hispanic by 2011. Research also shows that students in introductory courses in quantitative majors frequently drop out and an estimated 35 percent of those who had quantitative majors when they entered college switch majors (National Academy of Science, 1987; Seymour and Hewitt, 1994; Ganen and Williamson, 1995). It is possible that students are not prepared for the challenge quantitative majors require and are unable to apply the knowledge and skills acquired in introductory classes to real world problems. On the other hand, student impressions of these introductory courses are often negative. Some of the complaints against introductory classes include dull lectures, impossible exams, minimal student teacher interactions and lack of application of theory to real world problems.

If institutions are to provide meaningful and effective service they must be prepared for the challenges imposed on them by the changing demographic and academic composition of students in the global context of the world today. In light of promoting multicultural awareness and nurturing academic development I redesigned E101, a survey of economic issues and problems in Fall 2004. There were two main components of the redesign. First, the course was changed to include topics that students can relate to and are expected to enhance understanding of social and multicultural issues in the world today from an economic perspective. Second, the teaching method was changed to promote student learning through a hybrid of Problem Based Learning (PBL) and traditional lecture teaching.

II. Problem Based Learning.

PBL is a curriculum development and instructional system that “simultaneously develops both problem solving strategies and disciplinary knowledge bases and skills by placing students in the active role of problem solvers confronted with ill structured problems that mirror real-world problems” (Finkle and Torp, 1995). Within a PBL setting, students are placed in small groups to investigate problems. The group develops reasoning and interpersonal skills as they share different information, contribute to the solution of the problem and learn from each other. PBL encourages active, collaborative learning among students

in ways that impacts their ability to think and reason. Students are able to apply what they learn in class outside of class, and thus find the subject interesting. PBL is compellingly effective and orients students towards meaning-making over fact-collecting and memorizing (Rhem, 1998; Finkle and Thorp, 1995). Furthermore, PBL assists principles of multicultural education in several ways. It builds a positive learning environment and assists instructors in developing a safe and respectful classroom where student experience is valued and students know they are capable of succeeding. Like multicultural education, PBL often transforms the epistemology and pedagogy of a course through specific readings dealing with multicultural education topics like discrimination, poverty, health, and education.

III. E101 & Redesign.

E101 is offered as a three-credit class, and surveys economic issues and problems by introducing the methods of quantitative analysis. The course addresses the core critical thinking and quantitative skills of the principles of undergraduate learning (PULs) at IUPUI, and is appropriate for students who are not economic majors. The student population in a typical E101 class is diverse in terms of age, gender, race, and part-time versus full time status.

The survey course was redesigned into a hybrid of PBL and traditional lecture format. Economic theory and models were taught with somewhat low technicality (level appropriate for freshman) and emphasis was placed on application of theory. Videos and films were occasionally shown to emphasize the importance of certain topics like health care and poverty in third world economies. Each topic had a discussion component that was aimed to bring in student experiences to class. Students were encouraged to solicit examples and express their views on issues discussed in class, thereby making the environment more interactive. Discussion and participation on issues of social problems was also expected to broaden student understanding and sensitivity towards multicultural national and global issues. To promote student participation, case studies were assigned for homework and students were asked to discuss these with their group. Student understanding of multicultural issues was broadened through reading assignments from published references, websites and current newspaper articles. Two PBL projects were included at approximately six week intervals in the term. These projects were aimed to promote application of economic theory and issues introduced in class.

“ Thus, the redesign was expected to help students to **develop** proficiency in expressing their personal views on controversial topics and **grow** to respect the opinions of others. ”

IV. Classroom Dynamics.

Since some of the topics dealt with multiculturalism, special attention was paid to fostering a safe environment for challenging biases and differing perspectives, and respecting the opinion of others. For example, students were often asked to give written responses and critiques on sensitive topics. Since the responses were anonymous, students were expected to express their views more readily and truthfully. This was particularly helpful in navigating the topic and revisiting the differing viewpoints. Students were able to express their views more readily and gradually their roles changed from passive listeners to active participants. Based on their involvement in class, it was evident that working collaboratively in class and sharing information with each other had helped in the development of their interpersonal skills. Frequent class work, surprise quizzes and giving one sentence summaries helped in determining what the students understood and what they didn't. This benefited in modifying the pace of the lecture.

V. Student Benefits & Learning Outcomes.

The redesign was expected to advance awareness of multiculturalism in several directions. People (including first-year students) are often unaware that economics deals with diverse issues even though in their daily life they make decisions that are deep-rooted in economics. This class was expected to make students perceive the relevance of multicultural issues in a functioning democracy like the U.S, and learn how social issues impact their lives as well as how they can impact these issues. Students were expected to acquire a basic understanding of economic concepts and the basic framework within which they will be able to evaluate social issues. Students would learn to think like economists and realize that people of different philosophies exist in this world and that opinion of others is valuable. Thus, the redesign was expected to help students to develop proficiency in expressing their personal views on controversial topics, and grow to respect the opinions of others.

The redesign was also aimed to promote student learning in several directions. First, the hybrid model of teaching was expected to promote student growth in knowledge and mastery of class content. Individual and group discussions were targeted to promote oral and communication skills of students. These discussions revolved around cultural and global issues to enhance student awareness. The redesigned course integrated the PULs, and thereby addressed the core communication, quantitative, and the critical thinking principles.

VI. Assessment.

Student learning was assessed through traditional methods including quizzes, homework, exams and class reports. Communication and interaction skills of students improved dramatically and students reformed from passive listeners to active participants trying to solve hypothetical problems that mirrored real world problems. Based on their involvement in class, it was evident that working collaboratively and sharing information with each other helped in the development of their interpersonal and critical thinking skills. The efficacy and success of the hybrid model of teaching was assessed by means of a survey administered to students. Overall, the results from the survey indicated that PBL enhanced student learning and motivation. Not all students like PBL, but the majority gradually got comfortable with this approach and shared information and ideas with others.

VII. Conclusion.

The vast majority of problems in the world occur because of misperceptions, insensitivity and ignorance of diverse cultural issues that characterize our economy. If our students are going to be effective learners, institutions must become effective educators. In accordance with this philosophy, E101, an introductory course in economics, was redesigned in Fall 2004 to include multiculturalism in its course content and teaching pedagogy. The objective of the redesign was to generate student interest and learning by engaging them in activities that enhance appreciation and understanding of diverse cultural issues and problems. Feedback from student surveys illustrate that the hybrid teaching model was successful in accomplishing the goals of the redesign.

Archana Dube, PhD
Department of Economics
IUPUI



Schizophrenia's Cure for Diversity Work: How My Mother's Life Transforms My Notion of Inclusiveness

I have always been hypersensitive about the image of schizophrenia in our media. With all of the country's education on the high incidence of mental illness, we still see countless images of murderous, socially inept, and unkempt deranged people roaming our streets. My experience with mental illness draws a more humane picture of a woman struggling to be a part of a community and a family. My mother's lifetime grappling with schizophrenia has to be one of the most painful parts of my life and, up until now, has been one of my best kept secrets. However, what she taught me about inclusion will not be forgotten because it lives in the work I do.

I can honestly say that my identity as an African American female pales in comparison to my identity as "Betty's daughter." The daughter of a brilliant woman thrown off course by a mental illness that was as malignant as it was blessed. It was the very thing that separated us as mother and daughter, and it became the thing that taught me about the kind of inclusion that is best seen and not just discussed. From a young girl's perspective, I had no idea what my mother needed from her family. I just knew that she was always enthusiastic about family gatherings, but extremely irritated afterwards. It is easy to say that she was just having an episode of delusion, but there were certain things she would say that still stand out as a plea for inclusion into our family circle. We heard her, but we did not know how to respond.

Being heard was one of the notions that she impressed upon me in those delicate years when shame, fear, and anger took precedence over family togetherness and regular doses of medication and therapy. She would make the statement that "she was a human being who deserved respect." I can see her now in my grandmother's kitchen asking to be treated like a person and not this thing to be pitied or ignored. Her plea became part of my philosophy that holds up the notion that you cannot wait for credentials to be heard. In essence, everyone has the right to ask for more attention and consideration, especially if their quality of life is in danger. In higher education, it is easy to look at a statistic and initiate an effort to help an underrepresented population. But beyond that, there has to be a broader idea of inclusion because the black and white of any issue is getting more complicated (or, maybe it has always been complicated). Nonetheless, her request for understanding and positive communication with people, in its simplest form, continues to form the advocate within me.

Along with the shame and anger that is still associated with mental illness, there is this stagnancy. Like anything difficult to grasp, we often muddle in the pain of comprehending it. In higher education, it comes in the form of intellectualizing a topic of diversity or listing all the reasons why a program will never work. As a faculty developer, I have to look at a starting point beyond the despair because that is where growth begins. In the world of mental illness, many stricken people are not lining up at the hospital doors for interventions, but there were a few folks in my mother's life who tried to help her fight for a life worth living.

I have decided that part of the work of diversity is to go beyond the gloom of slow progress and ask the question: what am I supposed to do about this? It may seem like a logical thing to do, but I know I have had my share of negative thinking when it comes to diversity efforts.

Sometimes I cannot see past the misguided comment of a colleague or a skinny budget. I still get anxious when I think diversity is being replaced by another initiative. However when the anxiety comes, I am calmed by the fact that my mother finally chose to act on her desire to have a better quality of life. She took whatever resource was given and she used it to become an independent woman living with, but not completely victimized by, a severe chemical imbalance. She worked part-time in her chosen career field, she had a social life, and she continued to grow as an intellectual, spiritual being.

My mother was active, and that is what I have to be in helping underrepresented faculty and the cause for multicultural education: active. I can stop and reflect but the reflection has to ignite another movement in the right direction. Helping minority faculty actualize their dreams of a successful tenure at the university and promoting multicultural education is time-sensitive and challenging. Five professors of color may enter and five professors of color may leave within a few years. Or, one day someone with amazing resources will ask: what do you need to further diversity's impact on campus? For both, my office should be part of the answer. My mother's tenacity taught me how to stay in the game. Like my mother, diversity deserves action or more specifically, action-oriented support.

Unfortunately, before she took more control of her life, my mother was on the outside of the family circle because no one knew how to communicate with her. Consequently, conversations were tense. Can you imagine walking around with no one to embrace or even challenge your thoughts? Even after the family began to understand what the illness meant and who she was beyond it, there was still this sense that she was in her "own world" where no one could completely reach her. This condition has been a powerful lesson for me. Getting feedback and a supportive ear is more important than I once realized. I cannot battle inequity (the subtle and the more insidious kind) alone. I cannot afford

““

I still get
anxious
when I think
diversity is
being replaced
by another
initiative.

””

“

Her mental illness, among other aspects of her life, taught her about **humanity, action, and connection . . .**

I cannot move forward in this field without integrating these three components into my work with faculty, colleagues and myself.

”

14

to walk in my own world when there is so much work to do. I know that collaboration is not easy because authentic partnerships may take a while to develop. Regardless, the benefit of having such partnerships is worth the journey.

Learning what it means to not have that supportive ear may have made it easier for me to let a colleague become a critical friend. I found a critical friend who will give you as much of a pep talk as a challenge. I also allowed this same critical friend to keep poking and prodding until I opened up about my own biases. My mother spoke often about the power of conversation and she was never wrong about how good it feels to grow from one. Over the years, I saw the growth in me, in her, and in my family as we talked and listened more. There is enough intellectual debate in higher education and especially with issues of diversity. But all diversity professionals need a close network of other professionals (critical friends) with whom they are safe to deal with their own development. I know that I need it, and I will continue to strive for it in my future work.

I am honored to have lived alongside a woman whose darkest paths became the journey to enlightenment. Her mental illness, among other aspects of her life, taught her about humanity, action, and connection. In her death, I am reminded that I cannot move forward in this field without integrating these three components into my work with faculty, colleagues and myself.

Natasha Flowers. PhD

*Director, The Office for Multicultural Professional Development
Indiana University Purdue University Indianapolis*

From Cultural Awareness to Cultural Competence in Nursing

As students enrolled in two different nursing education programs in the 1970's, the authors emphasized respect for all in both programs. The concept of culture was presented within a very limited scope that encouraged students of nursing to become aware that ethnic origin and religious affiliation should be considered when planning nursing care. Nurses in the current millennium must be educated to understand the multifaceted nature of diversity when assessing clients and families and when planning, implementing, and evaluating care. The concept of transcultural nursing was originally defined by Madeleine M. Leininger as nursing care "focused on comparative human-care (caring) differences and similarities of the beliefs, values, and patterned life ways of cultures" (Leininger and McFarland, 2002, p.5). A key concept in transcultural nursing is culturally congruent care, described by Leininger (2002) as care "that is meaningful and fits with cultural beliefs and life ways" (p.9).

As faculty in the Indiana University School of Nursing, the authors have reflected upon their own personal growth as they strive to deliver culturally congruent care in their roles as nurses, and to augment the cultural competence of their nursing students in their roles as educators.

Campinha-Bacote (2002) describes the components involved in attainment of cultural competence as cultural awareness, cultural knowledge, cultural skills, cultural encounters, and cultural desire. The authors have utilized this framework when designing learning experiences for both pre-nursing and nursing courses.

As faculty teaching in a pre-nursing freshman learning community, we assist students to define culture as a first step to cultural awareness. Students identify aspects of diversity in a brainstorming session. Examples of aspects typically identified include traditions, clothing, foods, and holidays. We then facilitate the broadening of the scope of the definition to include such aspects such as attitudes, beliefs, degree of formality, and family structure. In this pre-nursing course, cultural considerations are further expanded to include personal space, verbal and nonverbal communication styles, practices in the bearing and rearing of children, modesty, expression of grief and loss, and beliefs about medical care. Students are then asked to reflect upon and describe their own culture to further enhance cultural self-awareness.

Storytelling is a technique that we currently use to enhance cultural knowledge. Both authors have selected personal experiences to share that exemplify the importance of cultural knowledge in nursing.

“

Much to her dismay, when the two gentlemen were introduced, the newly enrolled patient did not even make eye contact with the first patient.

”

Early in her nursing career, one author had an experience in caring for two gentlemen from India. The first gentleman had started his outpatient cardiac rehabilitation sessions and was noted to be reserved with infrequent interaction with the other patients during sessions. One day another patient from India was referred to the rehabilitation program. This gentleman was much more gregarious, and the author's first thought was that these two gentlemen should be enrolled in the same rehab sessions. Not only might this bring the quiet gentleman out of his shell, but it would provide an opportunity for the second patient to have an instant connection with someone who would share his cultural perspective. Much to her dismay, when the two gentlemen were introduced, the newly enrolled patient did not even make eye contact with first patient. He refused to touch the exercise equipment that had been used by the first patient. One of the clinic nurses asked the quiet gentleman if he was getting to know the new patient. He responded by explaining that in India, their relatives would be in different castes. He was pleased to be moved to a different session where he would no longer have contact with the other gentleman.

The second author had an experience with a nursing student who was enrolled in a large university located in a city with a very diverse population. A student learned in morning report that there was a patient who had refused all meals for three days. When the student took the gentleman's breakfast to his room, he again refused it. The student reported this to the instructor, who suggested that the student go back to the room and ask the patient why he was not eating. After a long interval, the student reported that she had discovered that his religious affiliation was with a Hassidic branch of Judaism which allowed him to eat only foods prepared in a Kosher kitchen. The instructor facilitated the student's call to the dietary office, which had frozen Kosher meals prepared by the women of the local synagogue. The patient, reassured that his dietary needs would be met, voraciously consumed the new meal.

Today, we share these stories with our nursing students so that they begin to understand the impact that diversity must have on the plan of care developed for any patient. The authors have expanded the use of the storytelling strategy by having groups of pre-nursing students submit their own reflective journal entries related to diversity. The students were asked to respond to the instruction: "Describe your feelings in a situation where you felt like a minority." The responses reflect thoughtfulness and demonstrate introspection.


Acquiring beginning cultural skills and participation in cultural encounters is another goal of the freshman pre-nursing learning community. Two learning experiences in settings with diverse populations had been established by previous course faculty. First, students participate in a service learning experience in a local agency.

Students were also given the choice of attending a cultural community or campus event or shadowing a nurse for one day. Students were then asked to submit a reflection that included a discussion of his or her experiences with diversity in both the service learning agency and at the cultural event. When evaluating the students' responses, the authors noted that the reflections tended to be fairly superficial. The authors also noted that the vast majority of students chose the nursing experience over the community/campus event. As a result, attendance at a cultural event became a mandatory experience. The authors also recognized that beginning students needed more detailed focus questions to guide their cultural reflections. One of the outcomes of the focus questions in both the service learning component and the cultural event attendance has been a much deeper understanding of complex nature of diversity as reflected in their final writing assignment.

Another example of a strategy used to enhance cultural knowledge was an exercise that involved assigning students in a nursing clinical group to explore nutritional aspects of various cultural groups. These students were enrolled in the fourth semester of an Associate of Science in Nursing degree program. Each student was given a scenario involving a family with multiple nutritional and health concerns. Each scenario described individual preferences of families with different cultural backgrounds and ages who were on a limited budget. The students developed culturally appropriate and appealing meal plans for one day that included three meals and snacks while addressing the dietary and health needs of all family members. This plan was to include pricing and food preparation methods. The students were encouraged to look at multicultural cookbooks and to interview individuals from that ethnic background. Students shared their meal plan with fellow students.

Cultural skill as defined by Campinha-Bacote (2002) requires cultural assessment. That component of the journey toward cultural competence is more appropriate to incorporate into learning experiences with more advanced nursing students. In a senior level course in our baccalaureate nursing program, students were assigned to complete a cultural assessment of themselves. Culture and diversity issues were emphasized throughout the course, and at the end of the course the assessment tool was completed by each student on a patient. The subsequent assessments were much more detailed and students were able to incorporate this information into the patient's plan of care.

Based upon what we learned from these experiences, the authors have embarked on a quest for more information through both reading and attendance and participation at conferences and workshops related to multicultural issues and inclusive teaching. Becoming aware of both barriers faced by "minority" nursing students (Gardner, 2005) and issues that influence the education of nursing students for whom English is a



second language (Choi, 2003), the authors incorporated strategies to enhance the inclusiveness of the classroom environment. The Byrne Guide for Inclusionary Cultural Content (Byrne, Weddle, Davis, and McGinnis, 2003) was another resource the authors found helpful. Including activities that require participation of all students, establishing an atmosphere of trust and caring, offering support and resources to address individual needs, and making an effort to know students individually have all been successful approaches. When selecting a book of nursing stories to use in small group discussions, the authors considered the cultural content and illustrations of each book reviewed.

As the authors' experiences and growth with multicultural concepts and inclusive teaching have developed, we have created a multiple array of learning experiences to enhance pre-nursing and nursing students' cultural awareness, cultural knowledge, cultural skill, and cultural encounters. It is our hope that students have an increased understanding of the importance of diversity when dealing with patients, and that we have stimulated them to ultimately advance to the final step in achieving cultural competence, cultural desire.

*Beverly J. Linde Ph.D., RN
Deborah A. Demeester, MSN, RNC
Indiana University School of Nursing
IUPUI*

From Cultural Awareness to Cultural Competence in Nursing References:

Byrne, M.M., Weddle, C., Davis, E., & McGinnis, P. (2003). The Byrne guide for inclusionary cultural content. *Journal of Nursing Education*, 42(6), 277-281.

Campinha-Bacote, J. (2002). The process of cultural competence in the delivery of health care services: A model of care. *Journal of Transcultural Nursing* 13(3), 181 -191.

Choi, L. (2005). Literature review: Issues surrounding education of English-as-second language (ESL) nursing students. *Journal of Transcultural Nursing*, 16(3), 263-268.

Gardner, J. (2005). Barriers influencing the success of racial and ethnic minority students in nursing programs. *Journal of Transcultural Nursing*, 16(2), 155-162.

Leininger, M. (2002). Culture care theory: a major contribution to advance transcultural nursing knowledge and practices. *Journal of Transcultural Nursing* 13(3),189-192.

Leininger, M. & McFarland, M.R. (2002). *Transcultural nursing: Concepts, theories, research and practice* (3rd ed.). New York: McGraw-Hill.

“An Innocent Abroad”

There are essentially two themes that thread the years of my passage toward cultural competency. This pair of influences includes my own “minority” experience as a woman studying engineering, as well as the encounters I had with student-peers from other cultures.

I arrived at the steps of higher education, Purdue University, as probably one of the most naïve new students on campus. I was truly an “innocent abroad”- except this was Indiana. The time was the mid 1960s and I was idealistic, dutiful, somewhat timid, and yet eager to begin studying to be an engineer. Sputnik, less than a decade earlier, had more or less shocked the nation out of its technological complacency and the nation’s educational systems had geared up their collective efforts to channel more young minds toward recovering the United States’ scientific preeminence in the world. Teachers encouraged young men who exhibited any talent in math and science to pursue careers in engineering and technology. I, however, attended a parochial girls’ high school. There were no young men for my teachers to inspire; thus, having shown interest in math and science, they endorsed and encouraged my interest in engineering.

Mine was such a sheltered world that I actually didn’t know that it was quite uncommon for women to choose engineering as a career goal. The bulletin of the Purdue University School of Engineering noted that more than 40 women enter freshman engineering each year. What it didn’t say was that almost all of them dropped out – most before the end of the first semester. So, having been nurtured in the benign, soft compassionate world of young girls who, incidentally, were all of the same race, religion and economic class as I, I was literally plunged into a very different, although not completely opposite, world of men. My religious high school also imbued us with a strong sense of social justice and, hence, respect for the dignity of all. This was part of the core values that guided me forward in those years. I found myself during my freshman year full of optimism and trying to make sense of a whole new social order, but dealing with differences I never anticipated and, at the same time, managing a rigorous academic load.

Much later in life when my first child was getting ready to start kindergarten, a teacher said that while parents have many goals for the kindergarten year, the primary goal of the child is to find a friend. In reading the work of my freshman students I found that many of them evidenced this same need. We know as educators that student involvement correlates to student persistence and success. Often involvement is very simply a way of finding social connections. I, too,

needed to make new friends and that was tough within the social dimensions of the 60s when women did not routinely have male friends unless there was a romantic component.

My major of metallurgical engineering is traditionally an area that has only a small fraction of the total number of students studying engineering; nevertheless, within the school there were two tracks. I and one other student in our class chose what was called the “materials science” option. The student’s name was John and he was from Ghana in West Africa. We had almost all our classes together throughout our four years of undergraduate work. Situation and circumstances launched our friendship and provided me with an unexpected and rather dramatic multicultural education. John, very likely unwittingly, destroyed many of the ignorant notions and beliefs formed by my own very sheltered and monolithic cultural upbringing.

It’s a bit embarrassing to admit, but my vision of Africa was largely formed by watching Tarzan movies. A particularly insightful event for me occurred when John made a comment about the American people he had met wanting to show him their dishwashers in order to impress him with American gadgetry. This actually startled me at the time because; I too, took pride in American invention and ingenuity. I could understand people’s motivation for showing their dishwasher since I had the same motivations. This rather ridiculous occasion of the dishwashers actually was for me a flash of multicultural insight. People have differing values. Furthermore, in the course of our friendship, I learned much about Ghana. John had great pride in his newly-independent nation. I had been instilled with a bedrock core value that America was the greatest nation. I had always thought that anyone who experienced the wonders of the U.S. would want to remain in America. Yet John was eager to someday return to Ghana and eventually contribute to his country’s development.

Viewing the world through the lens of under representation and getting to know well individuals such as John and other international peers and professors grounded me very early in my career. That differences exist was a given. That people also share much in common despite these differences was something else I learned. I truly love working with international students as well as all students both as an instructor and as an advisor. I try to view each student I encounter as an eager learner who has come to this place to achieve his or her goals.

*Janet Meyer, MA
Freshman Advisor, Engineering
Purdue School of Engineering*

“

I had always thought that anyone who experienced the wonders of the U.S. would want to **remain** in America. Yet John was eager to someday **return** to Ghana and eventually contribute to his country’s development.

”

“

You cannot begin dialogue, much less communicate, if you are doing all the talking.

”

Suggestions:

1. Listen, listen, listen!!! I give this advice to myself all the time. Slow down, stop talking and allow the student to “get his or her story out.” This is especially true when English may be halting and slow. You cannot begin dialogue, much less communicate, if you are doing all the talking.
2. Relate to students as individuals. See beyond the ethnic, racial, cultural or other differences to the person before you.
3. Realize, too, that students from other cultures, especially international students, might be learning from you about your culture. It’s okay to be who you are.
4. Don’t neglect your more seemingly mainstream students. The world of higher education may be strange to some of them, too; and, if they are encountering a new level of multiculturalism, they may need guidance.
5. Finally, if you can, try new things – food items or events – especially if invited by students. I, for instance, have gone bowling with Indonesian students who never bowled before and have developed a fondness for the jellied candies from Turkey brought in by students.

Fresh Air

NO JEWS AND NO DOGS ALLOWED! These are words engraved in my memory from childhood. Signs littering the front lawns of hotels and motels along Miami Beach. We had moved to that area from New York when I was about four. My father had completed his basic training on Miami Beach during WWII before he was sent overseas; he thought it was paradise, sun and ocean, the salt air, clean as compared to the inner city where he grew up in Manhattan. My Grandma Lillie worked in the sweatshops in the garment district, but would take jobs on farms in western New York and then in hotels in the Mountains during the summers just to get my father out of the city to be around animals, trees and fresh air; and as he got older both my grandmother and father would work during these summers. After experiencing Miami Beach, my father hoped someday to move from New York to “paradise.”

We had lived in the Bronx, in New York. At that time my family was quite religious. I can remember walking to Shul with my father and grandfather and sitting with the women because men and women sit and worship separately in Orthodox Shuls. I remember lots of family; grownups speaking Yiddish, religious Holidays and Holy Days; special foods, kosher and Eastern European. I lived within my family culture but in a neighborhood of many cultures. It seemed OK, and though very young, I learned many things in those days about feeling protected and loved.

All four of my grandparents’ families escaped from Russia, Austria, Latvia, Poland, when my grandparents were children. They were all naturalized citizens. Some of their names were changed when they came here because immigration could not pronounce them, so they just gave the same family 2 or 3 different last names. My grandparents’ families escaped from these countries before the Nazis, but not before the pogroms, famine, poverty and lots of anti-Semitism. They came to this country like so many other immigrants of yesterday and today, for a better life, a safer life, a more hopeful life for themselves and their children. Had they not left their home countries, they would have perished in the Nazi concentration camps as had most of the Jews of Europe.

From the time I was a little older than 4 years old, I grew up in South Florida. My father loved to tell us stories of his growing up and his Army days during our evenings of High Holy Days. The lights would be off because we did not use electricity on those days. We’d light the religious candles and say the prayers in Hebrew, and we’d sit together and listen. He loved to tell about KP duty; “cooking stew with shoe leather in it,” what it was like to sit in a huge mess hall and have the food passed down a huge line hoping there would still be some when it got to you.

““

When the other soldiers first learned “he (my father) was a Jew” they were **shocked** that he didn’t have “horns” . . . He told them to “touch his head, he had no horns”, which they did. Then they told him that it **must be** because he was a “good Jew”.

””

I’m not sure I ever believed the shoe leather story, but my father is a great story teller; detailed, picturesque, emotive; you could taste the shoe leather!

Then he’d tell about being the only Jew in his military unit. When the other soldiers first learned “he was a Jew” they were shocked that he didn’t have “horns.” Of course, my father was shocked that they had such an astounding belief. He told them to “touch his head, he had no horns”, which they did. Then they told him that it must be because he was a “good Jew.” These were his Army buddies who he needed to depend on.

I don’t remember what age it was exactly that I was told about the Holocaust, but it seems like I have known about it all my life; maybe transmitted in my genes. I remember meeting people my parents knew who had the numbers on their arms from the concentration camps; my parents would say not to ask about it. I learned about the life of Anne Frank and read her Diary; I learned that a huge ship filled with Jews tried to escape from the Nazis but were turned away by every country including the United States.

Sometimes my parents would share experiences they had with people who turned out to be anti-Semitic; “you Kike,” “you Dirty Jew,” “Jew you down.” My mother would tell what it was like when the American Nazi Party marched right down the streets of New York during WWII. These were experiences from my parents’ lives that they shared as history, and yet more so as a transmission of protective armor just in case “my world” hadn’t had its consciousness raised all that much. “I was a Jew, born a Jew and will die a Jew.” Jews in Germany that may have tried to hide or belie their roots, part or whole, were put in concentration camps and killed anyway. Many German Jews felt that they were “Germans” first, and then Jews, but Germans/Nazis saw them only as Jews. This is who I am. My parents always wanted me to remember this; it is a safety mechanism to know who you are.

I was different and I always felt different and separate inside. My dietary life was different; my holidays were different; my Bible was different. I worshiped in a Shul or synagogue and not a church, and prayed in a different language, and Friday night and Saturday was the “seventh day when God rested,” and thus it was my Sabbath. My grandparents and parents many times spoke a different language, Yiddish. I missed school for religious holidays that no one else did and no one understood or seemed like they wanted to understand. I had teachers that were blatantly anti-Semitic and picked on me, and kids who I thought were friends that called me a “dirty Jew,” and parents who stopped letting their children play with me after they invited my parents to church and found out my family was Jewish. In elementary school the

Bible was required reading every morning and I can remember being required to read the Christian Bible in front of the class, even though it was not my religion. When they found out I was Jewish, several kids wanted to “save me,” and several would constantly tell me I was “going to hell.”

Stereotypes are strange things; they can make you worry. They can feel like some one pinning a scarlet letter on you so you can be easily identified and quantified; so “*they*” know “*your* place;” “they all have big noses, glasses, dark hair, New York/East Coast accents.” They’re smart, rich, in charge of everything, “behind” everything, responsible for all the bad things, “*it’s all because of the Jews.*” We were poor, and then struggling and then working very hard when I was growing up and not really in charge of anything. My father went to night school, worked two jobs some of the time, my Mom worked on and off. I worked starting in 7th grade. But that “scarlet letter; the big nose, the dark hair, the accent, sometimes smart;” the stereotypes made me worry because so many people believe they know all about YOU from the stereotypes. It felt like wearing my religion on my sleeve; a kind of “yellow Star of David” in an unpredictable world.

I’ve grown up with a kind of “sixth sense” of my environment. I find myself almost always the only Jewish person in a room; in my work environment, in class, at meetings, in a group. Never really expecting an untoward event or interaction or remark; yet the low level radar is always in force; the protective survival gift my parents gave me. Stuff pops up at the most unexpected times; jokes, walking into groups that are just talking about anything. Even at friends homes or for instance the meal after a funeral with extended family and their friends, and boom there’s an anti-Semitic remark; “those Jew dogs.” Hatred, just right under the surface waiting to rear its ugly head. I had a job once in a small rural community; knew the sheriff, the mayor, even ate lunch with them, but shortly after they seemed to learn I was Jewish, I was laid off. Insidious, demoralizing, discrimination.

I’ve had colleagues debate about not wanting to take certain things into consideration since there’s not one of “X” working with us in our office. Or some people telling jokes about an ethnic or other group and saying “Oh, I don’t mean anything by it.” Or maybe there’s the beginning of a story that just happens to need a “Jew” in it. I spent many years not knowing what to say in such circumstances, but at some point I decided that these statements, jokes, conversations were a slippery slope and are the first steps, bricks on the path to a lynching or the crematoriums. Left untreated, unchallenged, the cancer grows. Now I suggest people use **their own** culture and then tell the joke. Not many takers, doesn’t seem funny to them any longer. Or I might say, “that’s interesting, I’m Jewish, tell me more . . .” I remember my dear colleague,

“

Stereotypes are strange things; they can make you **worry**. They can feel like some one pinning a **scarlet letter** on you so you can be easily identified and quantified; so “*they*” know “*your* place” . . .

”

“
When we open
our doors to
one another and
allow the fresh
air to come in,
multiculturalism
may or may
not be readily
apparent . . .
yet palpable
in the lives of
our students or
colleagues.



Dr. Joe King, who was a maverick of a psychiatrist; interviewing a new patient that I was staffing with him, and the man was talking on and on and used the disparaging racial word, “nigger.” There was a moment of silence, as the patient was suddenly aware of his words and his African American doctor. Dr. King, in the blink of an eye assessed the situation and with his very special wisdom, broke into one of his deep and hearty laughs, after which he continued the interview. I learned a lot that day and I think the patient may have, too.

Inclusion on our campuses, in our classrooms, in our interactions with other educators and those we work with is our lifeline to a hope-filled future. In sharing an internal life of “feeling outside looking in;” of “participating yet feeling a sense of separateness,” I propose to you by example that there are many colleagues and students that navigate the campus and classroom landscape feeling similarly for many different reasons. For some, “scarlet letters” or “yellow Stars of David” may be obvious; but for others they may not be. When we open our doors to one another and allow the fresh air to come in, multiculturalism may or may not be readily apparent, or public, or transparent or what we thought; it may be silent, or hidden, or “under the radar,” and yet palpable in the lives of our students or colleagues.

I’ve kept a quote for many years, one that Helen Keller wrote, “Life is a daring adventure or nothing.” As educators we must have the “daring” and courage to create an open invitation to the entire experience of multiculturalism in our classrooms and on our campuses; to include the creation of a “safe haven” where students and colleagues can grow, learn, change, challenge themselves and share, and be ... the wonderful and diverse human beings that they are.

*Marla Zimmerman, MA, LCSW, LMFT
Coordinator Student Assessment & Evaluation
Adjunct Assistant Professor
Coordinator of Service Learning; Nursing B104
Indiana University School of Nursing*