

EMBEDDED AND UPFRONT:
TRANSFORMING CURRICULUM TO MEET THE CHALLENGE OF
EDUCATIONAL EQUITY

by

Catherine Cookson

B.S.N., The University of British Columbia, 1978

THESIS SUBMITTED IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS
in the Department of
WOMEN'S STUDIES

©Catherine Cookson 1996

SIMON FRASER UNIVERSITY

April, 1996

All rights reserved. This work may not be
reproduced in whole or in part, by photocopy
or other means, without permission of the author.



National Library
of Canada

Bibliothèque nationale
du Canada

Acquisitions and
Bibliographic Services Branch

Direction des acquisitions et
des services bibliographiques

395 Wellington Street
Ottawa, Ontario
K1A 0N4

395, rue Wellington
Ottawa (Ontario)
K1A 0N4

Your file *Votre référence*

Our file *Notre référence*

The author has granted an irrevocable non-exclusive licence allowing the National Library of Canada to reproduce, loan, distribute or sell copies of his/her thesis by any means and in any form or format, making this thesis available to interested persons.

L'auteur a accordé une licence irrévocable et non exclusive permettant à la Bibliothèque nationale du Canada de reproduire, prêter, distribuer ou vendre des copies de sa thèse de quelque manière et sous quelque forme que ce soit pour mettre des exemplaires de cette thèse à la disposition des personnes intéressées.

The author retains ownership of the copyright in his/her thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without his/her permission.

L'auteur conserve la propriété du droit d'auteur qui protège sa thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.

ISBN 0-612-16843-3

Canada

APPROVAL

Name: Catherine Jean Cookson
Degree: Master of Arts
Title of Thesis: Embedded and Upfront: Transforming Curriculum to
Meet the Challenge of Educational Equity
Examining Committee:
Chair: Dr. Meredith Kimball

Dr. Arlene McLaren
Senior Supervisor
Associate Professor
Department of Sociology and Anthropology

Dr. Mary Lynn Stewart
Second Supervisor
Professor
Departments of Women Studies and History

Dr. Veronica Strong-Boag
External Examiner
Professor
Centre for Research in Gender and Women's Studies
University of British Columbia

Date Approved April 12, 1996

PARTIAL COPYRIGHT LICENSE

I hereby grant to Simon Fraser University the right to lend my thesis, project or extended essay (the title of which is shown below) to users of the Simon Fraser University Library, and to make partial or single copies only for such users or in response to a request from the library of any other university, or other educational institution, on its own behalf or for one of its users. I further agree that permission for multiple copying of this work for scholarly purposes may be granted by me or the Dean of Graduate Studies. It is understood that copying or publication of this work for financial gain shall not be allowed without my written permission.

Title of Thesis/Project/Extended Essay

Embedded and Up Front: Transforming Curriculum To Meet the

Challenge of Educational Equity

Author:

(signature)

CATHERINE COOKSON
(name)

April 12, 1996
(date)

ABSTRACT

This case study was done at a suburban community college located in the Lower Mainland of British Columbia. The College provides a broad scope of programs ranging from applied health and human services programs to university transfer academic courses and programs of study. As well, the College offers a variety of community-based part-time continuing education programs primarily focused in the health and human services sectors.

The Lower Mainland of British Columbia is growing rapidly with the ethnic make-up of the area continuing to diversify. The students at the College reflect this diversity. As well, over 50% of the students are women, the average age is 24 years, and 35% of the students have languages other than English as their "mother-tongues".

The study is based on interviews done with faculty at the College who self-identified as interested in the concept of educational equity. Many of the faculty participants are endeavouring to change their courses and programs to take account of the diversity of students. For some, the diversity of the community is also important as their programs prepare students to live and work within the community.

The work of curriculum transformation requires dialogue, reflection, and action. These processes of change disrupt the privacy of teaching/learning by opening up the curriculum contents and processes for examination. The systems of the institution which support the curriculum are therefore also subject to change. The relationships between faculty and students are affected by the recognition that who the students are and where they live and work matters in the design of curriculum.

This study argues that factors which profoundly affect people's lives such as gender, race, class, sexual orientation, and disability need to be considered as interrelated. We need to move away from prioritizing one factor over another. As well, links between educational and employment equity are seen as essential. There is little gained from an employment equity program if people's diversity and perspectives are not brought to the fore.

This research identified language competency as a critical and complex issue in the work on educational equity. Entry level competencies, exit requirements for language use, the necessity of common language use for critical dialogue, and how language acts as a screen are all components requiring further exploration.

Overall, curriculum transformation to achieve educational equity is complex yet required in order for the College programs and services to remain relevant to students and the community which they serve. Much work is already under way by the diligent efforts of individuals and small groups within the College. A more concerted, organized plan needs to be established which both embeds content and processes. This should be inclusive of the life-affecting factors listed above, and should bring these issues to the forefront for critical dialogue, reflection and action.

DEDICATION

To Tricia and Russell whose education must reflect the diversity of their community and the broader world.

ACKNOWLEDGEMENTS

The work of this thesis would not have been possible without the support and encouragement of many people:

My gratitude extends to the faculty from Douglas College who eagerly participated in this research study. I appreciate the time they gave to my project, their expertise which informs it, and their on-going support as colleagues.

Arlene McLaren my Senior Supervisor has always pushed me to improve my work and has willingly given her time and careful thought throughout my degree-seeking years, not just in this thesis, but in the course work involved;

Mary Lynn Stewart offered her support "beyond the call of duty" as the second on my committee by agreeing to read my thesis and provide feedback long before it was ready.

David Bissett has continued to provide his on-going love and support during this rather long process of degree completion;

Russell and Tricia Bissett have tolerated their mother's attachment to her books, and the computer that they also need for homework. I hope in the process I have not turned them off completely on the thought of pursuing advanced studies;

Pat and Doug Cookson are the best role models I could ever want as parents and participants in life; and

My friends Gillies Malnarich and Rita Chudnovsky who each in their own ways have framed my perspectives on adult education and feminism in rich and diverse ways. They continue to challenge me to expand my frames of reference and expectations of myself by believing in me.

TABLE OF CONTENTS

Approval Page	ii
Abstract	iii
Dedication	v
Acknowledgements	vi
Table of Contents	vii
Chapter One - Educational Equity: Framing The Research	
The Problem	1
Background to the Problem	3
The Process of Investigation	14
The Participants	19
Significance of the Study	22
Outline of the Chapters	23
Chapter Two	
Curriculum Transformation: Bringing the Concepts Together	
Introduction	24
Defining Educational Equity	25
Enhancing Diversity in Colleges	29
Dimensions of Curriculum Transformation	32
Critical Pedagogy	34
Feminist Pedagogy	38
Anti-Racist Education	43
Intersections	45
Facilitating Transformation	47
Policy Development and Implementation	53
Chapter Three	
Educational Equity in a Community College: Presenting and Analyzing the Data	
Introduction	58
Participants Define Educational Equity	60
Curriculum Transformation	64
Operationalizing Transformation	67
a) Ideas for Making It Happen	67
b) Support Systems	71
c) Barriers to Educational Equity.....	84
Chapter Four	
Implications of the Research and Recommended Actions	
Introduction	99
Broadly Defining Curriculum	99

Involving People	100
Language Use and Competencies	101
"Societal Responsibility"	102
Furthering the Thinking	
on Curriculum Transformation	103
Implications of Inclusion	104
Resources, Services, Policies and Structures	107
Further Implications	110
Educational Equity Work	112
Links Between Educational	
and Employment Equity	112
Challenges to Classroom Practices	115
Changing Relations	116
Disruptions to the Framework of Diversity	117
 Chapter Five	
Conclusion	
Introduction	121
The Context	121
The Process of Change	123
Conceptualizing Intersections	125
 Appendix A	
Douglas College Goals	129
 Appendix B	
Interview Guide	130
 Bibliography	131

Chapter One

Educational Equity: Framing the Research

THE PROBLEM:

The focus of this thesis is on curriculum transformation as a primary means for meeting the challenges of educational equity. Adult educators as diverse as Paulo Friere and Malcolm Knowles argue that student success, in part, is determined by the relevancy of curriculum to students' lives (Cookson, et al. 1995). The curriculum, both content and process, needs to include students' values, understandings and experiences.

The student population at Douglas College, the setting of this study, has changed dramatically over the past decade. It has more women, people with disabilities, First Nations people, people who are openly gay or lesbian, and people who are visible minorities in Canada. These demographic changes, along with the corresponding legal and social pressure for "equal opportunity," makes more urgent the issue of inclusive education and curriculum transformation.

This thesis is based primarily on interviews with faculty at Douglas College about their views on curriculum transformation as a means to achieve educational equity. The interviews spanned several related topic areas including content and processes in classrooms, institutional structure, where faculty have found support for this work and

what has hindered their progress. Much work on curriculum transformation described in the literature has been based in university settings, driven primarily by faculty from women's and ethnic studies, and been based on identification of the androcentric nature of curriculum. This study contributes to this literature with faculty views from a community college setting, with the direct involvement of faculty from a variety of disciplines, and with the findings which emphasize ability/disability and language as major factors for consideration in transforming curriculum for equity purposes.

The purpose of this thesis is two-fold. First, I examine several major forms of pedagogical literature (e.g., feminist and critical pedagogy) that are concerned with the question of curriculum transformation. While vast, this pedagogical literature is often examined in isolated ways. Since the focus of my thesis is on a single institution and the "practice" of curriculum transformation within it, it is necessary to consider this wide range of literature in conjunction with one another. In so doing, I focus on several dimensions of equity -- gender, race, social class, sexual orientation, and ablebodiedness - - and suggest that these factors must be considered in ways that account for their intersections. As part of this project, transformation needs to be understood not as revision or integration or mainstreaming which suggest the addition of material on women, on other cultures, and so forth measured against established norms (Butler, 1991). Transformation means that such factors are underlying themes and specific topics within all courses and programs.

Second, I argue that curriculum transformation is not just a matter of what is taught in the classroom and how. To transform curriculum faculty told me that attention

must be paid to the college environment outside the classroom, in particular, to college structures and policies that either inhibit or facilitate the processes. Curriculum transformation requires, however, not only administrative and faculty support both philosophically and financially; it also requires employment equity. I examine the relationship between employment and educational equity by posing the question of whether ontological experience is required to speak legitimately about people other than one's own "group". I argue that a distinction between understanding and knowledge may be helpful and that those with knowledge (theoretical and ontological) must take on leadership roles to achieve educational equity while having the support of those who have come to understand. The requirement for this knowledge then makes employment equity vital to the work on curriculum transformation to achieve educational equity.

BACKGROUND TO THE PROBLEM:

Educational equity is a central purpose of public education, and the Douglas College policy refers to it as an "equal opportunity in education."¹ The policy states that the College is determined to "identify and remove any discriminatory barriers which prevent access to equal opportunity in employment and education."² Defining what is meant by "equal opportunity" and clarifying what identifying and removing barriers means in practice is central to this research. If we accept relevancy as important for student learning, then these policy statements imply that curriculum content and processes, and organizational structure and function, as possible barriers, are open to examination . To

¹ Douglas College Policy A02.01.06 Employment and Educational Equity, Effective date: January 27, 1994. p. 1.

² Ibid. p. 1.

achieve educational equity external College relationships with the provincial government and other post-secondary institutions also require examination. However, such an examination is beyond the scope of this research, which is already complex and broadly defined.

The research is based within an institution well known to me. I have worked for the past eight years for the College as an adult educator, which is a faculty position. I plan community adult education courses, programs, workshops, and conferences in several areas including women's programs. My current responsibility is continuing education for social services practitioners. As a result of this work particularly in the area of women's programs, I have developed a sense of both the need for educational programs for the community in this area and a need to bring feminist perspectives to the "regular" curriculum within the College. Through my studies over the past five years at Simon Fraser University I have had the opportunity to explore this concept further. It has developed into my interest on educational equity and into this research project.

The research project is timely for several reasons. First, the College has changed its structures recently in ways that could impact on educational equity. These changes include the establishment in 1991 of a committee to work on Employment and Educational Equity. The terms of reference of this committee have been developed and approved, and this committee has carried out a census of all employee groups for representation of women, Aboriginal people, persons with disabilities, and people who because of race/colour/ethnicity are a visible minority in Canada. The faculty profile developed from the census data is presented later in the discussion on the need for linking

educational and employment equity. The census is a first step taken by the College with respect to employment equity. Until my thesis research was proposed, educational equity in the College had not yet been investigated. The study is intended to give some background to the work on educational equity, and a baseline of information about what some faculty are thinking and doing related to developing educational equity. This study then can facilitate the work of the Committee as outlined in their terms of reference.

The research can be a catalyst for the discussions and actions required. There is interest in the research from participants and because it was done while I was on a paid educational leave there is a requirement for circulation and presentation. The participants in the research itself are all faculty members who influence decision making and have control of curriculum within their classrooms and their disciplines. Consequently, there is potential for the research to influence the decisions being made about educational equity.

Second, the research is timely in that many of the research participants recognize that the changing nature of the students at the College requires a rethinking of some of the college's policies and practices. As well, reflecting on their own experience and expertise, many faculty are reconsidering curricular content and processes in light of the changing demographics in the student population. My analysis shows the ways that some faculty are responding to such changes. As the discussions of the implications of changing student demographics are undertaken and continued, their input is essential. Their knowledge helps to formulate policies and practices as well as establish curricular content and processes.

Third, most literature on educational equity, particularly on curriculum transformation, has focused on university settings (e.g., McIntosh, 1983; 1990; Warren, 1989). Given that community colleges are often the site of first entrance to the post-secondary system there is a need to understand curriculum transformation within this context. My research provides valuable information on existing efforts at one college to transform curriculum. Fourth, the research is timely as it indicates the need to understand the implications of educational equity for institutions as a whole rather than limiting this transformative work to classroom curricular content alone. College systems themselves require transformation.

Since this study is concerned with understanding curriculum transformation within an institutional context, it is important to discuss several features of the college: the population it serves, the programs it offers, and the committee structure it uses to facilitate educational equity. The College is located in the Lower Mainland of British Columbia. It is a moderately large college in relation to others in the province. Each year it serves approximately 7000 students in the credit portion of the College and upwards of 20,000 participants in community adult education programs. The average age of the credit students at the College is twenty-four years. More than 50% are women. As the percentages of people from various races, and ethnicities in the community at large grow so too does the diversity of the student body.³

The College was developed in the late 1960's along with other similar institutions in an effort to serve specific communities and thus provide wider access to post-secondary

³ Fall Registration Survey, (1994). Douglas College: Institutional Research and Development. The data did not indicate specific ethnic groups of students.

education throughout the province (Dennison, 1995). These colleges are less costly than university education, and closer to home for many students not living near a university. These institutions concentrate on teaching and learning with no official requirement for research. Thus teaching, rather than research, is fundamental to these institutions which makes the question of curriculum transformation particularly central.

The College offers a variety of programs. They include: university transfer courses in the arts and humanities, social sciences, sciences and mathematics, criminology, and English and communications; developmental programs in adult basic education and English as a second language; health and social services applied programs some of which are university transfer; business and commerce programs; physical education and recreation programs; and a wide variety of short-term, part-time courses and programs for the community. Support services offered by the college have increased accessibility for people who face barriers to education. In particular there are faculty experts on students with disabilities. The College has specific career programs and preparation for career programs for people with physical, emotional, and mental handicaps. Support for students with disabilities in regular programs is provided by Disabled Student Services with personnel that include faculty and staff experts on adaptive materials, supplies, and resources. As well as programs and services for students with disabilities, the College has maintained a staffed women's centre which is both a resource centre and a place to meet and study for women in the College and the surrounding community. Another vital support service is the office of the First Nations Services Coordinator. The Coordinator provides support to First Nations students in the College, and does on-going education for

the rest of the College and the community on First Nations issues. Given the diverse nature of the programs at the college level the discussions of curriculum transformation are necessarily broad. The faculty who participated in this study represent a broad base of faculty from across the College.

The College has several college-wide committees each of which have powers to influence educational equity. Three committees are particularly important: the Education Council, the College-wide Professional Development Committee, and the Employment and Educational Equity Committee. The Education Council approves educational policy, programs, and plans of the College. Until 1994 the Education Council was only advisory to the College management and ultimately the College Board. The lack of decision-making power affected the workings of the Council in that although for the most part the Council decisions were adhered to, there was always the possibility that its advice would be overlooked. The Council consisted of two faculty representatives from each department, staff representation and ex-officio administrative representation. With the 1994 revisions to the provincial Colleges and Institutes Act (Bill C22) the Education Council now consists of one faculty representative elected from each department, administrative representation from middle and senior management, as well as elected staff, student, and Board representatives. The function of the Council has also changed. It now assumes joint authority with the government-appointed College Board over educational policy and other matters. As well, prior to the revisions to the Act, there were no official faculty, staff, or student representatives on the College Board. Now the Board has both government appointed members, and internally elected representatives from the faculty,

staff, and students. Previously, representatives from these groups attended the open public meetings, but had only some voice and no vote. The "closed" sessions did not include these representatives.

With these structural changes faculty will now have formal authority to support or deny educational initiatives. Educational equity policy and practices will come before both the Education Council and the Board for formal approval. Thus who is elected to Education Council and the College Board will in part determine the possibilities of promoting educational equity and, ultimately, curriculum transformation.

The College-wide Professional Development (CWPD) Committee consults with the faculty development coordinator to identify educational needs of faculty members and to offer specific educational opportunities on a College-wide basis. The Committee is important as professional development is viewed as essential in the work on educational equity.⁴

The Employment and Educational Equity Committee, mentioned previously (p. 4), while not having college-wide representation from every department, does have college-wide impact. This committee was formed in 1991 as a result of collective bargaining between the College Management and the Faculty Association. It was designated to examine the employment status, within the College, of people from the four federally designated equity groups. Although the College is not required to meet federal employment equity requirements, the Letter of Understanding by which the Committee

⁴ Literature on curriculum transformation makes the point that on-going cross-disciplinary faculty development opportunities are essential. Schuster and Van Dyne (1984); Spanier (1984); Schmitz (1984); and Butler and Walter (1991) are but a few examples of authors who make this point.

was constituted stipulates that the situation should be studied, but no remedial programs can be started without the agreement of both signing parties, being the Faculty Association and the College Management. At approximately the same time (Spring, 1991), the College Management was also negotiating with the staff union on pay equity. With the agreement of all parties the Committee expanded to include staff and students, rather than only faculty and administration. Two representatives from each group make up the Committee. Each constituency of the committee also makes an effort to have its representatives be people from the four equity groups. The mandate of this Committee includes policy development, the formation of guidelines to assess programs, services, and systems, and the assessment and implementation of recommendations that result from the use of the established guidelines. The work done to date has included drafting and gaining final approval of the committee's terms of reference, doing the census of all College employee groups, reporting back on the census to the Education Council and management, and providing me with feedback for this research.

These college structures provide mechanisms for critical discourse and action on employment and educational equity. They are regulated by policies and plans of the College some of which provide a site for discourse. Policies such as Personal and Sexual Harassment, as well as Employment and Educational Equity, are in place at the College, although they continue to be up-dated and revised as the issues are discussed and better understood. Particular pieces of the College's stated philosophy and goals appear to support the work on employment and educational equity. The Douglas College Goals statement (see Appendix A) includes several comments which support accessibility to a

comprehensive range of programs and courses. Of particular significance to this study is the first goal which is "to provide an environment that welcomes and responds to the multicultural and diverse nature of our society."⁵ Another College goal is "to provide appropriate student services and education programs for students with a wide diversity of age, background, experience, interests and special needs."⁶ This recognition of diversity is central to the argument for curriculum transformation. However, the interpretation of such statements is frequently controversial. Who defines the "needs" is in itself a complex issue. First, as Newson and Buchbinder (1988) suggest growing corporate influences on how universities interpret need is problematic; so too is the lack of critique of these linkages, and the lessening role of the university as liberal social transformer. Second, diverse interpretations of "needs" exist even amongst those who believe in educational equity. Third, such statements can be argued as being merely rhetorical, not representing practice. Finally, the legal requirement for colleges to operate on a balanced budget rather than allowing deficit financing, in part, limits initiatives. Flexibility in internal budgeting is a possibility, but is limited. Despite such problems, these statements do provide an operating discourse that various groups can use in their struggles over curriculum transformation.

Also important in understanding the environment of this study is to consider the College within the provincial context. This is essential as post-secondary institutions are linked through articulation processes, dependent upon provincial funding mechanisms, and

⁵ Douglas College Goals - Policy B01.01.03T, Effective date: September 22, 1994.

⁶ Ibid.

influenced by the priorities established by the government. Thus the possibilities for change in curriculum and within the system are significantly affected by the government. The College falls under the jurisdiction of the Ministry of Skills, Training, and Labour. The Ministry is the primary funding source for the College. It is also the approval agency for programs to be offered at the College. This Ministerial approval process occurs in two separate stages -- educational and funding. Following the development of new programs, usually done by faculty, the work is submitted by the College administration for educational approval. Subsequently, funding approval is sought, but despite educational approval funding is not guaranteed. This may result in new programs not being offered or new programs being offered only if the College cuts other programs. Needless to say the lengthy process and the lack of funding approval in many cases results in frustration for faculty and administration.

Moreover, the overall focus of the Ministry appears to be on skills training and entry to jobs. The Skills Now! program is the primary initiative on the part of the Ministry of Skills, Training, and Labour with over \$100 million allocated to this program. The concentration on "skills" for employment through "innovative" technological programs and community partnerships with business indicates that the interest of the government is on addressing unemployment through direct employment-related skill development and training not curriculum transformation to promote educational equity.

However, the Ministry has initiated work on curriculum and system transformation. Within the overall context of Ministry initiatives, this area has relatively low priority. Notwithstanding, in 1994, at least one contract has been let to an

independent consultant "to develop guidelines for curriculum developers and reviewers in the post-secondary education system to ensure fair and unbiased treatment of members of the four Federally-designated equity groups in any curriculum they develop" (Penney, 1994). The outcomes of this contract are a set of questions to be asked when building or revising curriculum, the development of workshops of varying lengths to facilitate the use of the guidelines, and a review of why such guidelines are important.

I was a participant in a focus group originating from this contract, along with various other faculty and administrators from Lower Mainland Colleges who were also interested in equity issues. Within the focus group meeting I attended, people readily identified that gender should not be an added-on topic, but rather an underlying theme to all that we do, and that gender considered alone and in isolation from race, class, sexual orientation, disability, age, etc. would be problematic. Although this makes the concepts far more complex, there was acknowledgement within the focus group that without such consideration the efforts would be unfruitful.

Sometimes efforts to include study of women's issues in the curriculum have resulted in further marginalization, especially if they are seen as extra or supplementary to the mainstream curriculum. Women's studies courses are valuable in and of themselves but women's perspectives, experiences, achievements and values as well as the problems of gender, class, and race must also be integrated into the mainstream curriculum. (Penney, 1994)

The questions developed as a result of this contract facilitate work on curriculum transformation. This thesis explores how some faculty have been working to transform the curriculum in their areas. The fact that the provincial Ministry allocated money towards the contract discussed above is evidence that the work faculty are doing in this area is understood to be important.

THE PROCESS OF INVESTIGATION:

This research represents a case study of an institution struggling to meet the challenges presented by diversity.⁷ The case study is based on interview information, College policy and census data, as well as my knowledge of the college environment gained through working in the institution. A case study of an institution struggling with the issues raised by diversity in the population is important in that the particularities of the institution determine, in part, the required action necessary for change.⁸

This research project was designed to explore with some faculty from various disciplines what they are doing to take account of the differences of experience and perspectives brought to their classroom by the students. This exploration was done through a two stage process.

First, after the thesis proposal was approved at the University and by the Ethics Committee at the College, I met with the Employment and Educational Equity Committee to review the interview questions (Appendix B) with them. This was done for two purposes. I wanted input to the questions from them as they are a group of people with the interest and expertise to know whether the information being sought was practical and

⁷ Butler and Walter (1991) state that "the greater presence of minorities of colour and white women on college and university campuses clearly raises the question of essential change within the academic community structure" (p. 4).

⁸ Reinharz (1992) presents many feminist case studies to illustrate the diversity of methods used. She begins her chapter 'Feminist Case Studies' with a quote from Carroll (Ed) 1976 p. xii which states "[t]heory must remain at best hypothetical, at worst unreal and barren [unless we have detailed] case studies and surveys dealing with the experience of selected groups of women in diverse cultures and time periods". Case studies are essential to the understanding of complex situations. While illustrating the particularities of one situation, they can be used to suggest possible outcomes in other situations. In this case, the requirement to transform curriculum to take account of gender, race, class, sexual orientation, etc. suggests possible approaches and potential problems for other institutions struggling to meet the challenges of diversity.

thus applicable. I hope the results of the research will provide valuable information and direction for this Committee and the work it sets out to do on the issue of educational equity. Thus the aim of the research is to be a catalyst for further work -- in other words, action-oriented research.⁹

Second, I notified all faculty at the College through their mailboxes that I was seeking participants for the research. Participants were asked to consent to a one to two hour semi-structured interview on educational equity. They received the interview guide ahead of time, they understood that participation in the research was confidential, and interviews were all taped and later transcribed. Taping was optional but none of the participants disagreed with its use. The information obtained through the interviews was analyzed for general themes and specific thoughts and recommendations. The questions during the interview were categorized into discussion of educational equity, its relation to College policies and faculty development, and general discussion about resources, limits and barriers, and enablers for work on educational equity. The material is woven together here to give a rich and complex picture of educational equity and its tie to employment equity as well.

The original aim of the proposal for research was to conduct ten interviews. As the response to my request for participants grew beyond ten, I continued to arrange interviews particularly because the respondents were coming from many different areas of the College. The broader range of participants gives the research a greater range of

⁹ Barnsley and Ellis (1992) refer to participatory action research as "the systematic collection and analysis of information for the purpose of taking action and making change" (p. 9). Also Lather (1988) believes that "feminist action research must be oriented to social and individual change because feminism represents a repudiation of the status quo" (p. 175).

applicability and demonstrates interest in educational equity on a wide base.

As a result of the response from faculty I conducted over double the number of interviews originally planned. Though a few said they responded in order to "help me out" the majority of participants clearly indicated their interest in the subject area. They all said there is a need to address, in some fashion, the fact that they are teaching and working in an environment where the student body is multicultural in nature, has at least 50% women, has many students who have disabilities (physical, mental, and emotional), and some First Nations people, although they are decidedly under-represented. As the student population more closely reflects the community at large than the faculty group, individual faculty members acknowledged that major change needs to occur.

As the interviews proceeded, I found that they became even less structured than intended. In many ways they were more conversations about the issues than question and answer sessions. The idea was not to compare responses, but rather to generate a range of ideas on implementing the concept of educational equity.¹⁰ For the most part, this procedure enabled me to gain further information and encouraged the participants to elaborate on their points.¹¹ Participants were able to qualify their responses and to fill in the background and history of their answers. Although a more structured method (e.g., a survey) may have provided greater standardization of responses, the depth and complexity of the responses would have been lost. Babbie (1989) notes that a weakness

¹⁰ Andre (cited in Reinharz, 1992) argues that the purpose of data collection and interpretation in feminist interview research varies from traditional reasons of comparison and generalization. She interprets the diversity of responses in her research as representing greater clarity on the reality of homemakers' lives.

¹¹ Raymond (cited in Reinharz, 1992) favours open-ended questions because the process "maximizes discovery and description" (p. 18).

of survey research can be the artificial and/or superficial level of responses which make it "difficult to gain a full sense of social processes in their natural settings" (p. 286). Surveys also can limit on-going response or action by not requiring dialogue (Reinharz, 1992). Though interviews may take more time and require more complex analysis than a survey format, they can give a fuller picture of individual experiences.

My personal knowledge of the College, its policies, procedures, structures, and personalities, lent valuable information to this case study. Feminist epistemologists (e.g., Code 1991; Harding 1986) argue extensively that "traditional" empirical research can mislead as a result of masking the identities and connections that the researcher(s) bring to their work.¹² Research done by people who are part of the setting of the research provide insights and understanding of the data which otherwise may be hidden.¹³

As a faculty member doing research in my own work setting I am an insider. The continua of feminist viewpoints on "insider" knowledge -- from intense personal involvement with research participants to limited interaction, from the requirement for personal experience with the research content to believing such involvement must be avoided -- present the necessity to "feel" one's way through these complex debates¹⁴ and

¹² Mies (1983) argues that "contemplative, uninvolved 'spectator knowledge' must be replaced by active participation in actions, movements and struggles for women's emancipation" (p.124). This research is meant to result in further action.

¹³ Kirby and McKenna (1989) argue that research is political activity and requires the insight and understanding of people who "traditionally" live on the margins. "We care about the accessibility of research skills because we believe that people should have the opportunity to inform themselves, to participate in discussion and policy formation and advance their interests through political action. ... Doing research allows us to begin to rename our experience, and thus participate in creating knowledge we can use" (p. 170).

¹⁴ In her concluding chapter, Reinharz (1992) recounts the various stances on the issue of "the involvement of the researcher as a person" (p. 258) and the "involvement of the people being studied" (p. 263).

to analyze the problems. As Reinharz (1992) argues a researcher's on-going working relationships with the participants may be strengthened as a result of research. In particular, my involvement at work with several of the participants in the research has increased and become a source of support for the development of this thesis. Without the personal involvement with participants and connection to the content, my research would be less credible.¹⁵ As Harding (1986) suggests such an approach is fundamentally in opposition to the requirement of empirical science for distance from "subjects" and the content of study. Support for research done with participants known to the researcher, on a subject also known through personal experience, is supported in the literature on feminist methodology and epistemology (Collins, 1991; Reinharz, 1992; Harding, 1986). However, direct connection to the research participants raises further issues with respect to confidentiality. As I have on-going conversations with several of the participants their comments, at times, refer back to interview material. In the presence of others I am left having to make on the spot decisions about how to respond knowing that some of what I know is a result of interviews held in confidence. Not attributing particular pieces to specific individuals in order to protect their confidence also leads to the possibility of not properly acknowledging sources. This feels a bit like walking a tight-rope at times, and is a complicating factor in research in known settings with known participants.

Initiating discussions through semi-structured interviews served as another catalyst

¹⁵ Collins' (1991) discussion of insider/outsider highlights that the viewpoint of the insider must be privileged as the vantage point provides for more complete understandings. Yet, Black women's lives provide both an "insider" and an "outsider" point of view. As part of the Black community she has "insider" knowledge of her community, and yet as part of a group who has traditionally worked as subordinate to white community members, she has "insider" knowledge of that community too from her perspective as an "outsider".

for on-going action.¹⁶ The interview methodology resulted in my being the "keeper" of information about the ideas, thoughts, and activities of some faculty on educational equity. Thus the research itself did little to initiate the cross-disciplinary dialogues required for action.¹⁷ Focus groups may have facilitated action more readily. A recommendation as follow-up to this research is to initiate such groups.¹⁸ The research findings, however, are meant to act as a catalyst for future action.

THE PARTICIPANTS:

The College faculty members are central to this study. Of all employee groups, they have the most contact with students. They have the greatest control over the curriculum and what happens in the classroom. They are pivotal in developing ideas and practise about educational equity and curriculum transformation. The college census mentioned earlier provides a profile of the faculty which serves as a useful comparison to the group of faculty who participated in my study.

The faculty were asked in the Fall of 1993 to participate in a College-wide census (mentioned on p. 4) initiated by the Employment and Educational Equity Committee. Of the faculty group there was a participation rate of 72% with an overall response rate for all employee groups of 78%. Women represented 66% of respondents to the census.

¹⁶ Mies (1983) argues that the starting point for feminist research "must be a commitment to changing the status quo" (p. 125). Kirby and McKenna (1989) argue action is a necessary component of research.

¹⁷ Schuster and Van Dyne (1984); Spanier (1984); Guy-Sheftall (1991); Jenrette and Adams (1992); and LaBare and Lang (1992) argue that interdisciplinary discussions and opportunities for faculty development are important in the work on curriculum transformation.

¹⁸ Duelli Klein (1983) argues that feminist methodology must look at "the overall conception of the research project -- the doing of feminist research -- as well as the choice of appropriate techniques for this process, including forms of presenting the research results" (p. 89).

When this figure is broken down by area of the College the percentages varied from 46% of respondents from the academic/university transfer portion of the College to 82% of respondents from the developmental education and student services areas of the College. The number of people who self-identified as Aboriginal in the census was so small that the data for all employee groups was amalgamated in order to preserve anonymity. Despite this grouping only 1% of respondents indicated they were aboriginal. Nine percent of census respondents indicated they were members of groups who are considered visible minorities in Canada. When this statistic is broken down further there are vivid indications that certain disciplines within each area have startling low numbers of people from visible minority groups. Several departments indicate no persons with disabilities. Overall 4% of respondents indicate they have a disability.

Of the twenty-one participants in my research, seven were men and fourteen were women. Of the fourteen women two identified themselves as Indo-Canadian, one as Chinese-Canadian, one as having a disability, and one as having spent a significant part of her life in a lesbian relationship. The men were all of caucasian origin. None self-identified as gay nor as having a disability. Of the twenty-one participants interviewed, four work in the academic area of the College, ten in the applied programs area, two in the community programs area, and five in the developmental education and student services areas. The sample group in this research consisted of:

- 66% women;
- 14.3% visible minority group members;
- 4.8% people with disabilities; and

- 0% First Nations people.

In comparison to faculty respondents to the census noted above, the percentages of women and persons with disabilities were equivalent. The percentage of people who because of race and/or ethnicity are visible minorities in Canada was higher in this research than in response to the census. As noted in the recounting of the census, the proportion of First Nations people working at the College is extremely low. The sample in this research reflects that.

There were twenty-four responses to the mailbox announcement of the research and request for participants. Of these, twenty were fully interviewed and one was partially interviewed. The partial interview occurred as a result of a mix-up on interview times and a subsequent meeting that we both had to attend. Following this, the participant made a subsequent interview time, but did not show up and I was unable to reach her. However, I included her input as she had given time to the study and I wanted to acknowledge that commitment. Of the initial respondents, three were difficult to contact and to make appointments with due to their workloads during the research time period. However, as I progressed through the twenty interviews the amount of repeat information increased while new material decreased. Therefore, I decided that further interviewing would not result in substantially increased levels of information or knowledge. It must be acknowledged, however, that the self-selection of faculty to participate in the research influences the outcomes. This research was not a general survey of faculty on attitudes about educational equity. The participants for the most part are people who are familiar with the issues involved. Many have been working on issues of cultural diversity, and the

influences of gender, class, and ablebodiedness. They were able to contribute to the study as "experts" and as "insiders" who are knowledgeable about the question of the implementation of curriculum transformation.

SIGNIFICANCE OF THE STUDY:

This study brings together material from faculty who are already attempting to recognize and act upon the issues arising from the concepts of educational equity. The study implies that there is much change that yet needs to occur, but gives guidance to that work. The literature review and resulting theoretical framework of the research also provides direction for the work and resources for other educational equity work being undertaken. The implications are far reaching for the College. A long term vision of where we are trying to go needs to be forged, but short realizable objectives need also to be set (Schuster and Van Dyne, 1984; Schmitz, 1984). The short realizable objectives are important in that a sense of accomplishment is often a motivating factor for on-going work. This thesis provides evidence of some existing work being done at the College, some ideas for further work, and some indications of the possibility of backlash against the work on educational equity. Considerable turmoil can be created by challenging the essence of the work of faculty -- what and how we teach. Mechanisms for support and encouragement need to be set in place. Evaluation must also be undertaken to ensure that the transformations we are looking towards are coming to fruition. Providing education that reflects multiple perspectives and validates the lived experience of all students, and the communities of people with whom they live and work, though complex is ultimately a worthwhile goal.

OUTLINE OF THE CHAPTERS:

Chapter One has set the tone for the thesis by providing the background to the problem under investigation within the context of a particular community college. In the review of the literature in Chapter Two I argue that ideas from various pedagogical theories and practices inform and support the work of curriculum transformation. Frequently discussed in isolation from one another, when brought together these theories can lead towards concrete action. In Chapter Three I present the interview data and argue that it supports the need to bring various pedagogical theories together. As well, the data raises issues about disabilities and language which I argue must be considered essential in the work on educational equity and yet is virtually ignored in much of the literature reviewed in Chapter Two.

Chapter Four outlines the implications arising from the data. I argue that the work on educational equity must be system-wide, involving reviews of existing curriculum, policy, and practices. As well, it must be clearly linked to employment equity efforts in order to establish the required critical mass of people necessary to inform and support the work. A summary of the research is presented in Chapter Five.

Chapter Two

Curriculum Transformation: Bringing The Concepts Together

INTRODUCTION:

Here I bring together ideas and concepts from critical, feminist and anti-racist pedagogical perspectives not strongly linked in other research and literature (Gore, 1993; and Luke and Gore, 1992), in order to argue that each contributes to the work of curriculum transformation to enable educational equity. This chapter begins by examining the changing definition of educational equity in order to provide a framework for the discussion of curriculum transformation as a critical component. I argue that utilizing concepts and ideas from each of these radical pedagogical theories leads to understanding gender, race, class, sexual orientation, age, and ability as intersecting cultural components which further evolves the definition of educational equity.

A brief examination of research similar to this thesis follows the discussion of the changing definitions of educational equity. The research examined have two similarities. First, the subject presented is diversity and equity issues. Second, the settings are colleges. I argue that the insights gained from my study highlight the need for a system-wide inclusive approach to meeting the challenges of educational equity. As well, my study provides further insights into language and disability as critical components of

this work.

Another aspect to consider within this framework is the general problem of who can teach, and who can or should lead this work. This discussion is based on an epistemological stance which claims a distinction between knowledge and understanding. The literature review, the theoretical framework implied, and the definition of terms described in this chapter ultimately argue for an inclusive curriculum.

DEFINING EDUCATIONAL EQUITY:

Educational equity has many meanings which have varied over time and depend on the political and economic contexts. Very broadly, it refers to the idea that all should have an equal chance to succeed in the educational system. Until the 1970's in Canada, those struggling for educational equity were largely concerned with promoting access to educational institutions. Since that time, the focus has increasingly been upon questions about what is being taught -- the content of education -- and how that may limit equality. As well, the question of what groups suffer from educational inequity has expanded. Exclusionary practices are based on social class, race, gender, disability, age and sexual orientation.

Access arguments focus upon entry to institutions, particular programs within them, and to the resulting jobs and positions of power that were traditionally associated with post-secondary education (Briskin and Coulter, 1992).

[E]qual educational opportunity for girls and women includes equal access to what is available to boys and men: equal access to subjects in the physical sciences and mathematics, to higher education, to higher paying jobs, to power, to respect and to learning. (Gaskell, McLaren, and Novogrodsky, 1989 p. 84)

Feminists identified barriers to post-secondary education and pushed for access for

women through the provision of child care, part-time studies, supportive services, and better financial assistance (Orum, 1992). People with disabilities and their advocates argued for physical access, specialized services, and funding support. Attitudinal, architectural and other systemic barriers block access for people with disabilities (Scott, 1993). While these remain fundamentally important issues with respect to access, the definition of educational equity has developed further to include the content, processes, and structures of the institutions themselves (Orum, 1992).

As more people from marginalized groups gain access to post-secondary education they may find that the institutions do not meet their learning needs, in content, in processes which are familiar or make sense, and/or in the overall structure of the institution. As the face of the student body changes within community colleges in British Columbia, there is an increasing need to examine the curriculum to assess its appropriateness and relevance for the students, their community of study and of practice. Accommodations made for students with disabilities, women, and other marginalized groups have now begun to focus on curriculum. The equity question has been increasingly defined as a problem of "outcome" rather than just "access" to educational institutions. This shift in focus requires looking at the process of education, especially curriculum and pedagogy, and how inequality is produced within education itself. As well, the "environment", institutional structure and climate, as a whole is significant, not just the classroom (Sandler with Hall, 1986; Caplan, 1993). Both Sandler with Hall, and Caplan focus on the climate of academic institutions for women students and employees. Caplan comments on the maleness and heterosexuality of academic settings and argues that life

in the academy for women is significantly impacted by such a climate. She gives checklists for assessing institutions for their climate with respect to women. Little is mentioned about the content of courses or programs in contributing to the climate of an institution. Sandler also highlights problems (e.g., selection and promotion processes) faced by women in academic settings and includes a section on planning a program on the professional climate for women in academe. Also included is an institutional self-evaluation questionnaire which highlights areas (e.g., policies) an institution will want to evaluate to improve climate. Within this list are curriculum issues. Listing curriculum as one issue to examine skims over the complexity of curriculum transformation. Faculty participants in my study clearly link the institutional climate to the efforts to achieve educational equity through curriculum transformation.

The teaching content and processes of post-secondary education have traditionally been determined by professors, mainly white men from middle and upper class backgrounds, who themselves had been educated in similar formats (Smith, 1975; Spender, 1980). Many writers have written at length on the problems of content designed primarily by those who possess privileges of race, social class, and gender. As Smith, who focused on gender, writes:

Men attend to and treat as significant only what men say. The circle of men whose writing and talk was significant to each other extends backwards in time as far as our records reach. What men were doing was relevant to men, was written by men about men for men. Men listened and listen only to what one man says to another. A tradition is formed in this discourse of the past within the present. The themes, problematics, assumptions, metaphors, and images are formed as the circle of those present draws upon the work of the past. From this circle women have been to a large extent excluded. They have been admitted to it only by special licence and as individuals, not as representatives of their sex. They can share in it only by receiving its terms and relevances and these are the terms and

relevances of a discourse among men. (Smith, 1991 p. 233 as cited in Gaskell & McLaren)

Spender argues that leaving in place the curriculum predetermined by men in fact devalues the knowledge of women. And not only women, but also men who are not part of the "ruling" class.¹⁹

When the aim is to provide women with exactly the same education as men there is an underlying assumption that the male way is the right way, and that one of the solutions to women's oppression lies in having women receive an equal share of the fruits of the ostensibly superior male educational diet... Women have played virtually no part in determining the shape and form of education in our society. The models of education were firmly established and were within male control before women began their fight to enter educational institutions. Those models of education are still formulated and controlled by males (Spender, 1980 p. 20).

Students and teachers must see themselves reflected in the lives and the materials that they are studying. Women's perspectives and knowledge as well as that of men of colour, people from lower socio-economic classes, people with disabilities, and lesbians and gays must be taken into account in education. Knowing that we learn best when we see the relevance of what we are studying, it does not seem an unreasonable expectation that college classrooms take into account gender, race, class, sexual orientation, and ablebodiedness of both the students who are learning and the community in which they may seek to live and work. Such an expectation requires curriculum transformation which, as Butler (1991) argues, "reflects all of us, egalitarian, communal, non-hierarchical, and

¹⁹ Guy-Sheftall (1991) states that "the typical college curriculum is based upon a world view that is largely eurocentric and that it does not reflect the fact that more than half the world's population are female and people of colour" (p. 305). Similarly, Minnich (1990) argues that "the problem we still have today in thinking well about the rich diversity of humankind is expressed by the observation that, at the beginning of the dominant Western tradition, a particular group of privileged men took themselves to be the inclusive term or kind, the norm, and the ideal for all" (p. 2) and "there is a root problem at the base of the dominant meaning system that informs our curricula - a tangle that results from taking the few to be the inclusive term, the norm, and the ideal for all" (p. 177). Schuster and Van Dyne (1985) argue that "attention to race and class also brings into view the experience of most men who had been absent from the syllabus" (p. 23).

pluralistic" (p. 73). This results in challenging the ways that knowledge is constructed, the power relations within disciplines and institutions, the disciplinary structure or separations themselves, and the content and the process of teaching and learning. Transformation rejects the ideas of mainstreaming, enrichment, balancing, and integration because they leave in place the norms against which all other material is measured (Schuster and Van Dyne, 1984; Spanier, 1984). Transformative efforts within other colleges provide guidance for the work on educational equity. I provide a few examples below to highlight the efforts being made while noting how my study with faculty experts both confirms much of what the literature says about curriculum transformation efforts and augments it by noting particular components which are infrequently considered in a critical way.

ENHANCING DIVERSITY IN COLLEGES:

Descriptions of college approaches to enhancing pluralism and diversity range in the literature from discussion of specific course content changes, to broader overall institutional approaches. Other research has focused on curriculum transformation for the purposes of equity and social justice.

Several studies (e.g., LaBare and Lang, 1992; Kappner, 1990/91; and Kayes, 1992) support the need to take an inclusive approach to curriculum transformation. This means that all areas of the College are open for consideration. Incorporating curricular transformation work into the existing faculty development activities was noted by LaBare and Lang (1992). Faculty at Bloomfield College, New Jersey, studied their own curricula with a critical eye to its representation of gender, race, ethnicity and class. As a result of

this examination they chose to adopt a model that infused new understandings, perspectives and materials into the curriculum. Faculty control of the program and process was essential. Kappner (1990/91) begins her description of the Borough of Manhattan Community College's attempt to enhance pluralism and diversity by emphasizing that "in the urban community college [this] requires an institution-wide approach with strong leadership and commitment from the president" (p. 17). The approach involves every level of the institution and connections to the community. Direct links are made between curricular change efforts and co-curricular programs such as Black History Month and Women's History Month, and to other community-based cultural events. Faculty development activities range from cross-disciplinary discussions and summer institutes to supporting women and other minority faculty to complete their dissertations through provision of time and money, thus enabling their promotion to higher rankings within the institution. Kappner argues that:

an institutional plan is most effective when it can be integrated into the everyday goals and work of specific areas, teams, or committees. It is most effective when individuals can be held accountable for outcomes and when the chief executive officer makes it a major priority. (p. 20)

The results of this approach at the Borough of Manhattan Community College includes an increase in representation of minority faculty and staff, a strengthened promotional process as a result of enhancing the credentials of women and minorities, enthusiastic faculty participation and interest in professional development and co-curricular activities, strengthened relationships with various community groups, increased student retention rates, and high morale amongst faculty and staff.

Kayes (1992) describes the work at Parkland College, Illinois on access, equity

and cultural diversity. She argues that the mission of community colleges must be to address these issues. She quotes Dr. Zelema Harris, the president of Parkland College to emphasize her points.

To create a climate of inclusiveness, every community college should not trivialize diversity but face real issues: the major increases in minority enrolments without concomitant increase in minority faculty and administrators; gender and race biased curricula; and the exclusive use of a teaching method, the lecture, which is the least effective way for adults to learn. (p. 85)

Parkland has General Education objectives that are "pertinent to cultural diversity principles" (p. 87) for students, faculty development workshops which feature scholarship in equity areas, a college-wide committee on access, equity and cultural diversity, and strong presidential support. In addition, Kayes description of Parkland raises the issue of pedagogy for consideration in this work. Each of these components are essential to the work on curriculum transformation to achieve educational equity.

Linking educational equity efforts to employment equity programs is an important feature of the research examined here. To realize outcomes of affirmative action Kappner (1990/91) states that an extensive early retirement package was offered to faculty and the President has veto power on search committee processes which are not extensive enough. Phelps (1990/91) also supports the need to build inclusive community colleges. He clearly ties educational and employment equity together. The approach taken in the Los Angeles Community College District includes an early retirement package and subsequent affirmative action hiring. He also emphasizes the importance of campus climate in achieving educational equity and the need for leadership from the "top".

One of these studies, Kappner (1990/91), emphasizes the importance of language

particularly with respect to increasing the retention of minority students. The Borough of Manhattan Community College provides summer and winter-break preparatory programs that include English as a second language instruction. While focusing on retention rates of particular student groups within the College, the outcome of increased language competency leads to improved ability to participate in critical dialogue within the classroom. Language is a primary issue of concern of faculty within my research and is discussed at greater length in Chapter Four.

These examples suggest the need for institution-wide approaches, the involvement and commitment of senior administrative personnel, the linking of employment equity policies and practices to curriculum transformation efforts to achieve educational equity, and an interconnected and broad definition of diversity. Pedagogy, the "how" of teaching/learning must also be linked to the discussion of content, the "what" of teaching/learning. Finally, language is a component of educational equity that requires careful consideration.

DIMENSIONS OF CURRICULUM TRANSFORMATION:

Curriculum transformation as an essential component of educational equity arises from various radical pedagogies. The work of critical and feminist pedagogists and anti-racist educators demonstrate various dimensions of curriculum transformation. These works provide useful conceptualizations for advancing the possibility of curriculum transformation. Considering these theories in relation to one another is essential to realize the transformation of curriculum. Gore (1993) argues that "the discourses have failed to recognize and nurture alliances which could prove fruitful for specific projects..." (p. 18).

Kenway and Modra (1992) point out that the connection between the pedagogical work in women studies and the work of feminists within education is insufficient. This, they argue, leads to a loss of powerful support for the work in women studies. As well, they argue that women studies pedagogy has tended to use Freire's work without critical analysis, despite the evidence that critical pedagogy fails to engage the issue of gender.

These pedagogical theories often overlap. However, distinct bodies of thought remain within each. And each rarely refers to the other (Gore, 1993). To further the work in each of the radical pedagogies it is necessary to build communication between the distinctive stands within critical and feminist pedagogy and between them (Luke and Gore, 1992; and Gore, 1993). While diverse perspectives are prevalent within feminist pedagogy with some recognition of race and ethnicity as factors within the lives of women, neither feminist nor critical pedagogy sufficiently take race and ethnicity into account. Therefore, anti-racist education theory needs to be considered within this overall discussion of the ideas which inform the concept of curriculum transformation to achieve educational equity. Further development of literature on the issues of disability and sexual orientation in relation to curriculum transformation is required in order to take these factors into account (see, for example, Britzman 1995).

I present the radical pedagogical theories in an order that reflects to some extent their chronology to show their interconnections and development, and to lead to a more comprehensive understanding of intersections. This is a broad analysis of curriculum transformation looking at interconnections of various schools of thought. Such a broad view which looks at interconnections, inevitably necessitates a lack of depth.

Critical Pedagogy - Critical pedagogy is an educational field of theory and practise that is particularly concerned with power relations of teaching. It builds upon a base in Paulo Freire's literacy work with peasants in Brazil. This strand of educational thought has elaborated useful concepts to explain educational inequality and failure and has developed strategies to help "empower" students, especially those from working class and minority group backgrounds.

The idea that the teacher learns from students is a central component of critical pedagogy. The curriculum should not be something that teachers deposit in students but should be a product of egalitarian interactions between teachers and students. This insight, developed initially theoretically and practically, by Freire, has spawned a great deal of discussion and research on curriculum transformation.

Freire (1970) is critical of traditional schooling which he describes as "banking" where the teacher determines what the student needs to know and "deposits" the information. Freire argues that such schooling does little or nothing towards developing the ability to think critically about one's lived situation and as a result it maintains the status quo of the society. In contrast Freire argues for pedagogy that educates for a critical consciousness and leads to social change. He believes that this happens in dialogue with others in similar situations with the teacher acting as a catalyst while also learning from the group. He describes critical pedagogy as education that allows people to consider their lives and the contradictions contained therein. Along with careful reflection comes action for social change -- praxis.

Freire's ideas promote curriculum transformation in many ways. He challenges the

concept of teacher-defined content and teacher as ultimate authority. As well, he recognizes the knowledge of the students from which the teacher also learns. These change both the nature of what is taught and learned as well as the process of that learning -- ultimately transforming the curriculum.

A particularly systematic account of critical pedagogy is provided in McLaren's (1989) book Life in Schools. He is primarily concerned with power in the classroom and culture more generally. He argues that it is essential to transform the education system to one that serves students. The system must allow students to begin where they are, and to make their life experiences relevant. The purpose of critical education for McLaren is "to empower the powerless, and transform existing social inequalities and injustices" (p. 160). He refuses to accept the idea that students are responsible for their own underachievement. He argues that critical pedagogy can be employed within the school setting.

This work, Freire's Pedagogy of the Oppressed and other critical pedagogists deal primarily with oppression as a result of class status. They neglect to analyze critically oppression that results from gender, race, sexual orientation, disability. According to Henley and Young (1990) critical pedagogists have begun to recognize that oppression is based on many factors, and education can be both transformed and transformative.

[critical pedagogy] reject[s] any notion of neutrality in the processes of schooling and assert[s] instead that in a world marked by inequalities of class, gender, race, region, sexual preference, physical ability and age, schools must be understood as being implicated in both the production and potential transformation of such inequalities. (p. 1)

However, an in-depth analysis of oppressive factors other than class status has remained limited within critical pedagogy theory.

The strengths of critical pedagogy theory are the recognition that students come to an institution with previously acquired opinions, understandings, and knowledge, that teachers can both teach and learn through dialogue with students, that curriculum content and process go together and are never neutral, and that learning happens not only within the classroom. All are major concepts in critical pedagogy which are components of educational equity and the work of curriculum transformation.

But as Ellsworth notes, in her influential 1989 article, the theory and practices of critical pedagogy are problematic. Her critique arose from attempts to practice critical pedagogy in a course on anti-racist pedagogies. She argues that central concepts, such as empowerment, student voice, dialogue and critical reflection need to be critically assessed. As well, she suggests that the literature on critical pedagogy is highly abstract and specifically fails to address operationalization. This is particularly significant in my study with practitioners which highlights actual practices to transform curriculum.

Ellsworth acknowledges certain strengths of critical pedagogy: its reflection on classroom experience, and its "rejection of oppression, injustice, inequality, silencing of marginalized voices, and authoritarian social structures" (p. 300). She recognizes that the goals of critical pedagogy to support the development of students' reflective capabilities, and their ability to name oppressions and work for social change, are ultimately worthwhile.

But she argues critical pedagogy, in its requirement for dialogue and reflection,

assumes that students and teachers engage with each other in the classroom as fully rational subjects. The assumption of rational deliberation sets up as its opposite an irrational "Other" typically seen to be the "province of women and exotic Others" (p. 301). The use of "reason" becomes a vehicle for regulating conflict and the power to speak. "Reason" rests on the myth of the ideal rational person and the "universality" of propositions.

Ellsworth further suggests that critical pedagogy fails to address the varying levels of power and privilege of teacher to students, and between students themselves.²⁰ Ultimately Ellsworth argues that critical pedagogy leaves the authoritarian nature of the teacher/student relationship intact. It does not allow for empowerment of students who suffer from sexism, racism, and other forms of discrimination. It fails in its own goals to empower students and does not ultimately transform knowledge.

Such requirements for engagement assume a commonality of language which allows for critical dialogue. This issue is generally ignored in the critical pedagogy literature I have reviewed. Even Ellsworth's discussion of dialogue within the context of operationalizing critical pedagogy neglects language as a major factor. Language, as mentioned in the beginning of this thesis, was a central concern to faculty participants in my research and essential to consider in operationalizing educational equity through curriculum transformation.

Ellsworth also criticizes critical pedagogy for its lack of context yet her analysis also assumes a university setting and thus ignores other contexts where post-secondary

²⁰ Also Gore (1993); and Kenway and Modra (1992).

education happens. The context of a community college setting, as in the case of my study, differs from a university with a balance of applied and academic studies, the presence of English as a Second Language and adult basic education programs, and with its focus on teaching and learning rather than research. These differences affect the operationalization of curriculum transformation. The demographics of the College, the emphasis on teaching/learning, and the link to the community through applied programs' practicum sites and advisory committees all influence the work of the college and ultimately the efforts to transform curriculum.

Like Ellsworth other feminist proponents of critical pedagogy experienced "similar theoretical, political and pedagogical 'dissonance' with what the 'founding fathers' had conceptualized as a pedagogy for self- and social empowerment and for freedom from oppression" (Luke and Gore, 1992 p. 1). This 'dissonance', emerging from the lack of critical engagement with gender in critical pedagogy, led to growing discontent and the development of feminist pedagogy theory (Kenway and Modra, 1992).

Feminist Pedagogy - Like critical pedagogy, feminist pedagogy embraces the concept of reflective pedagogy leading to action for social change (Briskin and Coulter, 1992). But unlike critical pedagogy feminist pedagogy has its base in feminist theory and the women's movement (Briskin, 1990).

In their introduction to the special edition of Canadian Journal of Education on feminist pedagogy Briskin and Coulter (1992) outline several themes central to feminist pedagogy including nurturing, experience, safety, power, and resistance. These themes, the authors suggest, help to address the neglect of gender in critical pedagogy, but also

require critical assessment. For example, safety in the classroom has frequently been the feature of feminist pedagogy which assumes that women need a safe place to explore their experiences and to learn from them about women's oppression (Manicom, 1992). However, the teacher as nurturer/mother undermines students' autonomy to be agents for themselves and others (Currie, 1992), and the safe, nurturant environment may not be the most conducive for learning (hooks, 1988). As well, Currie notes that the teacher as nurturer/mother blurs the power of the teacher in the classroom. These ideas about nurturance and power demonstrate some of the complexities of the teacher-student relationship and thus, in part, curriculum transformation. I turn now to other complexities identified in feminist curriculum transformation efforts such as the processes themselves, the resistance to feminist pedagogical work, and the intersections between gender, race, class, sexual orientation, age, and ability/disability.

Warren (1989) argues that feminist pedagogies are "central to any feminist curricular transformation project" (p. 50). McIntosh's frequently cited work on transforming curriculum to include gender (1983), and later race (1990), demonstrates the developmental phases of curricular transformation while presenting ideas on how to put feminist visions into practice. The five interactive phases outlined in her 1983 work describe a process of moving from a "womanless" curriculum where only "the greats", in other words great men, are studied, to an as yet undefined fifth phase where common survival is the primary focus and there is recognition of the importance of attachment and connection between all people. As the curriculum transforms, a greater awareness of the exclusive nature of existing curriculum is developed. Phase three where there is

recognition of the absence of women, encourages "feminist scholars to challenge the canons of the disciplines and seek to redefine the terms, paradigms, and methods through which all of human experience is understood" (Andersen, 1987 p. 236). This action furthers the development towards a fully inclusive curriculum.

The overall process McIntosh describes signals that addition of material on women to an already overloaded curriculum is only the beginning of a transformative process. While feminist pedagogical theory clearly denounces simple addition of material on women as the solution to the absence of women in the curriculum, McIntosh reframes this as a preliminary phase in the development of an inclusive curriculum.

In her 1990 work McIntosh recognizes that the separation between gender and race is anathema to the processes of curricular and personal transformation. Race can be seen as separable only in the first three phases, but gender, race, and class come together in inseparable ways in curriculum that reflects all people. This recognition on McIntosh's part indicates a development in her work which improves the applicability of her phase theory.

Warren (1989) criticizes McIntosh's work by noting that "[a]s long as the current social realities of, for example, sexism, racism, classism, heterosexism, and ageism exist, we cannot leapfrog to some "humanist" place of equality and justice that includes us all" (pp. 48 - 49). She proposes a more complex model, adding phases to McIntosh's model, where we understand knowledge not only on men as humans, and humans as men, but on men as men being gendered, raced, classed, etc. In other words, the need identified within feminist pedagogy to recognize the diversity of women should also be applied to

androcentric knowledge. She then argues that with this knowledge and with knowledge of women, we can move to a phase where we consider gendered subject areas, and then finally to subject areas inclusive of all of us.

McIntosh's and Warren's writings on curriculum transformation describe phased change in a linear fashion. These descriptions indicate a process which proceeds from one step to the next in systematic fashion. But as Andersen (1987) argues, the actual process of transformation has "fluid" or seamless boundaries which is indicative of a more dynamic process than the linear descriptions indicate. The discussion of resistance to curriculum transformation efforts presented in Chapter Three illustrates how at any one time some faculty may have moved past adding outstanding women to the curriculum while others are rejecting the notion that current curriculum is male-biased.

Resistance to feminist pedagogical efforts by students within the classroom, by those opposed to feminist transformation efforts, and by feminist teachers to the resistance of students are features explored in writings on feminist pedagogy.²¹ Resistance implies that the work of feminist teachers is complex and variable (Weiler, 1988). Resistance to feminist teachers is mediated by race and ethnicity (Hoodfar, 1992). And the "backlash" against curriculum transformation projects is considerable amongst the traditional power elite within colleges and universities (Mojab, 1995). Within my study attitudes are identified by the majority of participants as the major barrier to curriculum transformation for the purposes of equity.

Overall, feminist pedagogy continues to explore ways to empower students to be

²¹ Outlined by Briskin and Coulter (1992) and explored more fully throughout the edition of Canadian Journal of Education on feminist pedagogy.

agents for progressive social change while also continuing its own development. Feminist pedagogy strengthens the critical pedagogy concept of dialogue about lived experience and furthers it by being rooted in the women's movement thus connecting the learning in the classroom with community (Briskin, 1990). Such connections elaborate the link between the classroom and the world.

Feminist pedagogy is thus an essential part of curriculum transformation efforts. Recent feminist educational theory provides a base for the work on curriculum transformation to achieve educational equity by stressing the necessity of viewing gender, race, class, and sexual orientation as primary factors to be considered in decisions about curriculum content and process (Litner, et al, 1992). Feminist pedagogy has begun to address differences amongst women and to develop ideas about intersections between those differences.

... feminist scholarship(s) slowly moved on not only to recognize the social and cultural differences among women but to hear and to recognize, though reluctantly, the other voices of feminism(s). We can now link oppression of women to other forms of oppression, thus making feminists' concerns and the agenda for social change broader than sexism. (Hoodfar, 1992 p. 304)

However Hoodfar notes that "in practice, ... such a broadening of the feminist agenda has remained limited" (p. 316). She examines the nature of power for minority women teachers endeavouring to employ feminist/critical pedagogy. Hoodfar's work is important in relation to this study for two reasons: the findings indicate a need for further employment equity; and the distinction between knowledge and understanding argued earlier implies that minority men and women and white women need to be in leadership roles within the institution to further the work on curriculum transformation to achieve

educational equity. Her ideas are also useful because they help to further the ideas of feminist pedagogy by linking them to the work of anti-racist education.

Anti-racist Education - From anti-racist education theory and practices, other important pieces are gained that inform curriculum transformation for educational equity. Anti-racist education concentrates on race as a primary factor contributing to oppression. Like critical and feminist pedagogies, anti-racist education names power as a central issue (Thomas, 1987).

Anti-racist education posits that diversity (*per se*) is not the problem. ... It is the significance that is attached to the differences, and more importantly, the way that differences are used to justify unequal treatment that is the problem - i.e., racism. It is unequal power that limits the dimensions of one's culture which can be legitimately expressed. More significantly, it is unequal power that limits one's ability to earn a living, meet basic needs, make one's voice heard. It is unequal power that makes the struggle for self-respect... a formidable task. (p. 105)

Dei (1993) argues that power relations, knowledge based on personal experience, and perspectives from different social groups are foundations of anti-racist education. He insists that "the starting point for anti-racist work ... is for the educator to problematize Eurocentric, white male privilege and supremacy, and the consequent social inequities in our pluralistic society" (p. 37). Like feminist pedagogy that rejects the simple addition of material on women, anti-racist education is not the simple addition of material on various cultures. Anti-racist education "is not added-on material; it is not a 'subject'. It is an attitude, a cast of mind, and it must permeate the curriculum" (Allingham, 1992 p. 19).

Anti-racist education theory positions itself in relation to multicultural education (Thomas, 1987) by identifying racism as the fundamental problem rather than a lack of knowledge about other cultures. Multicultural education, as generally understood, posits

that attitudinal changes are needed and focuses on the individual need for education to change attitudes. Anti-racist education, however, wants to discover from where the attitudes originate and what systems and structures keep them in place and what makes the attitudes seem as though they are natural or make "common sense". Again anti-racist education seeks to identify how relations of inequality are maintained. Multicultural education suggests that information about different cultures changes attitudes and that unfair institutional practices can be changed and made fair. Anti-racist educators definitely want attitudes and unfair institutional practices to change, but point out that information alone does not result in attitudinal change. Thomas (1987) argues anti-racist education, like feminist and critical pedagogy, has "emerged from critical community organizations and institutions" (p. 107). In addition, anti-racist education theory recognizes the significance of power and the systemic approach necessary for transformation. The distinctions, described by Thomas, between multicultural and anti-racist education are not as clear within my study nor in general use in the community. Definitions of multiculturalism range from narrow (e.g., issues affecting visible ethnic minorities only) to broad (e.g., concerns for all cultures, as determined by ethnicity, gender, class, etc.). This confusion over the definition of multiculturalism, however, disrupts the work on the issues of racism, sexism, etc. Thomas' work indicates a real need for either clear and agreed upon definitions of multiculturalism that include issues of racism etc. or alternate language to define anti-discriminatory education.

Critical pedagogists have concentrated primarily on classism in the curriculum and on teacher/student relations; feminists have focused on gender as the key to subordination

while race, class, and sexual orientation are mitigating factors, and they tend to concentrate on the content and process within the classroom; anti-racist educators recognize that gender and class are factors which must be considered, but the elimination of racism is the focus. But the transformation of the curriculum requires more than just anti-classism, anti-sexism, and/or anti-racism. As recent writers are increasingly arguing, curriculum transformation is only possible if the intersections of these dimensions and others such as sexual orientation are given central attention.

Taking critical, feminist, and anti-racist education theories together we form the basis for an examination of the intersections between gender, race, and class. Mentioned but not developed in this literature review is the impact of sexual orientation, ablebodiedness, and age. Each of these features also determine in part one's lived experience. The expertise of faculty and staff within the College with respect to facilitating education for people with disabilities is a valuable resource for the work on educational equity. The conceptualization of these features as intersecting moves us away from thinking about adding oppressions one on top of the other.

Intersections - An examination of the intersections between life-affecting factors such as gender, race, and class provides the framework for ideas which facilitate the transformation of curriculum. Dei (1993) argues that "efforts to tackle issues of race, class, sexual and gender oppression ... are inexorably linked to the need for an alternative curriculum" (p. 42). Ellsworth's (1989) description of the struggle to do anti-racist work in the classroom while refusing to undermine the work of other groups fighting oppression points out the complexity of singling out a particular factor of oppression. Dei

(1993) argues that it is essential for students to understand that systems of oppression -- race, class, gender and sexuality -- are in dialectical relationship and are experienced as "interlocking systems of oppression" (p. 42). Spelman (1988, p. 115) notes the difficulty of thinking about gender, race and class in ways that do not obscure or underplay their effects on one another. As she suggests, the crucial question is how the links between them are conceived. In the case of Black women, sexism and racism do not have different "objects"; it is misleading to say simply -- without further explanation, that Black women experience "sexism and racism". Black women do not experience the same form of racism as Black men nor the same form of sexism as White women.

(I)t will not do to say that women are oppressed by the image of the 'feminine' woman as fair, delicate and in need of support and protection by men. As Linda Brent succinctly puts it, 'That which commands admiration in the white woman only hastens the degradation of the female slave'. (Spelman, p. 122)

Collins (1991) shows that African-American women have encountered a different and oppositional set of controlling images (as the mammy, matriarch, welfare mother, the whore) from white, middle-class women. Incorporating the study of these beliefs into curriculum allows us to not only expand our knowledge about the lives of some black women but also about how systems are put in place and how they function in attempts to control particular groups.

Davis (1981) documents the split between the women's movement and the human rights movement over the right to vote campaign in the United States. Davis argues that Black women find themselves in positions where within the civil rights movement their gender is denied, and within the women's movement their race is ignored. Finding places where race and gender come together unprioritized is a struggle.

The poetic adaptation of Sojourner Truth's 1852 speech at the Akron, Ohio Women's Rights Convention, "Ain't I a Woman?" (cited in Linthwaite, 1993) poignantly indicates the problem with the term "woman" when what is meant is white women of a particular class. The need to be concrete and honest about the content of discussions in the classroom and beyond is demonstrated by such questioning. Truth's work brings together gender, race, and class for consideration by pointing out that the category of "woman" did not include her.

Black feminists have been particularly effective in showing how these questions about intersection are important. Current work is also suggesting that analysis must make visible the various nuances of the intersecting boundaries of race, gender, class and sexuality (Khayatt, 1994), and the necessity of examining multiple and shifting identities (Mahtani, 1994). These discussions reinforce the notion that we cannot understand oppression by piling one form on top of another and that multiple factors are involved which include ablebodiedness and language dimensions.

Findlay (1991) notes that "think[ing] about oppression as additive or intersecting is like treating them as separate colours in a braid. But if racism is yellow and sexism is red, the experience of them together is something different than striped. It is more like orange" (p. 11). At the intersections of these factors we see how they relate and impact each other. Here it is necessary to raise the issue of what in fact determines experience. All of these factors have an impact and they do intersect; however, this should not be interpreted to mean that people with the greatest number of factors leading to oppression in our society necessarily can be counted on for their "politics". There is no guarantee that

due to common experience one has a common consciousness (Collins, 1991).

Facilitating Transformation - McLaren (1989) suggests that curriculum content and process are arrived at through selection processes. Much of what has been excluded through these methods is material about issues of gender, race, class, sexual orientation, and disability. It is important to turn to the question of what can be done. The College needs to be facilitating education which takes these factors into account. Having faculty, administration, staff, and students who support the efforts towards educational equity is essential. Schuster and Van Dyne (1984) argue that it is necessary to have a basis of knowledge in women's studies in order to transform curriculum.

The experience of the past decade and of emerging curriculum transformation projects has shown that effective transformation is impossible without a base of researchers and teachers whose primary concern is women; similarly, women's studies departments and programs become marginalized and risk having little effect on the experience of most students if they are not linked to curriculum transformation projects. (p. 63)

Creese and Strong-Boag (1995) argue that women's studies, when it leads to the ghettoization of feminist scholarship, creates several dangers. It leaves mainstream scholarship relatively undisturbed. It implies that women's studies "does" gender and , therefore, lets everyone else off the hook. It reinforces the impression that gender belongs especially to women and that men represent the universal norm, possessing neither gender nor sex. As feminist scholarship broadens and intersects with other interdisciplinary areas like labour and First Nations, Creese and Strong-Boag suggest, it encourages us to take gender into account in all our research (p. 17).

Stanley and Wise (1983) insist that only members of oppressed groups can have knowledge of that oppression, that is, that one must have the ontological experience of

various oppressions in order to know and/or understand. They distinguish feminist research as on women, by women who are feminist and for women. In their more recent discussion (1990) they argue that the construction of knowledge is built on the relationship of ontology to epistemology thus requiring one "to be" in order "to know". Ultimately their original argument is reshaped, but comes to the same conclusion. But, Collins (1991) and hooks (1984), both of whom have posed the question of who can be a Black feminist, take alternative positions. Both acknowledge the necessity of experience, but suggest that one can understand without direct experience. Collins points out that requiring one to be Black and a woman in order to be a Black feminist is biological determinism. She recognizes that "while Black feminist thought may originate with Black feminist intellectuals, it cannot flourish isolated from the experiences and ideas of other groups" (p. 33). hooks' statement that one can advocate feminism or Black feminism suggests that understanding can be achieved without direct ontological experience. Hawkesworth (1989) claims that critical feminist epistemology needs to move away from the "knower" (who knows) to what is known. hooks and Collins to some extent have done precisely that in their urge to advocate rather than to be.

A distinction between knowledge, built on ontological experience and epistemological reflection, and understanding based on the latter, may be helpful as we think about how faculty can work together on curriculum transformation as a means of developing educational equity. It is important to recognize that action often takes both those who know and those who have come to understand. If we recognize the difference between knowing and understanding, and thus what is known and understood, then

knowing from ontological experience must be present and privileged, but does not deny understanding of others whose purpose is assisting in the practices aimed at emancipatory social change.

Our commitment to the contextual nature of knowledge does not require us to claim that those who do not inhabit these contexts can never have any knowledge of them. But this commitment does permit us to argue that it is easier and more likely for the oppressed to have critical insights into the conditions of their own oppression than it is for those who live outside these structures. (Narayan, 1989 p. 264)

A core of people who have both the ontological experience and the analysis to inform movement toward educational equity is essential. Employment equity, usually defined in Canada as efforts to employ people from four federally designated groups -- women, aboriginal people, people who due to race are a visible minority in Canada, and people with disabilities -- could be a start. However, these groupings are problematic. First, they are not inclusive of sexual orientation nor class. Second, designating women and people who due to race are a visible minority in Canada as two separate categories forces women of colour to choose between their gender and their race. This categorization contradicts the idea of intersections. Or the hiring of one black, disabled, woman counts as three rather than recognizing that all factors exist within one person. However, the concept behind employment equity is about employing people based on bona fide job requirements which assists in eliminating systemic discrimination (Abella, 1984). In a college, or other educational institution, where efforts to transform the curriculum to achieve educational equity are being planned and operationalized, there must be both people with the knowledge and those who have come to understand the dynamics of the intersecting nature of gender, race, class, sexual orientation, ability, and age. Employment

equity is essential for the work on educational equity (Ontario Confederation of University Faculty Associations, 1992).

While recognizing this necessity it is also important to be clear that curriculum transformation affects all components in the institutional environment (Allingham, 1992). This includes the content and process of teaching and learning, as well as the policies and practices of the institution, activities offered outside of the classroom, the structure and the environment of the institution, and the context in which the institution functions.

McIntosh's (1990) model for curriculum transformation, as outlined above, suggests that Phase Five change "is needed to help us to an as-yet-unthinkable reconciliation between our competitive, hierarchical propensities and our contingent and relational propensities" (p. 12). This statement suggests that the transformation process goes beyond the classroom content and process to include the organizational structure and functions. Institutional hierarchical relations stand in sharp contrast to the goals of educational equity as do the divisions between disciplines which result in difficulties when trying to do interdisciplinary work (Schuster and Van Dyne, 1984). To transform curricular content in isolation from process and the institutional context and structure, seems a contradiction. McIntosh's suggestion that Phase Five change is undefined lets institutions off the hook by giving them the excuse that the knowledge about other structures still needs to be learned. Such knowledge already exists in community-based organizations, collectives, cooperatives, progressive women's and cultural organizations. Fulton's (1990) keynote address at the *Goals for College Women in the 1990's* talked about structure in a post-secondary education setting where hierarchical organization was

replaced by structures which placed the student at the centre of the organization with programs, services and administrative structures surrounding and supporting the work of the students. Conceptually her descriptions altered the typically patriarchal, hierarchical structure of educational institutions. How her descriptions translated into the everyday practice of the institution was not as clear. Moreover, her perspective of the organization from the President's office would need further exploration with others in the institution -- students, staff, and faculty.

Much of the work on transforming curriculum has concentrated on the content of curriculum and the processes of teaching and learning. While commentators are increasingly paying attention to broadening curriculum transformation to include intersections of gender, race, class, and sexual orientation, they still tend to confine their focus to specific components of the curriculum, particularly the official curriculum (the texts) and pedagogy (the transmission of the curriculum by teachers, their relations with students, and classroom dynamics). Other components of the educational environment such as policies and organized faculty development impact directly on the what and the how of learning/teaching.

Inclusive policies and practices can't be viewed as supplementary or peripheral to the teaching-learning process. Inclusive policies and practices must cut through to the core of that process; from the teacher who teaches to the curriculum that is taught, we must develop an educational system that has as its major tenets multiculturalism and gender-balance. (Kayes, 1992 p. 85)

These components are infrequently mentioned in the literature. Feminist writers such as McIntosh (1983) have concentrated their work on the processes of building inclusive curriculum content. These processes are described in the context of efforts to include the

scholarship on women in the mainstream curriculum. Butler and Walter (1991) argue that the scholarship on women and that from ethnic studies need to come together and jointly influence the broader curriculum. This work also emphasizes the processes of changing the content of curriculum. While recognizing the importance of support for this work and for faculty development there is little discussion of transforming other components of the educational environment such as institutional policy.

POLICY DEVELOPMENT AND IMPLEMENTATION:

Briskin and Coulter (1992) raise the issue of educational policies as factors in an institution's approach to content and practice of teaching. They note that most policies, while recognizing sexism and racism within the educational environment, rely on inadequate measures to resolve these complex issues. This linking of policies to curriculum is an important step forward as policies supportive of curriculum transformation are rarely mentioned in the literature.

Community colleges have been struggling with having appropriate and adequate policies to address racism, sexism, classism, homophobia/heterosexism, and other discriminatory practices in the institutions.²² Personal and Sexual Harassment Policies are found in most institutions. Employment Equity and Educational Equity policies as well as ones which support accessibility can also be found. The existence of such policies are evidence that the college(s) do not exist in isolation from the broader society.

The implementation of these policies, however, has run into difficulties in several cases. First, accessibility continues to be difficult with reduced financial resources from

²² Lower Mainland Multicultural Education Project Report, (1993).

the government, and changing demands on what being accessible means. Second, sexual and personal harassment policies continue to undergo revision as complications arise while being implemented. Third, committees formed to propose policies on employment and educational equity continue to struggle with definitions, need, inadequate federal legislation, and conflicting desires for outcome.

How do policies affect the classroom? Policies within the institution determine in part practices -- for example policies on student evaluation. However, the struggles over policy interpretation and implementation are mostly confined to the individuals involved in the work. My experience has indicated that policies are frequently unknown until such time as they are breached. A lack of knowledge about policies may be acceptable for obscure situations, but knowledge about particular policies such as harassment, employment and educational equity, and student conduct is essential. Educating about policies -- their intent and the processes for implementation is a must and can be part of faculty development efforts to promote educational equity.

Several authors suggest the importance of faculty development in processes of curriculum transformation. These authors argue that faculty development opportunities are essential as the canons are challenged, "new" ideas are considered, and processes to promote learning are reconsidered. Schuster and Van Dyne's (1984) experience in curriculum transformation at Smith College noted that faculty development opportunities were one of the significant characteristics of successful curriculum transformation projects. Spanier (1984) at Wheaton College also noted that "broad based educational activities for faculty ... and intensive multi-disciplinary study groups" (p. 74) were

essential components of curriculum transformation projects. Aiken, et al. (1987) describe the feminist curriculum integration project at the University of Arizona. Its foundation was seminars designed to develop with faculty radically changed content and processes of teaching within at least one course of each participant in the project.

Faculty development is crucial for two reasons: it brings together people who ordinarily may not have the opportunity to meet and exchange ideas; it also raises questions about policy and provides forums for discussing what particular policies may be required. Institutional policies can have a profound impact on the work of meeting the goals of educational equity through curriculum transformation.

McIntosh (1983) argues that curriculum transformation is crucial in order to meet institutional claims, goals, and policies.

Let me say that the development of Phase 5 curriculum is also important to colleges and universities because of their own educational claims. [They] claim to develop and to pass on to students and to the wider society an accurate and comprehensive body of knowledge. And in the words of Ruth Schmidt, the Provost of Wheaton College, and now President of Agnes Scott College, 'If you claim to teach about the human race, and you don't know anything about half the human race, you really can't claim to know or teach much about the human race.' The main argument for curriculum change is that it will help [colleges and] universities to fulfil their acknowledged primary responsibility: to develop and pass on to the society and to students accurate bodies of knowledge. Since women are now left out, those bodies of knowledge are grossly inaccurate. (p. 23)

This argument for curriculum transformation based on institutional claims, goals, and policies is important as they provide further rationale for promoting the effort to achieve educational equity. Policy, interdisciplinary examination of teaching and learning content and processes, institutional structure, and the requirement for on-going faculty development are all essential pieces of that work. It is also necessary to be aware of the

expected resistance to this kind of work. In particular, charges of reverse discrimination are to be expected. While educational equity efforts may appear to be favouring particular groups of people over others, this interpretation only makes sense if one ignores the societal context of inequality.

Those who like to pretend that the fragile transitional measures and protections we have just barely established are instances of "reverse discrimination" are trying to have it both ways. They want Man to continue to be universal so that they can pretend that their privilege comes from a neutral, disinterested assessment of their own personal merit, but when tiny pockets of consideration are designed to compensate others for the inequities of that mystified hegemonic status, they rush to proclaim themselves just one group among many and hence entitled to the 'special' provisions too. (Minnich, 1990 pp. 179 - 180)

Facilitating transformation requires awareness of the various components requiring transformation, the goals of this work, and some of the potential negative outcomes. Components which are essential for success include opportunities for faculty development, institutional administrative support, dollars, and a base of scholars willing to challenge the institutional systems and practices (Spanier, 1984). It is necessary to consider the intersections between life-affecting factors such as gender, race, and class, (Butler and Walter, 1991) within a process of change leading to transformation of the curriculum (McIntosh, 1983) broadly defined (Allingham, 1992).

In Chapter Two I have argued that radical pedagogical theories support curriculum transformation. However, there is a need to connect critical and feminist pedagogy, and anti-racist education ideas on transformation as each concentrates on particular oppressions. Feminist pedagogy, although broadening in its approach to recognize diversity amongst women, still prioritizes gender. The intersecting nature of gender, race, class, sexual orientation, and ablebodiedness has been demonstrated. I have suggested that

curriculum transformation requires institutional support and that employment equity and faculty development are critical mechanisms. Employment equity increases representation of the four federally designated groups, but must also be used as a link to the work on educational equity. Faculty development not only educates faculty but promotes cross-disciplinary work which is identified in the literature as essential for the transformation of curriculum. With the transformed curriculum educational equity is promoted. As Schmitz et al. (1992) point out:

A multicultural classroom is much more than a collection of students who vary according to age, class, ethnicity, gender, national origin, race, religion, sexual orientation, or other such variables that may, like these, be visible or invisible. The critical ingredient is a supportive learning environment fostered by a teacher who appropriately recognizes and values different cultural styles and perspectives and effectively engages students in the learning process. It is this environment of multicultural valuation -- not just the presence of students of different characteristics and backgrounds -- that makes a classroom multicultural and creates the potential for a fully effective learning climate. (pp. 75 - 76)

I have also identified language and disability as factors previously lacking full exploration within the literature on radical pedagogies and curriculum transformation. Both alter thinking on critical pedagogy's concept of dialogue. My thesis contributes to this literature by focusing on experiences at a specific community college, on faculty who are interested in equity issues, and have been endeavouring to implement change within their own classrooms. They have identified specific difficulties and barriers to this work as well as support for the work within the college context.

Chapter Three

Educational Equity in a Community College

Presenting and Analyzing the Data

INTRODUCTION:

Operationalizing curriculum transformation to bring about educational equity is the overall theme of this research. Educational equity is the goal, while curriculum transformation is a primary means for meeting that goal. The literature on radical pedagogies presents ideas which support curriculum transformation. In this Chapter, I examine faculty understandings about curriculum transformation and educational equity. I begin with their definitions of educational equity. The faculty I interviewed were particularly concerned about these issues, and as practitioners, provided particular insights into them. Many were concerned with questions McIntosh identified in her phase theory of curriculum transformation. Some were concerned about not just "adding on" but taking an approach which embedded the issues in curriculum and the overall environment while acknowledging their presence up-front. But faculty identified several issues that McIntosh and others have neglected: the importance of language and of disability. Also faculty stressed the significance of the college environment outside the classroom to further curriculum transformation and educational equity. These findings suggest that what is

meant by curriculum transformation depends on many factors including: specific educational environments (eg. college as opposed to university), the structures within the educational institution (for example, the extent to which faculty development exists), and the community within which the educational institution is located (changing demographics and increasing immigrant population as opposed to a relatively stable, homogeneous population).

I report participants' input to these issues in italics. There is similarity in many of the responses to my interview questions. Consequently, I provide samples which indicate the complexity and range of responses. Each participant has a randomly assigned letter to protect their identity. This rather distancing technique is used specifically for confidentiality purposes. The use of fictitious names would force me to choose Anglo-saxon names in order to protect the identity of some participants. To use names from other ethnic/cultural groups may identify individual participants or give the impression that my participant sample had greater ethnic/cultural representation than it actually did. On the other hand to use only Anglo-saxon names also misrepresents the participants. Therefore I have chosen to use letters. I have indicated the participants' gender, but to further indicate the other factors that intersect with gender, such as race, class, sexual orientation, disability, could lead to identification of individuals. Despite the contradiction or impression that gender is of greater significance, I cannot provide further details on the participants. The indication of gender gives the sense that there are both women and men faculty who are prepared to talk about educational equity and the impact that it may have on their work. I have also not identified fields of teaching as this could also lead to

identification of the individual involved in the study.

PARTICIPANTS DEFINE EDUCATIONAL EQUITY:

Faculty participants self-selection was based on my identifying educational equity as the issue being investigated. Therefore, I began the interviews by asking participants to define educational equity and describe their interest in the area. I found that these definitions differed in many ways. I have categorized them into traditional, representational, pedagogical, and inclusive or broad definitions and provide an example of each.

Traditional notions of equity assert that discrimination on the basis of gender, race, physical ability, etc. is wrong and/or unfair. This is an important point and is the underlying reason for discussion on equity issues.

I guess nothing formal or complicated, just the general democratic principle that everyone ought to have an equal opportunity, in this case for education. I don't think there should be any barriers other than self-selected. I suppose the merit principle, if you pass the prerequisites or have the necessary level in order to be qualified to take courses then you ought to be able to take them. And race, disability, that kind of thing shouldn't be any impediment to you. Any of those kinds of things should be eradicated by the powers that be that operate the institution (T. a male faculty member).

T.'s definition notes the need for equal opportunity characteristic of traditional notions of equity. This identification gives both justification and moral persuasion to explore the ways and means for removing barriers.

However, Briskin (1990) argues that these definitions frequently ignore the social context of inequality resulting in individual accountability for failure and/or success. While wanting to encourage participation in education, the lack of success is attributed then to personal failure. As well, success is also considered an individual trait while

failing to recognize privilege and power. Traditional definitions of educational equity are essential in the initial recognition of inequality, but how to address that inequality remains problematic.

Representational definitions of educational equity seek to assess whether particular groups of people are represented in the institution commensurate with their percentages in the community. These notions of equity underlie official policies like employment equity which do attempt to take social context of inequality into account.

I'm not sure really what educational equity means. I guess it, on some levels, means something about access. Equal access to post-secondary education from a student perspective, but that is the thing that sticks out for me most significantly. Are people with different orientations, and different races, and different genders and different disabilities and different income levels equally represented here? Do they have equal access to the institution? (S. a female faculty member)

This definition seeks to identify the representation of people within the institution in comparison to the community. Like employment equity legislation the aim is to encourage participation of students from under-represented populations and to understand why they do not have equal "access" to the institution.

Complexities arise with representational definitions of equity. Workers (i.e., faculty) within the setting should also be representational, but commensurate with the percentages of individuals with the appropriate qualifications to do the job. However, in order to get the qualifications to do the work there is a requirement to participate in systems of education which have traditionally discriminated on the basis of gender, race, class, sexual orientation, and ablebodiedness. The result being is that there are fewer people with these qualifications from groups that have experienced discrimination.

A pedagogical definition of educational equity focuses on learning styles of

individuals as well as the context for which they are being educated (Anderson and Adams, 1992).

[Part] of it is that simply the way we teach doesn't accomplish what we set out to do. My feeling is that the vast majority of the world's population learn best by doing it. Hands on. Well how much of that do we do in the College? Secondly, people learn best by seeing it done. How much of that do we do? Thirdly, fourthly, fifthly, and somewhere around ninth place we have reading or listening or whatever it may be. It is just not how people learn. And again as a post-secondary institution we ought to be leaders particularly in the areas that we are dealing in because [often] it is more applied. ... I can understand universities dealing in print and multimedia, but as colleges that are moving people into employment or into other opportunities, enculturating people in a larger sense, we need to be paying attention to that. And we should be leaders in that (K. a male faculty member).

K. focuses on teaching methods or classroom processes as a component part of meeting the goals of educational equity. Critical and feminist pedagogical theory also focus on this as an important part of liberatory education. K.'s definition suggests that educational practices are an important component to consider when seeking to transform curriculum to meet the goal of educational equity.

However, to focus on the "how" in isolation from the "what" of learning/teaching removes content from process. Ellsworth (1989) demonstrates that the choice of pedagogical style must be dependent on content of the course. Her struggles to find ways to work with students on the issues of racism clearly indicates that separating how one teaches/learns from what one teaches/learns remains problematic. The complexity increases as intersections between race, gender, class and so on become part of the content and the considerations of process within the curriculum.

Broad and/or inclusive definitions of educational equity highlight that there is not only the "how" and "what" of teaching and learning, but the "where and by whom" to

consider in educational processes. Gaskell, et al. (1989) demonstrate that the definition of access continues to evolve. Included now is the consideration of content and process of teaching/learning as well as the structure and climate of the institution itself (Orum, 1992). Inclusive definitions illustrate that the challenge of educational equity must be met on many "fronts".

Equity in all aspects of what is going on in the education system. So that includes instruction, curriculum, access to services and systems, equity within the instructional and services groups i.e., within employment, and general attitude change around equitability of individuals in the system and how they are treated because education has traditionally been very biased towards groups and exclusive of groups. Not only currently, but historically. And we only have to look at what has gone on in terms of segregated schools and the limitations for women to get college education through time. All of those aspects have contributed historically to where we are today. And the education system is not equitable now although many people would probably think that it is. But I think there is also the inability to see bias because people come from a position of getting what they need and therefore they think everybody else is getting what they need (L. a female faculty member).

I look at it as education meaning the educational environment of where the education takes place, who administers it, what is being taught. That's the educational piece. And equity to me means it should reflect the society or the community in which that education is taking place. Be that gender specific. Be that race specific, lifestyle specific, age specific, as many and as broad a range of. .. The education and the vehicle of education should mirror the community. It should act as a mirror for the community. That's what I mean by educational equity (U. a male faculty member).

U.'s definition is both inclusive and representational. He identifies institutional climate, content of programs, and identity of personnel while arguing that there must be representation which *mirrors the community*.

From these definitions several key factors are found which contribute to a comprehensive and increasingly inclusive definition of educational equity. These are important as it is essential to take an inclusive approach to build an inclusive educational

institution. L.'s and U.'s definitions encompass components which support McIntosh's (1983; 1990) phase five curriculum transformation of structures and Allingham's (1992) inclusive definition of curriculum. These components recognize a need to identify content and process within classrooms, services supporting students and personnel, and the institutional structure and operations. L. also identifies the requirement to shift attitudes while recognizing that post-secondary institutions have traditionally been exclusive environments. I return to this issue of attitudes later when I discuss barriers to the work on educational equity.

These definitions provide a complex and at times contesting picture of educational equity. They show that to achieve educational equity we need to focus on various aspects of the institution. As noted above, to build inclusive institutions it is important to take an inclusive approach which transforms education for all learners and teachers. The expertise of areas such as women studies, ethnic studies, and gay and lesbian studies informs this work. But, in order to transform education and build inclusive institutions and curriculum within them the knowledge and understandings developed in these areas must expand to other areas of the institutions (Butler and Walter, 1991). An inclusive approach along with contested definitions of educational equity means that there are implications for conflict between people working together to achieve equity.

CURRICULUM TRANSFORMATION:

As McIntosh (1983; 1990) indicates there are interactive phases of curricular revision required to incorporate the material on women and race. As I argued in Chapter Two, adding material to the curriculum is only the first step towards taking these and

other factors into account. The process continues as this material forces a rethinking of what and how we teach and learn. This results in overall curriculum transformation. In this section, I present and discuss how faculty participants define curriculum, whether faculty participants believe transformation is necessary in the work on educational equity and how to operationalize the transformation processes. The majority of faculty interviewed believe that content and processes of teaching and learning as well as the broader institutional and system context need to be considered in the efforts to transform curriculum and achieve educational equity. Many aspects of operationalizing curriculum transformation are currently being tried by faculty. These efforts need to come together in order to take account of gender, race, class, and sexual orientation in courses and programs. The majority of faculty interviewed insisted that in order to "achieve" educational equity, a transformation of the curriculum (broadly defined) was required. Faculty comments extended from going beyond the "greats", to adding material on specific groups, to the reconsideration of discipline knowledge.

R.'s comments provide a concrete example of how the current curriculum in her area reflects McIntosh's Phase I where only "the greats" are reflected in the material. This bias, left unchallenged, provides a skewed account of the development of knowledge in this area.

I would like the curriculum to be rewritten with respect to more perspectives than the great white male. And certainly there are lots of areas where you could think about this. There is lots going on. I think one of the programs that did a good job of this was one called Connections. ... What they do is they draw the thread together of all the different people involved. ... And take the kind of approach where you draw the threads that make if possible for people to see the connections and make the leap and therefore one person gets recognized for something, but it is only because there have been all those threads out there.

Often by people like farmers using pieces of equipment or weavers using a piece of equipment and it is fascinating where all these threads have come from. But, what we've learned is that one person discovered this or that. They are great men, but they didn't exist without graduate students and lab technicians for sure and other kinds of data that might not be so easy to secure in a lab. (R. a female faculty member).

R. recognizes in her comment the need to challenge what we know about particular discoveries. Moving from the perspective of "*the great white males*" to recognizing the interconnections between people brings to light the broader range of contributors to many fields of study and expertise.

In relation to McIntosh's developmental and interactive phases of curriculum transformation, U.'s comments below illustrate the need to not only add on material. He argues for rethinking, reformulating curriculum to take account of the issues of equity. He pushes the process of curriculum transformation past McIntosh's initial stages into the final stages.

Oh God yes! Oh yes! You see unfortunately I think that the majority ... of instructors as a result of their training when you talk about equity or aboriginal rights or gender issues or women's issues, and because it is politically right to deal with these issues now, what you will find is that people will do it as an add on to their course. And that misses the point. This isn't add on stuff. This has to be a thread of logic that runs through the course not saying 'today we are dealing with equity' or 'today we are dealing with women's issues' as part of a course on behaviour modification. These are issues that must be developed as part of the theme. You don't deal with this as a stand alone or an add-on. And that is the hard part because it means you really have to reexamine your course from the ground up. And a lot of instructors are loath to do that. It is a lot of work! (U. a male faculty member).

Equity imbedded as a theme within the content of the curriculum is necessary, but it is also essential to rethink the processes of teaching and learning. N. describes this as transforming the "*invisible curriculum*". Her recognition of the privacy of teaching within

the classroom is also important in this work.

Yes, the visible and invisible curriculum. ... The visible curriculum needs to be changed to include women's ways of knowing and learning. And the content of curriculum I would think maybe in areas of history, English, all of the academic division I think could think things through. And there are wonderful women like _____ doing that. I'm not saying it's not happening. I think it could happen with more support. ... But you know the curriculum is whatever you make it to be when you walk into a classroom and shut the door. The content. So the invisible curriculum is also what happens when you walk in and shut the door. So I think the invisible curriculum also could stand looking at. So the process of teaching? Yes, and making sure that, everything from the access to registration, everything from enrolment on could be more friendly to both sexes. (N. a female faculty member).

As these comments illustrate, curriculum transformation is necessary to "achieve" educational equity. How then are such transformations operationalized?

Operationalizing Transformation - Transformation implies radical change. In this section I concentrate on research participants' remarks which: a) provide concrete ideas on how to begin to operationalize such change; b) clarify support systems within the College for the work; and c) identify barriers to the work on educational equity. I show that much of the work required to meet the challenges of educational equity through curriculum transformation is already being tested at the college, which is ultimately a good resource for the work in this area.

a) Ideas for "Making It Happen" Many faculty participants in this research have been making efforts to take account of gender, race, class, and/or sexual orientation within their courses and programs. In this section some of their ideas are used to demonstrate that the work of curriculum transformation for these purposes already exists. New and ongoing initiatives can be guided by some of these activities. When discussing curriculum transformation some faculty focused on curricula texts and faculty knowledge. Others

used a broader definition of curriculum transformation which included both content and processes in the classroom, while a few considered the overall context of the institution and the system in which it exists. Their activities suggests that curriculum transformation is beginning to happen at the college. Some of the texts that the faculty use are contributing to this process. But faculty are also taking steps to go beyond the limitations of the texts, as well as their own expertise.

One participant was pleased by the inclusion of particular famous women within the texts. This is a new feature and an important step.

One of the reasons why I was so attracted to the text we use in biology, was for the very first time they mentioned Rosalind Franklin under the discovery of DNA. And they actually had her X-Ray crystallography in there and a small box suggesting that there was controversy about whether she had been properly recognized and given credit. You know that is just ignored in most textbooks so you wouldn't even know Rosalind Franklin existed. You would think that Watson and Crick were sole geni that came up with this. And I think that is really important because it gives people a very different sense of what went on, than what they got before when it was the two great men (R. a female faculty member).

Using McIntosh's (1983) phases of curriculum transformation this noted change in texts could amount to a phase two recognition of a few women within the realms of famous men. McIntosh argues that this inclusion results in viewing these particular women as exceptions. However, this development is important if we assess such changes as part of a developmental process.

J. also noted a distinct change, "*a huge revolution*", in texts, videos and support materials, and recognized that just being a woman in a traditionally male-dominated sphere is a good role model.

In the texts the use of he/she in questions. There are lots of people shown, and these people are of different colours. They are trying! The authoritative voice, the

tone of voice shows men and women in different roles. ... Also I think just being there, showing up and not making much of a point. Using gender-neutral/non-sexist language. All of these things. And using examples like, Can gravity explain love? Mass of bodies and forces etc. Use a couple whose eyes meet and use Jane & Paul; Peter & Sam; Jane & Judy. Heterosexuality is still seen as the norm so I use these examples. Some people twitch, but a lot get it. (J. a female faculty member).

Both the change in texts and the presence of women as faculty in traditionally male domains furthers the work of curriculum transformation. J.'s idea to highlight the presumed norm of heterosexuality through her curriculum material on "mass of bodies and forces" provides an example of how mainstream notions can be challenged by including marginalized identities like gays and lesbians in the curriculum. Such efforts help even in physics to develop critical consciousness and thinking.

Other faculty commented that texts remain problematic. They have found other ways of bringing materials to the classes. U.'s comments illustrate a proactive step to address his concerns with textbooks.

I also take a look at my materials. I don't use a lot of textbooks any more. The reasons, one of which is that they do not deal with equity issues terribly well. Also there is a habit. If you've got a course, you've got to have a textbook. And I watch students paying \$50, \$60, \$70 for a textbook that they will use two chapters out of and hold open a door in the house for the rest of the time. And also it is three years out of date by the time they get it. Instead, I will go looking for articles, and I will find by looking for articles I can package a bunch of stuff together that is as current as one month ago and covers a much wider range of materials and I can turn it over. So on an annual basis about a third of my material gets tossed and a new third added on. So it is always being brought up to date. (U. a male faculty member).

This approach may be more possible within particular courses and programs. However, the issue of text materials and the representation found within them is one step which faculty can assess when reviewing current, or developing new curriculum. Some

participants described this as screening materials with equity issues in mind.

I suppose I have in some cases probably consciously tried to select things that bring the more diverse points of view. There is more being written, there is more available. It is obvious that there are gaps in the collection and gaps in the literature in that way so I may have been more consciously screening for things that represent different points of view. Ideally it would be nice if it could happen more naturally that didn't have to be paid so much attention to, but right now we need to pay attention. (C. a female faculty member).

The librarians at Douglas College are faculty members. Their work involves selection of materials to support the comprehensive curriculum offered at Douglas College. C.'s comments above indicate that it is necessary to pay attention to the points of view presented in the literature. She goes on to say that it is important to involve librarians who select materials in the processes of curriculum transformation. Schuster and Van Dyne (1984) support this argument.

U. provides another practical way that he incorporates various perspectives into his classroom and moves beyond his own expertise.

In areas where I teach if there are areas of expertise that I lack in terms of talking about specific issues, I will bring in guest speakers on that issue. I will bring in AV aids on that issue. I won't let everything filter through me. So I bring in Aboriginal speakers. I don't think a year has gone by that I haven't used some part of Daughters of the Country, a four part series from the CBC on native women in this country from a woman's perspective. Powerful, powerful films. I have no problem finding good AV resources. No trouble at all finding excellent speakers from the community to come to class. And I will tend in these cases not to bring in professional speakers. I'll bring in the people who have lived the life. So they may not be as comfortable speaking to the class, but they speak from a place in the heart. (U. a male faculty member)

Some faculty used a broad definition of curriculum transformation that included the environment of an institution as well as classroom dynamics and curriculum content.

And it is not just 'let's transform the curriculum for women' or 'let's transform the curriculum for people of colour'. We have to look at it in the broader sense,

but I think connected to that, it is not just about content of the curriculum. It is (also about) the process of the curriculum. And that transformation is every bit as important as the content... the work that I've done with we have looked at the systems that prevent equity from occurring. We look at, not only the policies and procedures, but also the things that are very subtle that support the continuance of a certain kind of environment, a certain kind of culture. From the kinds of posters and magazines that you have in your waiting room. The kinds of images that you are portraying. And the messages that are given around about being able or being heterosexual or being western. And that is just more difficult to deal with than changing policy because people aren't even aware a lot of the time and when you start to think about that then you really need to make quite a shift in terms of what do we have to do differently to make it more inclusive. To make it more accessible for people so they are what we call welcomed in the environment, welcome in the institution (L. a female faculty member).

These ideas that further the work of curriculum transformation are important. They demonstrate that individual faculty are making attempts to meet the challenges of educational equity. As well, faculty participants identified that there are systems within the college that support this work.

b) Support Systems In this section I discuss existing support systems identified by faculty participants. Services for students with disabilities, a fairly well-stocked women's centre, counselling support, a financial aid office that does its best to assist students in making loan applications, a First Nations' Services Coordinator, English as a Second Language faculty, and other resources, all address some of the educational equity issues within the institution. I also discuss institutional policies as possible support for the work on educational equity. This focus demonstrates that institutional context is an important component of curriculum transformation.

The First Nations services coordinator and Disabled Student Services were both identified by I. as essential support for the work on educational equity.

So having a resource person like (our First Nations Student Advisor) available to

both the students themselves to help them get through the program, but also for the faculty who are trying to do their best to teach. That is a really vital piece. I sent both of the Native students in my class down to see her. I gave them the memo she sent out to the instructors and I said 'She just started this job and it sounds really neat. Maybe you would want to go down and have a chat'. So they did. They both did. And I think it would be helpful if she could talk to us, if she hears anything -- like with Disabled Student Services if we have a student who is working with them and they have a problem with us they go and talk to one of the counsellors. And one of the counsellors phones us up and says 'So and so has been in to see me and has a few comments about your class' or one of them will come up and we will have a little chat about this particular student and they can in a very pleasant way tell you how someone is perceiving what is going on in the class or how they are interpreting what you said or whatever. And you can sort of sort it out and then you get a sense of how this person just needs to have something repeated or needs to be invited to come up and check something out with you. Well if we had something like that with the Native students where they could go and sound off. If they could say that sort of stuff and we could get some way of learning what we could do that would make it better for the Native students because we can just sort of replicate what has happened to them before in white schools. And it doesn't need to happen. We could do something about that. ...Ignorance is not bliss. Like if you know stuff then you can do something about it. (I. a female faculty member).

I.'s comments identify the need for support services for students and both support and learning opportunities for faculty. Openness to feedback in this case from the First Nations Services Coordinator, is particularly beneficial in the learning process. Research participants noted the need for learning to occur and support to be available as the work towards educational equity proceeds. As Spanier (1984) argues support services and the continuous learning of faculty, staff, and administration is required to build equal opportunity in education. She argues that it is necessary to:

recognize that it (transformation) requires ongoing education of the College community, learning to question critically traditional and feminist scholarship, and an extensive collaboration among the disciplines (p. 76).

I. has defined these services as useful and necessary. However, some faculty may view these services as intrusions into their classrooms, and their academic autonomy and

freedom. Unless faculty are open to the expertise of these services, the influence they can bring to the education process is hindered and students success within the educational environment is limited by such views.

Mechanisms exist in the College for "ongoing education" such as the programs offered under the title of Douglas Development. These education programs are designed for all personnel within the College. Coordinated and implemented by a faculty member, many of the sessions are the result of consultations with the College-wide Professional Development committee outlined in Chapter One. Various formats are utilized including brown-bag lunch discussions, scholarship series, summer institutes, video-conferences, and College forums. Topics of interest, focused on current issues, form the basis of the content for these sessions. Since 1992 several offerings have resulted from an interest in International/Intercultural education. Topics covered under this area include presentations about international projects that individuals and/or the College itself are involved with - (e.g., Nicaraguan Project Update: Texts, Solar Ovens & Videotapes); discussions about working with students particularly around language concerns - (e.g., Crossing The Language Barrier); and dialogue about how the College can incorporate international/intercultural education - (e.g., Learning Styles/Teaching Skills: A Multi-Cognitive, Multi-Cultural Approach to Teaching and Learning).

Faculty participants in this research supported on-going education although a few were reluctant to participate in some topic areas. Learning more about other cultures did not particularly interest one faculty participant.

I don't think I can recall going to activities related to educational equity. Would I go? I'd have to think about that. The only real problem for me is the language

issue. ... I guess some of the faculty development activities directed towards one's understanding of foreign culture ... I would not be in a hurry to do this. (O. a male faculty member)

Also, teaching schedules during the regular academic year often made participation difficult. The following quotes illustrate faculty participants' views on participating in college development activities.

Well, I think we need to have workshops or some format for people to get the information. I think that we also have to allow for people to express their discomfort so that it is not like we are trying to brainwash people or whatever. There has to be a place for people to say 'I'm not sure about that', or 'what does this mean to me' and so on. And that could take place in different formats for different people because there are some people who are going to be more bottom line about my job, and there are other people who are going to be more global in terms of what does this mean for the institution as a whole? or teaching and so on. (L. a female faculty member)

L. acknowledges that people will have certain levels of discomfort about what the work means to their teaching, their jobs, or the institution as a whole. All are concerns that need to be discussed. In L.'s discussion of faculty development she suggests that a debate on the issues helps to identify the reasons for, the concerns about, and the arguments against educational equity.

One of the formats we have used when we are talking about employment equity is we actually get people to debate the issues so that the people who are speaking against will say all the characteristic, traditional things, the arguments against are coming up. And so to some degree that is done in good humour, but at the same time it is really reflective of what is going on. And so then people are in the audience or in the group are less afraid to voice those things because they have been voiced. And so you can have discussion back and forth about what this means and it can be positive. And so that particular format has worked quite well with some of the organizations that we have worked with because they have these same arguments all the time. 'Reverse discrimination. Special interest groups and special treatment. How can it be equitable if people are getting special treatment?' So I think it is really important to have faculty development because there is a lot of mythology that exists right now. That mythology has to be addressed. Some of the basic information around cultural diversity, homophobia,

ageism, sexism, and so forth -- even some of those things have to be addressed because there are only limited numbers of people who are well versed in those subjects. (L. a female faculty member).

What is important here is to realize how necessary it is for people to have an opportunity to discuss their points of view. Gaining greater understanding of these issues in order to be able to reflect on how issues of gender, race, class, sexual orientation, ablebodiedness, and age impact on their work is essential.

A., a male faculty member, notes that *"a lot of things are threatening to people and they don't want to hear it"*. However, he believes that *"people are learning"* and that *"the informal stuff is as valuable as the formal stuff"* in relation to adult education or faculty development. In some respects, he argues that there needs to be some *"common sense around these issues"* but points out that he certainly is trying to learn about other perspectives and how his cultural upbringing has limited his understanding of some of the concerns. He states that *"I don't mean to be offensive. I am overcoming a whole upbringing"* where it was OK to tell what are now considered racist and sexist jokes.

I., a female faculty member, also pointed out her concern with respect to being non-offensive. *"I think that things like just developing sensitivity around equity issues for faculty would be really really good because sometimes you just go gleefully along and you are just not aware"*. P., a female faculty member, was also concerned about offending people and being unaware. Through processes of formal workshops or presentations some of this possibility can be reduced, but also being open to being told informally that what you are saying or doing is offensive to others is helpful. Certainly, none of the participants wanted to offend their students or colleagues (other faculty, staff, and

administrators).

All participants in the research project think that faculty development is important. When their schedules allow them, they participate. They recommend every possible format from noon-hour discussions, to half-day, whole-day inservices, to week long summer institutes. For the most part, during the teaching semesters faculty find attendance more difficult. Short sessions for discussion are a possibility, but half or full day sessions are mostly out of the question during the regular teaching semesters. Between semesters, or during the May/June slot are more likely times when people can participate. Several programs that run over ten or twelve month cycles, as opposed to the traditional eight month academic cycle, find it hard to participate at any particular times as their schedules vary. However, most faculty who work full time have one month (21 days) of professional development time and one month (21 days) of "accountable" time each year. Professional development time is designed for the specific purpose of faculty participation in learning activities. Accountable time is time which has traditionally been used to update and/or develop new curriculum, prepare for the coming semester(s), or do projects approved and/or assigned by the College. These time periods provide opportunities for learning and curriculum work.

Faculty recognize a need to understand some of the study practices, and traditional teacher/student relations, that are part of other cultures. This would enable them to have greater insight into the behaviours and actions of many of their students. To require that students adapt to "our" practices presumes that "our" way is the best way, and that "we" have a consistency in practice which is simply not true.

The medicine wheel where it talks about physical, spiritual, mental, emotional and that model is a good one for learning. ... People don't just learn from one dimension. And yet traditional education has focused on only from one dimension which is the intellect (L. a female faculty member).

These discussions need to happen with great caution and a framework which recognizes diversity within groups as well as between them. Avoiding stereotypes of cultural practices is essential to the work on educational equity.

Altogether faculty participants agreed that in order to achieve educational equity there is a need for faculty development. Faculty development should not, however, be exclusive to faculty. This would be contradictory to inclusive curriculum creation. The inclusion of students and potential students within these discussions is also important. Student perspectives can be invaluable in giving an insight into classroom content and practice which otherwise may go unrecognized.

One participant in the research argued that as individual instructors, it is essential to recognize where we lack knowledge. He thinks that there are many opportunities to rectify this situation.

... And there are all sorts of creative things we could do. I think the union would enter into the discussion fairly openly. I think about things like, why couldn't my department for instance, cut a deal with one of the major childcare employers in the Lower Mainland like Family Services of Vancouver, and work a rotational deal where one of our people, at all points in time one of our permanent faculty would be doing a one year sabbatical, at College salary, in that agency getting back in touch with the roots of doing the job. And one of their senior people are coming in as a guest lecturer for a year. ... but the range of things you can do to educate on this topic is not limited to the courses you take as you work on a second degree. ... It is interesting because that was one of the strengths of the Integrated curriculum in Child, Family, and Community Studies. It allowed for the first time in the history of the department for there to be a cross-fertilization so that if only at the start and then much more formally. ...And we realized what a powerful tool it was going to be in terms of educating each other, and being aware, and accountability. It was fabulous. That we got to meet this way. To

create that dialogue that you are talking about. ... Absolutely essential and it is the cross-seeding that makes it work. Cause it breaks down the pecking orders, it breaks down the traditional. ... It was the best learning experience I have had at the College in terms of meeting with my peers. It was by far the best (U. a male faculty member).

"Faculty" development must therefore include students, staff, faculty, and administrators, and can be both organized inside the institution, with colleagues from other institutions, and independent of the institution itself. Although faculty time is limited by their work, there are the professional development and accountable times mentioned above that could be used in the efforts on educational equity. Support for using these times, and for concentrating on educational equity requires administrative support as well as faculty commitment. Kayes (1992) urges educational institutions to support development activities in terms of time and funding. Administrative support can come in many forms. These include: approving professional development proposals in this area; assigning accountable time projects; providing a basis of funding through College development work; and providing the leadership required to put in place policies which guide this work.

Faculty participants were asked about how College policy supports the work on educational equity, how it could, and whether or not it is important to have policy to guide the direction of the work on educational equity. Faculty perspectives on policy vary, and raise issues to be further addressed in future policy work.

In this next section I reveal faculty participants' perspectives on: i) the policy development process; ii) policy awareness; and iii) recommendations for future policy work. For the most part they think that having policy to guide the work on educational

equity is important while recognizing that existing forms of policy, the process of development and awareness of policy are all, in part, problematic.

There are three different kinds of policies at the college - administrative, educational, and Board policies. Administrative policies are those related to overall College concerns where educational policy is directly related to instruction and learning. Board policies include overall College philosophy, goals, and mission. For the most part, faculty participants indicated that their input was most essential around educational policies, however several administrative policies have direct impact on the work on educational equity. These include Employment and Educational Equity, Recruitment, and Personal and Sexual Harassment policies. Educational Policy development can occur in different ways. It can be as a product of a department which then moves through to gain approval from the College-wide Education Council and ultimately the College Board. Or educational policy can originate from the Education Council and then move to departments for discussion and change, then back to Education Council and ultimately the College Board for final approval. The process is, according to many of the research participants, problematic.

Policies need to be generated through input from many different areas rather than the vision of one person because the big piece is having people buy in. (H. a faculty member).

And the way that we arrive at policy is disgusting as well. We have positioning from administration. We have positioning from union and somewhere they negotiate out an agreement based on... The example of personal harassment and sexual harassment within the workplace started with nurses. And so they picked it up and thought it was a great idea and pretty soon we saw some of the harassment issues surfacing. Instead of looking at 'what do we need?' and working back from there. Or if we had an equity lens to look through then 'what do we need for policy in terms of equity?' and then let's work back from that.

'What's going to make us most effective?' and then work back from that rather than somebody trying to take it on as their pet notion for the year, get it into policy so you can refer to it if you get in trouble, but not necessarily operationalize it because there isn't the motivation and the attitude and the push behind it.... When the College, and I think other institutions, got involved with education equity, they only got involved because they saw it as mainly a policy issue and as a spin off of employment equity. 'Gee whiz, if they said this about employment, if somebody looks at our student population and recognizes that we don't have any First Nations people, we are in real trouble. Let's write an education equity policy and that will take care of that if we are questioned.' So once again we put it into print, but there isn't the desire to follow through on different levels. (K. a male faculty member).

Faculty participants in the research were aware that policies existed in the College. However, knowledge about specific policies was limited. Policies such as Employment and Educational Equity, Personal and Sexual Harassment, and various ones on accessibility are important for the work on educational equity. They each contribute to the work needing to be done, by outlining it, establishing guidelines and boundaries, and by providing support through institutional acknowledgement.

However, use of such policies first requires an awareness of the contents of policies and the processes outlined within them for action. The following comments give an indication of the policy awareness.

I don't know the policies. There is very poor access to the policies. You have to bring them up on the computer screen, but we don't have computers in our office. (F. a female faculty member).

I am not familiar at all with the policies on accessibility or comprehensiveness. I've read the pamphlet on Personal and Sexual Harassment. I've not seen the Employment and Education Equity policy at all. And in my time at the College I have never seen a policy manual. (H. a female faculty member).

I haven't seen the new (Jan. 94) Employment and Education Equity policy. So I can't really speak to that, but I think that the policy does have to change. Maybe that policy does incorporate some of those things, but I have to say that I doubt that it is comprehensive enough. And I don't think that the previous policies have

supported equity. (L. a female faculty member).

Well I have to admit that I'm not familiar with the College's policies on accessibility. I know they have one, but I haven't read it. And also I am aware of the College policy on comprehensiveness and I think it was discussed quite recently at Ed. Council because there was some suggestion that some clause be taken out and there was a lobby to keep comprehensiveness and the meaning of comprehensiveness in -- to keep the college sort of the way it is rather than have it go off to be slightly different kind of institution. (I. a female faculty member).

Awareness of the policy on Personal and Sexual Harassment is attributed by several faculty participants to the educational requirement within that particular policy.

The only one that I am quite familiar with is the Personal and Sexual Harassment and I went to the workshop and I took two (of my) classes last year. And they wrote about it and we talked about it a lot. And I thought that that was a really good policy. (I. a female faculty member).

Written into this policy was the requirement for the College to educate college employees about harassment and the policy itself. These workshops discussed what constitutes harassment, the mechanisms outlined within the policy for dealing with complaints of harassment, and the roles of various people in the complaint, investigation, and follow-up phases. Faculty, staff and administrators attended the workshops. Some faculty brought students with them. The inclusion of a requirement for educational workshops within the policy itself is unusual, but makes the possibility of awareness of policy greater.

Policy is important to overcome stonewallers or resistance. And it is particularly important to show leadership. However, people need to know about the policies. For example with the Personal and Sexual Harassment policy we were blanketed with pamphlets and we had workshops. ... We should do that with Employment and Educational Equity as well. We need a wave of information and training. (H. a female faculty member).

Knowledge that policies exist and what they say was one issue of awareness that was raised during discussion. Another was a problem with awareness of the issues

involved with equity, and as a result whether we are really in a position, as yet, to form policies.

... I'm worried about the creation of policy because I don't think there is a strong enough educational understanding of the issues to deal with this effectively and I would think that right now I would rather that we didn't develop policy guidelines. I think it is premature. I don't think that there is enough understanding of the issues to allow people to come together to create good policies. I think that still the area of education is essential ... (U. a male faculty member).

Although there was some discrepancy about the knowledge level as noted here, for the most part participants engaged in discussion about the Personal and Sexual Harassment policy with far greater animation than any other policy.

The language of policies is also vital. Many participants indicated that the form of policies within the College is problematic. The language is far too legal. And in many cases the policy language and intent is to protect people in positions of privilege anyway. According to U., a male faculty member, "*policies are a reflection of a mind set. Good policies will flow from a good mindset*" so policy intention is important.

Policy can also be made to be empowering. ... It is the flavour of the institution reflected in our case in print, that is very legal. (K. a male faculty member).

It is still a strong belief or a need ... to protect people from false accusations. Th[is] is excessive given the number of times that this happens. There is this belief that it seems to be every third case is a wrongful one and that people use it as a way to get their way. Whereas the statistics simply don't prove that. They don't show it. It doesn't happen. (U. a male faculty member).

Almost all faculty participants note that action implied within policies is often not in place. They indicate that action is essential to almost all policy. As K., a male faculty member, put it "*policy doesn't change people. Experience changes people. Legislation doesn't do it. Policy doesn't do it. Experience does*". The call for action and involving

people is particularly important, otherwise there is not much point to having a lot of policy that people hardly know exists.

So the mechanical stuff of printing something up -- that's not the issue. Never has been the issue. ... They mistake that kind of action with dealing with the issue. That's a problem. They may have stopped doing the wrong things, but they haven't learned how to be proactive. So they are not barring the doors to the handicapped, there is a policy about Sexual Harassment, so it is not as if they are condoning sexual harassment, it is not like they have big steps in the way for people in wheelchairs, but they mistake going from negative to neutral as the complete story. There is a proactive step that follows where it becomes part of the College culture. (U. a male faculty member).

This call for proactive steps to follow the writing or vocalizing of policy is important. Action to get policy developed is one thing, but proactive implementation is also vital. U. states an interesting position for the evaluation of the effectiveness or even presence of policy within the institution. He thinks that the presence of written policy has little to do with the actual indication of policy within the institution. His and L.'s comments below also imply that action is essential.

So you will find that the College policies mean to me that if the College cannot demonstrate equity, then there is no equity policy. If the College cannot demonstrate a lack of harassment, then there is no harassment policy. It's just window dressing. (U. a male faculty member).

So I think policy has to be really clear, and not soft-pedalled because I think there is a tendency to be kind of wishy-washy or global or nicey-nice even within policy and then it has no meaning. It has no foundation for people to move ahead with plans in terms of doing something about it. About actually implementing change, but with policy there has to be organizational change because those go hand in hand if you really want something to move. (L. a female faculty member).

Comments on policy clearly indicate that the processes of development and revision require change. Policies need to be clearly written, accessible, and part of practice for College personnel. In order to be effective, policies must be known, have

some "teeth" to them, and provide a basis for action. As well, the caution regarding the development of policy at all should be considered.

Lack of action-oriented policies is one of several barriers to educational equity identified. In the following section I present barriers faculty participants discussed, and find within these, recommendations for change.

c) Barriers to educational equity - Faculty identified barriers to the work on educational equity. Awareness of these barriers is important particularly in the planning phase for educational equity through curriculum transformation. Attitudes, time, money, and structural barriers are the most difficult to overcome.

Attitudinal barriers are one of the biggest difficulties that participants foresaw in the work on educational equity. Aiken, et al. (1987) argue that resistance to curriculum transformation efforts are a certainty which requires careful planning. They conclude that these resistances wear down the leaders, yet strengthen the impact of the group working together to transform curriculum.

Having tried -- and been tried by -- curriculum transformation, our sense of accomplishment is tempered by a more realistic awareness of the formidable challenges of the task. ... We found that dealing with defensiveness -- our own as well as that of some participants -- became increasingly stressful as time passed, suggesting the cumulative effects of the psychic costs such projects may exact. We also found, however, new colleagues who were eager to accept the holistic intellectual perspective feminist studies provide, colleagues who demonstrated that totalizing generalizations about the blindness of the academy are unwarranted. Finally, and perhaps most importantly, we found ourselves strengthened both individually and as a group by ... combatting resistances, we discovered a unity of purpose that surpassed anything we could have foreseen or imagined. This crucible melding made our group into a stronger force for change than would have ever been possible otherwise and will clearly endure far beyond our project, empowering us for future efforts to generate feminist transformation within the university and beyond. (pp. 274 - 275)

As noted earlier, K., a male faculty member, argues that experience changes people. Attitudes take time to change, and in order for any change to occur there must be concrete experiences that allow for discussions. There must also be demonstrable evidence of positive outcomes from the work on educational equity. Thus this work must become enmeshed within the institution and high profile. It must remain so in order to influence ever-increasing numbers of people within the post-secondary system. Schuster and Van Dyne (1984) stress this need for progeny within curriculum transformation work. Awareness of the problems must be upfront, as we cannot begin to address the issues until people are generally aware that there are issues to deal with. Kayes (1992) notes that there are "others [who] refuse to address and to serve seriously and directly the needs and concerns of women, people of colour...because this is not seen as the "mission" of the community college" (p. 85). The following comments demonstrate that faculty participants are particularly concerned about attitudinal barriers.

Number one difficulty without question is attitudinal problems, attitudinal difficulties in accepting equity as, two levels, one is something we ought to be doing. And the lack of recognition in our institution, and most other post-secondary institutions, that it is an important thing to do. ... And it is a good framework to look at some of what we do within or a good lens to use. And we have yet to see it as a reason, or give it reason to measure what we do. At least it is not valued. And then second to that, is that we are tied to an old history of primarily old white male(s)... running organizations like this, who don't understand it anyhow. We are doing what's always been done. ... Without question attitude is number one (barrier). (K. a male faculty member).

I think there are barriers. One of the major barriers I think is attitudes, faculty attitudes, which direct how we interact with our students and how we teach. (Q. a female faculty member).

The biggest barrier is still attitudes. (C. a female faculty member).

I know the barriers are there and so I try to make our area and programs more

accessible by introducing fun into them. I try to make it a fun and neat place to be. (A. a male faculty member)

Faculty participants identified structural barriers to work on educational equity. In particular, they referred to several problems in the Collective Agreement between the Faculty Association and the College Management. Seniority language supports job security which makes developing a "critical mass" of people who bring new perspectives to the College and support the work on educational equity more difficult. New faculty, at this time, begin working at the bottom of the salary scale with no recognition for qualifications and experience. Experienced educators from other settings may be reluctant to accept offers that do not replace their current salary and benefits, thereby limiting the pool of people who may apply to work at the College. Further, there is a two year probationary period for faculty during which they may not be willing to challenge their colleagues views and practices. G., a male faculty member, identifies the contract language as "tremendously inflexible" and thinks that this inflexibility creates hierarchies within the faculty group which is problematic for work on educational equity.

Time to do the work and the money required to transform curriculum, purchase new materials and supplies, and the overall lack of funding or reduction in funding to post-secondary education institutions in the past several years all contribute to making the work on educational equity more difficult. The following comments from the interviews indicate some of the concerns with respect to both the time and the money required.

So there is both the ... time to learn how to do that as a teacher, but there is also the doing of it and having the materials or equipment or whatever is necessary in order to make it reasonable. (R. a female faculty member).

I don't know if we have the time and money necessary. ... And hammering our

administration is not going to do any good. I see them as juggling priorities. We have to work on the government. (J. a female faculty member).

This lack of time and money must be addressed if there is an expectation by senior administration that College faculty, along with staff, other administrators, and perhaps students are to undertake the work required to transform curriculum to meet the goals of educational equity. Paying attention to who is hired and why is one place to start. Priorizing educational equity within College, Departmental, and Discipline plans would lead to increased Educational Leaves and professional development fund applications related to equity. Granting of these leaves and funds are dependent upon the link between an individual's request and the institutional plans in place. Utilizing resources for time releases within various disciplines could also be given priority. In other words, resources exist within the College that could support the work on educational equity.

A significant finding from this study has been the linkage made between educational equity efforts and language. Ellsworth (1989) highlights the struggles she encountered with critical pedagogy's lack of analysis of dialogue -- one of its central components. However, as discussed in Chapter Two, her influential work failed to comment on the significance of language. Q.'s definition of educational equity highlights language as a major factor in one's ability to participate in education.

If equity means that everyone has equal opportunities to aspire to a higher level of education then I start looking around at what are the requirements to be able to attend a College or get place at a College or university level. And if one of the requirements is academic achievement, that will really depend upon your linguistic abilities. And some of the linguistic abilities are really affected by your home environment and the people that you mix with (Q. a female faculty member).

Q.'s definition concentrates on people who are not part of the dominant Canadian

culture that is English speaking. Her concern with respect to language abilities was, by the end of the participant interviews, familiar. Several participants specifically addressed concerns with respect to students whose first language was not English. In a community college, situated in the Lower Mainland which has a growing immigrant population, the issue of language is essential in the discussions of educational equity. The percentage of students at Douglas College whose first language is not English is 35%.²³ In this research faculty participants varied in their perspectives on language. I have categorized these into: a concern about language as it impacts upon classroom processes; a recognition that post-secondary institutions must consider the educational needs of non-English speaking people; and a recognition of the value of having people whose language and cultural experience augment the content and outcome of teaching and learning.

Six faculty members identified the impact of language upon teaching processes within the classroom. The following two quotes highlight the concerns that faculty expressed about the impact of language on classroom processes.

DVST (Developmental Studies traditionally called Adult Basic Education) students need a certain kind of approach. ... when you get the majority of people in the class really being English as a second language (ESL) learners, ... I feel really cold to start teaching ESL methods which are not good methods for DVST students. And so that is an equity issue. I love ESL students, they are great students to work with. But I think they benefit from ESL methods myself, that is my point of view which is a traditional point of view, that's my point of view. And I feel I am not really serving the DVST students by using ESL methods. They need a lot of encouragement, support, and a kind of positive environment. Whereas ESL students often really want you to tell them where the mistakes are. Tell me how to improve. And I think they deserve to be told because they don't need to have their egos bolstered. They don't need to be made to think that learning is fun and yeah, you can learn. They know all that. They are great learners. And so you have

²³ Student Survey, Institutional Research, (1992).

got these two different groups who often end up getting along very well together and liking each other, but I as a teacher would use different methods with them and so you have two things going on. (I. a female faculty member)

The difficulties I'm experiencing are increasing, there is no question about that. We have a very large percentage of students who don't speak English or they speak it so poorly or understand it so poorly that it is becoming increasingly difficult to be fair to everybody. The students who are getting unfair treatment are both the English speakers and the non-English speakers. The non-English speakers are not getting the sort of instruction that will help them best because they are simply incapable. Although I have got training in ESL I can't bring it into (my) classroom except to a very minor extent. I don't speak any of their languages enough to be able to help them. And they are there, for obviously various reasons, but they are not, a large proportion of them are simply not getting what they have come for. There is also losses for the English speaking students because the class sometimes gets slanted in favour of the non-English speakers whom I'm trying to accommodate, but I must admit (although) I try, I will only bend so much because I feel the medium of instruction is English and if somebody attempts to take university material and they really don't and I mean really don't speak it. Virtually not much English worth a damn. They may be able to read the books in English sufficiently, but it has been abundantly clear that some of them do not understand what I am saying. (O. a male faculty member)

O. and I. emphasize the impact of having English-as-a-second-language learners in their classrooms. They worry that the methods they employ in their classrooms do not meet the needs of these students. They are concerned about the impact on other students and whether students are getting what they require from the post-secondary education system. Dialogue within the classroom, at a level to affect emancipatory social change, is certainly impacted by the level of language competence. Whether O. or I. intend critical pedagogical dialogue within their classrooms, language directly affects teaching processes.

The educational needs of non-English speaking people, or those whose language competency is minimal, are another area of concern. Yet, other faculty identified specific educational needs that require a rethinking of language competence.

But I am thinking for example about the need for daycare and we have an ECE

(Early Childhood Education) program. One of the crying needs identified by immigrant services societies is the need for licensed day care workers who are going to be members and speak the language of their young charges. And thinking here's an opportunity to train people and bring them in under the umbrella of the safety and quality control that having done a program, not to denigrate what they do because of their vast experiences as parents, but I know there is an interest in certification in early childhood education, but the language is a barrier to getting into our programs. Education equity, maybe for me that would be having bilingual teachers. I don't know. I am still searching myself. But those are the people who have the necessary pre-entry skills if language weren't an issue. (N. a female faculty member).

N.'s example places language at the centre of the discussions on educational equity. Critical pedagogy's requirement for dialogue, and feminist pedagogy's emphasis on classroom processes, including in particular finding "voice", requires common language use. If the underlying assumption is that English is the preferred or required language of speech and writing, this discriminates against particular groups of people far more than others.

The third aspect of language identified by research participants is the value added to courses and programs when diverse cultural perspectives are imbedded in the content of the classes.

The biggest one (concern) is the cultural differences and language differences. I really think they (students whose mother tongue is not English) are a value in the College because they have so much to offer in terms of having a different perspective and a different educational system that really broadens us. Certainly classes that they are in are much more interesting when we have discussions because they are coming from such a different position. And having them in (field of study) is really valuable because they will broaden (it). If we can hopefully teach them the process of thinking critically, they can really bounce the principles off and make it a much more humane health care system especially for patients who are multicultural. So it helps the classes. It helps bring people in and it improves our service because the people we service are from varied backgrounds. (D. a female faculty member).

D.'s comments directly connect the education provided at the college to professional

practice following graduation. She implies that in a post-secondary institution with applied program areas of study, diverse perspectives better prepare students to work in the multicultural community and competence in languages other than English are an asset in work settings. B.'s comments below also highlight this point.

We took the position last year that everybody had to have first year English, but now we need to reexamine that. I am troubled by that. It dealt with some problems that we were having at the time, but it presents barriers for some of the very people we want to attract into our program (B. a male faculty member).

Thus English language prerequisites can turn out to be a screen for students who otherwise meet the criteria for entrance. As N. described, students' language of practice upon exit from the College may not be primarily English. However, F. notes that marking students for "*the gist of the content*" may suffice in some situations, but in professional practice in her area there is a requirement for documentation within the work setting. That documentation, she notes, "*needs to be a certain standard to maintain value of the profession*" and presumably to avoid liability within her's and other health care professions.

The whole issue of language branches out to be problematic also for some students whose mother tongue is English. In a few programs the expectations of faculty with respect to written English language ability exceed the level of preparation of students and/or the requirements in their chosen field.²⁴

In this study, the faculty have identified several language issues. The College has

²⁴ In discussions with faculty about language expectations, some question other faculty's expectations of students when these exceed to a great degree the level of preparation of students and the eventual requirements of the field where they will work (i.e., writing a research paper in APA style in the first semester of College).

developed mechanisms to address problems of language competency. These mechanisms include linking ESL faculty with other program areas to assist students to learn course-related language. These support courses are one way of addressing the concerns described by O. and I. although these adjunct courses are not available throughout the institution. A second mechanism is the work of the Liaison Committee which seeks to identify issues with respect to ESL student success in applied programs and university transfer courses, and to pinpoint where liaison with ESL faculty would benefit the students and the program. According to one of the faculty participants (H), the Liaison Committee has surveyed College faculty asking them:

Do you identify students in your group who are ESL? How do they do compared to others? Can you characterize any weaknesses that they have? What are you doing already to help them successfully overcome these weaknesses? Is (sic) there ways the ESL discipline can assist with this? (H. a female faculty member).

Several discussion groups and professional development sessions resulted from this survey including presenting the results of the survey and its application for future work supporting ESL students. Language competency requirements have been under discussion within the College for many years. The Language Competency Standards policy identifies that students must demonstrate that they meet entry standards prior to acceptance, and exit standards prior to graduation for all programs/courses. It also outlines assessment procedures, jurisdiction over standards, implementation and review processes. Assessing language competency and establishing standards within disciplines is both time-consuming and complex work for faculty. Educating to meet those standards is part of the on-going work of faculty. The issues remain a priority as faculty struggle to find solutions to a complex problem that is shown here as interrelated with the concept of educational equity,

operationalized through curriculum transformation.

Other difficulties identified ranged from lack of time to inadequate, inaccessible childcare, to needing to be aware of students with disabilities coming into classes so that faculty can have suitable materials, teaching plans, and classroom exercises organized for all the students. This sense of "being unprepared" or lacking knowledge emphasizes the need for on-going faculty development. Participants identified not feeling able or prepared to teach students who have special requirements particularly when addressing those requirements changes the nature of their classroom in ways in which the students typically in those classes will not benefit.

If I knew how to teach deaf students I would do so. People always say they are doing fine. As a teacher I feel very unprepared to teach them. ... This is a real problem in (my area). We are now expected to take blind students, deaf students, head injured students. ... We tend to get people who are in recovery programs from substance abuse. And so there is increasing pressure for us to be specialists in a whole range of areas that are really specialities in and of themselves. I don't want to say that any of these people should be eliminated from the class, but I think that they are not always best served by being put into a class with teachers who don't have the special training. (I. a female faculty member).

These impacts on the classroom require discussion between faculty, administration and staff. However, the College experience with students who have disabilities can inform these discussions. Many faculty participants indicate a need to learn more about how to teach students with particular disabilities and how to incorporate information on disabilities to provide all students with a broader understanding of the perspectives of people with disabilities. R. points out that:

You can't very well say to a discipline 'here's a blind person, teach them' unless you provide them with the equipment that is appropriate for a person who can't see. ... Th[is] is something that most of us are not really trained to deal with. We certainly need some sort of varied training or someone hired specifically to do

that (R. a female faculty member).

For the most part the participants felt that they could get the support they needed from the resource people available, but believed that some materials and some students are best taught in ways that make access difficult for those with disabilities.

I mean there are some things you won't be able to do. Like you won't very easily take an ecology course if you are in a wheelchair because you won't be able to go on field trips. So you would have a very different experience in Ecology than the average student. You could certainly learn the theory, but you wouldn't have the same experience. There are disabilities that would make it difficult to participate in some areas. Another one is in our labs that we have had to deal with is we have an audio-tutorial system and we have had people who have hearing problems. Also it is a very visual system. We haven't experienced it, but what if we had someone who was completely unable to see. We've had vision impaired, but never someone where they couldn't see at all. There is a whole lot of information that would be very difficult for us to convey to them with our present material. And I think that when we get into that area of disabilities then it's a question of how much people are prepared to pay as a society to make sure that they have that option. (R. a female faculty member).

Other faculty point out that they have had many students with disabilities who have been successful.

We do however have lots, proportionately, for the numbers of people who have disabilities. We have quite a few people with disabilities who apply and who succeed in our program. And so we have been able over the years, mostly because of our own flexibility and things like that, to graduate people with disabilities. So I think that is something positive. (S. a female faculty member).

This success and the learning to provide education in ways that support students to be successful needs to be incorporated into curriculum transformation efforts. As a College with many programs and services to assist students with disabilities, it is particularly critical that disability be considered in the work on educational equity. Scott (1993) documents attitudinal, architectural, and other systemic barriers to participation in post-secondary education for women with disabilities. Disability, like language, has been

neglected in much of the literature on curriculum transformation which I have examined. Also like language, disability is an issue identified by faculty directly from their experience in community college classrooms. In this particular College environment it is important to include.

Another area of difficulties that act to set up barriers against educational equity is computer technology, in particular its systems within the College. Research participants describe several problems directly related to technology and the functioning of the College. One participant described a problem with the Registrar's office system which does not allow for "pending applications". If a program requires particular prerequisites, a student must take these prior to be admitted to the program. Although this alone may not seem a problem, several program areas have lengthy waiting lists of students. One can not even get on the waiting list until the prerequisite is complete. This does not recognize in any way the lives of people who have perhaps quit or reduced workloads in order to go to school, or who have made life choices that they will go to school at a certain time prior to other choices being fulfilled. According to another participant, the current computer system is programmed to accept students on a ten month program.

The computer is able to accept courses that are ten months in duration. But we have a computer that doesn't know what the hell to do with a twelve month course that is constantly enrolling students through, and constantly exiting students. So here we have designed the system on the assumption that everybody learns in an eight to ten month block. Start and stop. And yet education in the future is not going to look like that. And it is particularly not going to look like that for people from the equity populations. We are gearing up not to accommodate that. (K. a male faculty member).

Yet another difficulty with computer technology and the registration system at the College was identified by I. who characterizes telephone registration as blocking access

for many students. She does however point out that several other institutions make accommodations for this particular concern.

It is a major achievement for them to have made it this far. And then dealing with the College is another thing. I mean we have policies on equity in the College, but if you can make it past telereg, our students, it almost puts you into another class. And I do mean social class because I think telephone registration really discriminates against certain kinds of people. ... I talked a lot in September to the students, because I was quite upset with what appeared to be happening to our program because of telephone registration. So I encouraged them to talk to me about their experiences with telephone registration. Some of them were adamant about how great it was. They would say 'Well it saves you time and it is fast and it is easy and it is efficient, and it is not that hard to do.' But when I got to know these students they tended to be really good students. A lot of them had already completed high school and were very comfortable with computers. They used computers, they could type, they handed in typed essays. And they weren't typical ABE students. ... I was at a workshop at the ABE conference last month where we were talking about assessing literacy students and so everybody was just talking about how your college or their program may assess people and I just mentioned that our assessments had changed a lot since we had telephone registration. We now had to do it eight or ten times a year instead of just before registration so it had meant quite an increase in our workload. And people were horrified to think that our ABE students had to use telephone registration. They might have telephone registration in the College but ABE didn't have to use it. So I thought OK so it is not just me and it is not just ... and a few of the other people in our discipline that think that telephone registration is not particularly appropriate for our students. Other people teaching in other Colleges around the province who are familiar with telephone registration, like they have got in their college, but they don't have to use it. (I. a female faculty member).

These identified concerns about the computer registration system is an interesting contradiction. Computer technology can help process many students and thus help in democratization of institutions, but by establishing rigid categories it can have the opposite effect.

I.'s comments above about social class highlight the issue of who is gaining access and who is barred from the institution as a result, in this case, of technology. Class is one of the crucial issue of inequality and curriculum transformation. The problems identified

with computer technology imply a need to build either more adaptable systems, or have multiple systems depending on the needs of students in particular programs. Given that the College encourages access this requires us to rethink the rigidity of our position with respect to systems.

These barriers, from attitudinal to logistical, present challenges to the work on educational equity. However, within these faculty statements some creative suggestions are made. Q. hints in her statement below that she brings a different perspective to her teaching. Coming from a visible minority culture she presents to her colleagues a challenge. Hoodfar (1992) and Ng (1991) each write about their experiences as minority women teachers. Ng argues that women in general disrupt the status quo by their presence in educational institutions, and that the undermining of minority women faculty authority is compounded by both gender and race. L's comment regarding the necessity of a *critical mass* of people implies a need to bring employment and educational equity together which is discussed in Chapter Four.

I think my colleagues that I work with are just beginning to realize that there are those differences. And in that sense having just taught I have created an awareness. And I do know some of my faculty members realize that there is that conflict (Q. a female faculty member).

The ideas generated by the discussions with faculty, the recognition that there are support systems existing, and the identification of barriers to be aware of, establishes a framework for the work on educational equity through curriculum transformation.

The participants in this research have an interest in educational equity. Some articulate their position with particular ease and commitment while others are formulating their ideas about it. The barriers identified above acknowledge that the interest in

educational equity through challenging and transforming curriculum may not be easily accepted. Regardless, the work is necessary as we endeavour to provide quality, accessible education. In L.'s earlier broad definition of educational equity power was identified as an underlying issue which must remain central to discussions. Power within the hierarchy of the College itself, in the classroom between faculty and students, and among students, and between faculty colleagues.

Well I think it (work on educational equity) is difficult. It's good. I'm excited about it, but it is also difficult. And that is OK. That is all just part of the process. I think that one of the fundamental issues in this and any other kind of equity is people's perception of power, who has power, who is willing to give up power. ... People talk about sharing power to some degree, but we have to be careful about that because sometimes that means sharing the power on my terms. And so you are still in the position of superiority/inferiority. And then there is the other problem of people's perception of 'I have no power', where individuals have power of their own. The whole concept of the grass roots comes from that. And people can influence change from their individual experience and their collective experience, but I mean in some respects, people are going to have to make some radical decisions around change of the power base, change of management and what management looks like, change of people who are in the power to change the curriculum. (L. a female faculty member)

Identifying the issue of power is important. L.'s comments about personal power and grass roots movements is encouraging to those of us who hope to be catalysts for change. Recognizing power as a potential problem alerts us to what may be an underlying issue. Certainly as equity is discussed backlash statements of reverse discrimination or special treatment may arise from a challenge to the power base. It is important to keep this in mind in the work of curriculum transformation. Chapter Four discusses many of the implications of the research data and the corresponding literature review.

Chapter Four

Implications of the Research and Recommended Action

INTRODUCTION:

This Chapter examines the major implications of the findings of this thesis and recommends particular action that have implications for the College as a whole. As well, this Chapter argues that links between educational and employment equity are essential and curriculum transformation to achieve educational equity has impact on collegiality -- it disrupts the privacy of teaching/learning contents and processes, and changes relations between students and faculty as well as other groups. Also discussed is how the work may influence thinking about assimilation, tolerance, and celebrating differences while avoiding appropriation. Internal and external backlash to the work, and the revitalizing nature of the work are also part of this Chapter.

BROADLY DEFINING CURRICULUM:

Although the data indicate that many faculty define curriculum as the content of courses and/or programs, most readily agree and identify that processes of teaching and learning, as well as the structure and function of the institution itself, require transformation. Allingham's (1992) inclusive definition of curriculum implies that learning occurs both inside and outside the classroom. This recognition coupled with the data

supporting the need for transformation of whole systems supports a broad definition of curriculum. This inclusive definition needs to be the starting point for discussions of educational equity in order that it is clear that the work involves a close examination of a variety of areas of the College, not just content of courses alone.

INVOLVING PEOPLE:

Implied in the data and supported in the literature is the need to involve many people in curriculum transformation efforts. Schuster & Van Dyne, (1984) emphasize the need to involve ever-increasing numbers of faculty, as well as administrators and staff. One way to facilitate this involvement is to recommend to the Employment and Educational Equity Committee that future research utilize methodologies that require dialogue, reflection, and stimulate action -- for example focus group discussions or participatory action research methods (Barnsley and Ellis, 1992).

Schuster and Van Dyne also argue that advisors from outside the College employee groups can both advise and validate the work on educational equity. Douglas College has many program advisory committees. Having such groups enables on-going impetus for educational equity work, it involves some community members in the efforts of the College which has almost always been helpful, and it provides a base of expertise from outside the College that can continue to challenge our work in this area. An advisory committee on educational equity must have experts in areas of curriculum transformation, employment and educational equity, and should have inclusive representation within its ranks.

Defining curriculum broadly and involving people from within and without the

College assists us in facing some of the particularly difficult issues requiring attention. One such issue identified in the research was language competency.

LANGUAGE USE AND COMPETENCIES:

The faculty clearly identified a major concern about language use and competency within programs and courses. If race, culture, ethnicity are factors central to the concept of educational equity then language is a vital part in all of what we do. Critical pedagogy theory, particularly Freirian, emphasizes dialogue as a means for creating the dynamics necessary for social change. However, if dialogue is required then a common language base is essential. There is an assumption in place that English is the primary language at the College. Perhaps because the literature on curriculum transformation is written from university experience (McIntosh, 1983; Butler & Walter, 1991; Warren, 1989; Briskin & Coulter, 1992) it is possible to assume that the level of English competency is high. This is not the case in the College. Faculty participants' concerns mean that: further discussions and decisions are required about the level of English competency needed; adjunct English as a Second Language courses to complement content specific courses and/or programs are required; and further, a plan of action is necessary to address these issues. Such a plan may ultimately lead towards programs or courses of studies being offered in other languages. This is more likely a long-range plan, but has implications for hiring practices as well as the kinds of students the College attracts.

English language competency continues to be an on-going discussion at the College with programs using levels of competency as screens for entry to their programs. As B. indicated earlier this screen in his program area has resulted in barriers to the kinds

of students they are hoping to attract to the program. Some programs expect levels of language competency far above the standard of practice in the field for which they are preparing the students. Others require that students perform at levels of written language competency that are not part of what is taught. All of these concerns with language competency alert faculty to the urgent need for discussion and ultimately decisions and actions on this issue. There is no lack of history and debate on language competency at the College -- from an insistence that all students take first year English, to barring access to individuals whose spoken English limits their participation in class discussions. This debate is on-going, but this research implies that this is a major concern within the context of educational equity. Consequently, it remains an essential factor in the work at the College.

"SOCIAL RESPONSIBILITY"

Another essential factor for consideration is that many of the College programs are career preparation programs in health care fields and social services. The data indicate that faculty participants from these areas think it is particularly important for their areas to be looking at the issue of educational equity because they are educating people to work in the community. Kappner (1990/91) concludes that:

The students we prepare today will be the workers, students, and teachers of tomorrow, and they must be well-equipped to meet the challenges of the workplace and of society as a whole. In this area, more than any other, we are creating today the world we will live in tomorrow. (p. 21)

Schmitz (1992) argues that we must define the outcomes of learning -- "knowledge, skills, and civic competencies" (p. 69) -- to prepare students for life in a multicultural society. Such preparation is assumed in other articles about diversity and equity in community

colleges, rather than made explicit (Phelps 1990/91; Kayes 1992). Certainly the purpose of curriculum transformation efforts to achieve educational equity is to educate all students for life, including work, within increasingly diverse communities.

F. feels educational equity is a responsibility in her teaching. Her sense was that "*applied programs have a particular societal responsibility*" and so her interest was most relevant to her when teaching students to take on roles of care within the society. This sense applied to many other faculty participants statements where they were discouraged and concerned about educating people to work in a Canadian health care system yet recognizing that the system does not take into account alternative health practices nor does it do an adequate job of including all aspects of health. It concentrates heavily on physical health which is a partial view of health much disputed in other cultures.

Consequently, there is an obligation on the part of the College to educate people to live in a multicultural country known as Canada. Daryl Smith's (1990) summary of this requirement highlights the necessity for work on educational equity.

If campuses recognize the importance of educating students (and the rest of us) to live in a multicultural society, then the curriculum must play a key role and must go beyond simply adding a few courses for students of color or for women. What we need is a curriculum capable of educating all students about and for the pluralism of the society and world of which they are a part. (p. 32)

FURTHERING THE THINKING ON CURRICULAR TRANSFORMATION:

McIntosh (1983; 1990) and Warren (1989) both propose models for curricular revision ultimately leading to a transformed curriculum. Their work can be interpreted as an assessment tool in the work on educational equity. (Where are we now? How are we doing?) The data imply that there is a lot of work to be done in content and processes of

inclusion within the classroom. This literature concentrates its work mainly on the content of the curriculum. The data reveals that there is a need to look at broad systems in order to truly transform curriculum. The broadening of the concept to be inclusive of other components of the College besides content and process is important.

Butler and Walter (1991) do this broadening by focusing on transforming women studies and ethnic studies first and then moving forward to transform the overall curriculum. However, their work continues to emphasize the content and processes of the classroom. This research emphasizes that this is only one part of the overall effort. College climate and support (both in funding and time) from senior administrators and Board are essential (Phelps 1990/91; Kayes 1992). Faculty development is a must (Spanier 1984; Schuster & Van Dyne 1984; Kayes 1992; Phelps 1990/91). Though faculty participants defined educational equity in a variety of ways, more generally they support an "inclusive" approach to transformation because they recognize that the systems within the College and the community are interrelated.

IMPLICATIONS OF INCLUSION:

The literature concentrating on bringing together factors of gender, race, class, sexual orientation, and ablebodiedness is important in the work on educational equity (hooks 1984, 1988; Collins 1991; Davis 1981). Briskin and Coulter (1992) point out that "writers on feminist pedagogy are increasingly engaging with the problematic of theorizing the web of class, race, and gender, in particular instances, in interlocking instances, in instances of contradiction" (p. 261). Faculty participants varied in their response to the intersecting nature of gender, race, class, sexual orientation, age and

ability. Some give gender priority while some view these factors as intersecting.

And yes they do intersect, and yes there is a cumulative effect if you are a woman and of colour, and you are disabled that is three things that are compounded to prevent you from getting education or services or whatever (L. a female faculty member).

Even where these factors are seen as separable faculty participants agree that all influence accessibility to education at the College. Considering these factors as intersecting reminds us that we must approach this work "with all of who we are" (Findlay, 1991) yet recognize that issues can be discussed separately. For example:

The whole area of homophobia and heterosexism is really quite interesting because we have always taken heterosexism for granted. And now that there is more awareness that people do have choice and those choices don't make them deviant, we have to be more sensitive to what that means in our environment. Because if we are giving a message out to students that heterosexism is normal, and homosexuality is abnormal then they conduct themselves in a way that gives that message -- where they work, where they study, and so on. But that also comes from an intrinsic bias that we have around being straight. ... And that whole area has really been neglected in the schools and in post-secondary because the messages are pretty clear that you will be heterosexual and so it is not accepted or appropriate for people to come out. And I know that we have a gay and lesbian collective (within the student society) and so there is support for that. But when you think about that, what about faculty? What about support for faculty who are afraid to come out or don't feel that they would be accepted? Is this going to affect their ability if they are a contract (faculty member) to get a regular position -- all those things. (L. a female faculty member)

The direct discussion of specific factors does not take away from the intersecting nature of these factors. While some faculty participants prioritize gender, others are primarily concerned about race or ethnicity. Others concentrate on disability. Rather than getting into relatively pointless arguments about which factor is most important several participants indicated a need to view these as influencing factors. There is a need to continue considering how these factors intersect. Dei (1993) argues that:

Students should be made to understand the dialectical relationship of race, class, gender and sexuality and how these issues are experienced as interlocking systems of oppression. This can [be] realized through a pedagogical style that privileges the specificities of peoples' lives and at the same time interrogates the contradictions between conflicting oppressed groups. (p. 42)

It seems obvious at this point that transformation of the curriculum is called for as a result of viewing educational equity as processes that take into account gender, race, class, sexual orientation, ablebodiedness, and age. In order to do so requires rethinking and reformulating the curriculum. Critical pedagogy theory, as discussed in Chapter Two, argues that the processes of education are essential considerations in this regard. Feminist pedagogy points out that both content and processes must be rethought. Most of what has been written about curriculum transformation -- for example McIntosh (1983); Schuster and Van Dyne (1984); Warren (1989) -- has considered primarily the content of the curriculum, and the processes of teaching and learning in some cases. This discussion of curriculum transformation argues that along with the efforts to demonstrate curriculum as transformed and/or balanced we must look beyond what is written about curriculum into how that curriculum is practised. This means that there must be the recognition that the curriculum is what the individual teacher makes it in the classroom or other settings where instruction is going on. This model recognizes then that there is much to be learned on the part of all faculty as we work together with administration, staff, and students to create what L. calls "*responsible education*".

Dynamic and well-constructed opportunities for development of all personnel within the College are available and support on-going learning. Underlying the transformative efforts is the discussion, as yet to occur, of power relations within the

College. This will not be an easy discussion. However, it should be pointed out, as I have hopefully done throughout this thesis, that much is already in place within the College to address educational equity. This leads us to consider the implications of educational equity work on the resources, services, policies, and structures of the institution.

RESOURCES, SERVICES, POLICIES AND STRUCTURES:

Many resources and services exist within the College that support educational equity. These include the First Nations' Services Coordinator, Disabled Student Services, the Women's Centre, and the Learning Centre. Their work has contributed to educational equity by supporting students through adaptive materials, provision of information, and other services. These centres assist students in their struggles to deal with problematic curricular materials by listening, affirming, and guiding their actions to address the concerns with faculty. With the Employment and Educational Equity Policy as back-up, such work is likely to continue. While the existence of these centres implies that the College has identified specific needs, an investigation into whether these centres are adequately meeting needs especially due to the on-going budgetary stresses of the past several years, may be in order.

The faculty interviewed support having policy to guide the work on educational equity but want action to result from policy. Their concerns with the language, intention, and structure of policies suggests that a lot of work needs to be done on the policy framework of the College. Even general awareness and access to policies is problematic at the College. Indeed many people do not know about particular policies until they have breached the procedures within them. In other words, the policies, rather than being

readily available to guide work, are used to enforce particular procedures and to bring those who have strayed from the policy guidelines into line. Many faculty stressed the need to tie education about policies into the policies themselves. As noted earlier, the model for this came from the Personal and Sexual Harassment policy. Although some participants indicated that the policy was inadequate, the awareness of the policy was significantly greater than other policies.

Many faculty wanted policies that would guide action on particular concerns but thought that existing policy was unable to do this. As described in Chapter One the Education Council provides the mechanism for re-examining policies. This format which brings together faculty representatives from across the College as well as administrators, students, staff, and board members is an opportunity to build a new framework for policies. As described in Chapter One, the revisions to Bill C22 - The College and Institute Act, provide an inclusive structure where discussions about educational equity and the resulting need for changes to policy development processes and purposes can take place.

It is recommended that the current guidelines for policy development be revisited. New guidelines should encompass: mechanisms for educating on policies; requirements for policies to provide guidance and to be stated in plain language; and most importantly, interactive processes about policy undergoing revision in order that change be informed by experience.

A further implication of the data is the need to consider structures within the College. Many participants identified required change in the structures of the institution

from governance through classroom dynamics. Some faculty considered hierarchical relations a major problem.

I don't like hierarchical relations in human relations and I am constantly chagrined by, whether it is political, bureaucratic or other processes, that involve those kinds of structures, I would much prefer egalitarian relations. I find that the teaching work that I do involves a lot of assumptions and it is within the context of hierarchical structure, but I see part of what I do as trying to undermine, or sweep aside some of those kinds of hierarchical relations. (T. a male faculty member).

I wish I could say if you could change the people you could change the climate. It is in part true, but it is a bit simplistic. If you had a female president, that would help. If you had more women in senior management bringing forward...women's issues. That would help. And it would be a change in ways that committees and discussions take place around the college. ...So I think that the superficial easy answer, but the one that would really help is to have more women to relate to in areas where they have the responsibility and ability to change the institution. But it is not just that simple because the structure of the institution is hierarchical not circular (N. a female faculty member).

N.'s comment implies that hierarchical structures operating educational institutions are not easily changed and may be immutable. However, Margaret Fulton's 1990 address to the B.C. Goals for College Women in the 1990's conference challenges this assumption. Her development of circular governance structures in a university setting where she was President implies that other more collegial structures are a possibility. Many of the participants in the research wanted an alternative structure within the institution. However, L.'s comment below identifies how difficult this may be to achieve.

And I think that change has to take place at senior management and from the government and from the funding sources that support education. But again the difficulty with that is that the people who occupy those positions have been brought up in the traditional models. They are representative of the traditional models. Government is not reflective of the community. Senior management in educational institutions is not reflective of the community. It is still gender biased, culturally biased, ablebodied biased and so on (L. a female faculty member).

FURTHER IMPLICATIONS:

Faculty participants indicated that greater support for the on-going development of personnel and for further research was necessary. Schuster and Van Dyne (1984) clearly identify faculty development as a primary characteristic in successful curriculum transformation projects. Spanier (1984) agrees. Although teaching schedules often interfered with their ability to attend, many of the faculty valued opportunities for professional development. This implies a need to continue offering a variety of times and lengths of programs. As well, a commitment to raising the issues at the College Wide Professional Development committee discussed in Chapter One, is essential. Much of the development of programs for employees happens within that committee. Educational discussions are open to all College personnel. The data imply that this practice must continue.

The data support in general the work of the College development programs and imply a need to concentrate on issues related to educational equity. This focus is present and developing. However, the development personnel is currently limited to only two people which significantly affects how much attention any particular area can receive. Implications of this work on staffing require discussion. Given the incredible amount of work required to facilitate College development on educational equity it is essential that the College further support this work. It is recommended that additional financial resources be allocated to the offices of College Development in order that educational equity work can be undertaken by other personnel rather than the already overloaded personnel working in this area.

In addition to the College development work offered within the institution each full-time faculty member has one month "accountable" time and one month professional development time each year. It is therefore also recommended that "accountable" time assignments and projects focus on educational equity requirements in the various areas of the College. Professional development opportunities outside of the College which focus on the issues should be highly supported.

Future research on educational equity is also required. Discussions with administrators, staff, and students would inform the work. Broadening the discussions with faculty through departmental governance processes would also be a possibility. From the data it is clear that discussions about power and structure of the institution need to be undertaken. Using focus groups with a mix of faculty, staff, and administrators might provide guidance on how to alter the hierarchical nature of the organization to allow decisions to be made and finalized by those closest to the site of impact.

There is also a need for further research with all College employee groups and students. Research can guide the work on educational equity. It would allow us to begin the discussions. As K., (a male faculty member), states this is perhaps one of the most difficult steps.

But it is the same denial of harassment that is now the denial of equity that we see. If you have the conversation around equity, it presumes that you are not doing it. So you can't have the conversation. (K. a male faculty member)

Research can be a catalyst for the conversations that allow us to admit that problems exist and for the development of plans for action. The College's Institutional Research office could collaboratively design and facilitate the research. This could be initiated through

the Employment and Educational Equity Committee as a continuance of research required. The Institutional Research office completed the employee census for the Committee. Consequently there is an opportunity for more research.

The work on educational equity through curriculum transformation has implications which cannot be precisely foreseen. Some of these potential consequences are outlined below.

EDUCATIONAL EQUITY WORK:

The following section discusses what the data imply with respect to: the links between educational and employment equity; the impact on classrooms; the changing nature of relations between all constituent groups in the College; the need to reconceptualize what we mean by celebrating diversity without falling into the trap of appropriation; and potential backlash to the work. Each discussion indicates particular directions or actions needing to be included in the work of educational equity.

Links between Educational and Employment Equity - As work proceeds on educational equity the issue of who can lead this work becomes central. L. urges that there be a "*critical mass*" of people who are experts in the area. But what informs expertise? From hooks (1984; 1988) and Collins (1991) we understand that ontological experience and critical reflection inform expertise and knowledge. hooks argues, however, that one does not need to have direct ontological experience in order to understand and advocate for change. Based on this idea there are people currently employed by the College whose experience and reflection leads to expertise within the area of educational equity. Much of the data supports this contention. However, faculty also urged a

connection between educational and employment equity.

I feel, particularly from the student's viewpoint, that they should have a right to see first a mix of people instructing that relates as close as possible to their background, to the backgrounds of Canada. I would like a mix both sex ratio wise, and ethnic wise, and socio-economic wise - as much as possible. Now, when you have a small department like us it is really kind of hard to cover all of those, but there really should be an attempt. The other part of educational equity is that the students have a right in the course materials and in the curriculum to at least have contributions of all of those different backgrounds - socio-economic, race, sex, - represented as well. We shouldn't be concentrating on one slice. (J. a female faculty member).

I think it requires, before curriculum, it requires that we transform aspects of the organization and then we can transform curriculum, and we are more likely to do that first, unfortunately. I would rather see us have some of this educational equity modelled within the whole organization and then come alive within the curriculum. I would like to see us have policy that requires us to hire from certain groups of people - employment equity. ... So I really am in favour of employment equity, faculty with disabilities. That has to be watchguarded so people don't get marginalized and really encouraged to go into long term disability as opposed to staying here. I mean I think we did great with our last Collective Agreement. We moved to part-time faculty positions that are regular and have status and benefits. I think that was a good move. But like you say, it is such a big issue and I think we have to see more demonstration of equity in terms of who is running this organization, (and) who is teaching the classes. And I support that. And I think if we had some leadership and if the organizational structure was not hierarchical. I think the organization is really ready in terms of the faculty. (S. a female faculty member).

And then the other aspect of that is that we need to bring other people into the organization that are more aware, that are willing to work on these areas, these issues. Whether that takes place through employment equity or whatever, that shift needs to take place to get a balance in representation in the organization. And where they can form a critical enough mass where their questions will be heard. (L. a female faculty member).

The literature also supports this link between educational and employment equity.

The Ontario Confederation of University Faculty Associations (1992) says that:

Employment equity is vital to the success of educational equity. The success of educational equity programs depends on the participation of members of the designated groups in developing and implementing the programs and in providing

role models and support for students who are members of the designated groups. Members of the designated groups must develop, implement and manage the educational equity program (p. 99).

Phelps (1990/91) and Kappner (1990/91) both connect employment equity initiatives to the educational equity work within community colleges. In both their articles the opportunity to take strong initiative with affirmative hirings was created by a generous early retirement incentive package for faculty.

Linkages between employment and educational equity imply numerous outcomes. Hiring people based on qualifications and criteria with emphasis on selecting those from equity groups who meet the required standards, assumes that people from equity groups will necessarily have a critical consciousness on issues of educational equity. hooks (1984; 1988) and Collins (1991) caution that ontological experience does not necessarily mean that critical analysis has resulted. Therefore, it is extremely important that selection of people is based upon clearly identified criteria for work on educational equity. The concepts of employment equity are not about the institutional picture looking inclusive, but rather it being inclusive. What this implies is that people not be hired to simply be counted on the employment equity census, but rather they enter a system open to being influenced by their knowledge which has been previously denied, hidden, and devalued.

Expecting new colleagues to provide the kinds of challenges to curriculum required for educational equity while they are in their probationary period of employment is unreasonable. Therefore if an employment equity policy is enacted and linked to work on educational equity there must be systems in place to support new College personnel as well as others already working at the College. In other words it is not reasonable to

expect to hire new people who will then transform the curriculum without a network of individuals involved in the processes.

Challenges to classroom practices - The data identified that the content and processes of teaching and learning need to be transformed in efforts to meet the challenges of educational equity. If the framework for educational equity work is applied, then discussions of current practice and ideas for change are essential. This opens up the classroom practices of faculty. When N. notes that curriculum in part is what happens when you walk in the classroom and close the door, she implies a level of privacy around classroom practices. Although a course has the same outline, the classroom processes undertaken to fulfil that outline and the learning objectives within it can be substantially different from one instructor to the next. Incorporating new ideas from discussions, reflecting upon these, and being open to change implies an openness about classroom practice which previously may not have been considered, but a dynamic learning opportunity exists for faculty.

It (a cross-disciplinary integrated curriculum) allowed for the first time in the history of the department for there to be a cross-fertilization so that if only at the start and then much more formally. It started off we were teaching a ----, a brand new course. There were about eight of us. We agreed to meet once to sort of say 'what are you going to do? What are you going to teach? How are you going to teach?' and we realized what a powerful tool it was going to be in terms of educating each other, and being aware, and accountability. And four of us, four almost consistently, and one or two more on a casual basis, met once every week, for an hour to an hour and a half, to talk about what we were teaching, and what were the problems in teaching it. I've never seen anything like it at the College before. It was fabulous, that we got to meet this way. To create that dialogue ... (U. a male faculty member)

There may be some fear around this issue as we learn to critically reflect on our own and other faculty's practices. However, clearly from U.'s perspective the learning and support

from the dialogue created across disciplines is well worthwhile.

Changing Relations - The literature on critical pedagogy and other progressive pedagogical practices highlights the need for dialogue and reflection. Despite the complicating factor of language competency which requires critical analysis, application of these practices in the classroom environment and between faculty changes the nature of relationships. One of the most interesting issues that educational equity raises in the work of faculty within the classroom is the impact on the relationship between the faculty and the students. Many faculty participants indicated that they think it is vital for students to gain a sense of their own authority with respect to their life experiences, and their own cultures. Several faculty identified that because they do not have personal experience with all of the cultures, be they determined by race/ethnicity, sexual orientation, disability, age, gender, class, that they endeavour to have students have an experience of speaking with authority about their own cultures. This relieves the faculty from having to gain an understanding of all possible cultures for discussion, but results in a changed dynamic of authority within the classroom. Some faculty identified that they purposely set out to establish collegial relations with students as beginning practitioners in their profession.

We receive feedback from our students that says by the end of the year students had a sense that they were colleagues with us. We encourage that. It promotes a social equity. They are, after all, beginning professionals.(B. a male faculty member).

As Ellsworth argues, this disruption of traditional authority in the classroom does not remove the authority of the faculty member in terms of their power over outcomes for students, or decisions with respect to the materials covered, but it does alter the relationship between faculty and students. One faculty described her efforts as "*giving*

weight to their experience" (F. a female faculty member). However, she pointed out that this work is *"not easy because you may run into stereotyping"*. Another faculty member described her efforts in seminars to *"do presentations and discussions on how things (program area concepts) fit into various cultures"* (D. a female faculty member). The results of changing relations in the classroom are important to consider in the work of educational equity. It is an outcome that some may not anticipate nor appreciate. One faculty member stated that her perception of some students was that they sought out particular professions as these gave them a sense of power over others (P. a female faculty member) -- even if the resulting power was over children as a child-care worker. Faculty need to be aware that the relations of authority and power within the classroom change as a result of educational equity work. For some faculty, this may be a difficult "letting go" of authority.

DISRUPTIONS TO THE FRAMEWORK OF DIVERSITY:

Underlying the concept of developing student expertise in cultural knowledge is the framework of valuing differences. Bennett (1993) suggests that developing intercultural sensitivity proceeds (and at times regresses) from ethnocentric stages of development to ethnorelative stages. Bennett outlines three phases of these stages. Ethnocentric stages include denial, defense, and minimization, while ethnorelative stages involve acceptance, adaptation, and integration. This developmental process may be the hopeful outcome of multicultural education discussed earlier in Chapter Two, which would include racism as a central issue (Thomas, 1987). However, how do we deal with cultural practices that are so profound that acceptance, adaptation, and integration are not

only unlikely, but also not recommended?

We've had several fascinating faculty meetings talking about multiculturalism, and multidiversity, and how it has to be very individualized because if we're going to put someone out to supposedly give someone a diploma in a Canadian health care system, in a Canadian college, then they need to know what is acceptable health care standards in Canada. And the nurses said 'Oh no, if the patient wants it done, we do it.' And my response to that is then 'Do you help the woman have a clitorrectomy? Do you help a Somalian woman or little girl, do you allow that?' Well, we are quite strong that we do not allow that. Where's the line? There's the grey part. Do we allow Vietnamese to coin their children? It is burning their arms. Those are difficult areas. They are grey areas. So health is really a mess in that regard. (D. a female faculty member).

D. raises the question about differences and it is an important question. Implied in the idea that we do not accept certain cultural practices is the concept of cultural superiority. If we draw only on the "acceptable" cultural practices are we simply appropriating the best without identifying the complex nature of cultures? These kinds of questions are implied in the work on educational equity. Opportunities to engage in dialogue and discussion are a must.

Sensitive discussions such as these need to be facilitated in ways that encourage the work and not add to the backlash against the work on educational equity. Backlash is a possible response to all this work (Faludi 1991). Concrete discussions about handling the backlash are required. Although possible backlash was not directly discussed in the interviews and thus the implications are not clear, there was concern about the conservative hierarchical nature of the institution which may imply that backlash is a potential problem.

And a College in many ways should mirror its community in equity issues. Unfortunately what happens is our College truly does mirror our community. It is as phobic as the community is on some of these issues. And it has not tackled the issues any better than the community has overall. So we have, I think there

was a belief among some people that all we had to do was bring this issue up about equity and of course because it made some sense people would buy into it. But what it did do instead was that it unleashed all peoples' fears. That they weren't talking about it, they were going to make a fuss about it. But let us put it on the table and talk about it and all of a sudden you have people who two or three years ago would never have spoken about it because it wasn't politically correct, it wasn't sexy, it wasn't a hot topic to deal with. Now it is. And now there are champions for the other side! (U. a male faculty member).

And also there needs to be a way of dealing with the whole area of academic freedom which is one of the standard cop outs that are used in terms of either being inclusive or exclusive. The instructor who perceives it is their right to decide. There has to be some kind of guideline or principles around supporting equity within the context of academic freedom. As long as we continue to give people blanket permission things aren't going to change because they will continue to perpetuate what has gone on in the past. Because they have no other frame of reference to change it. (L. a female faculty member).

L.'s comments provide direction for facing the backlash of academic freedom.

While academic freedom provides protection for faculty to not be censured in their academic activities L. implies that it is being used as a defense for not including particular perspectives rather than an enabler to the work on educational equity. Mojab (1995) argues that:

Conservative forces have been on the offensive since the early 1990s, arguing that the pursuit of diversity in curriculum, hiring, teaching, research and student admissions violates academic freedom... [however] conceptualizing diversity as a negation of academic freedom is ... problematic. ... If the universities are to be democratized, then freedoms, whether academic or non-academic, must be extended to the whole university community, especially to students. Students and faculty members with alternative views must participate in reforming the university. Academic freedom has to incorporate the right of students, faculty and staff to challenge existing power relations, otherwise it exists merely as a facade to protect the interests of those in authority. (pp. 19 & 20)

Chapter Four has examined the implications arising from this research and the literature presented, and recommended actions. Chapter Five reflects on the literature that has been most useful in framing this thesis and asks what the findings of this research

suggest regarding the utility of this literature. I identify gaps and conceptual limitations in light of the data.

Chapter Five

Conclusion

INTRODUCTION:

In this chapter I summarize the major findings of this research in relation to the literature I reviewed. The transformation of curriculum to meet the challenge of educational equity must consider several factors. Faculty participants believe that the context, or environment, where the efforts to transform curriculum are taking place is extremely important. As well, transformation is a process of change which requires dialogue, reflection and action. Factors which profoundly affect people's lives such as gender, race, class, sexual orientation, and disability need to be considered not individually, but as interrelated. Integrated throughout this Chapter are the contributions this study has made to the literature on curriculum transformation and educational equity.

THE CONTEXT:

This case study is based on a community college that is situated in a metropolis that is growing rapidly, largely due to immigration. As such, the majority of the faculty I interviewed are concerned with issues of race and ethnicity. They are aware of the lack of representation within the faculty ranks, problems associated with employment equity, and the need to consider curricular content and processes for bias and relevance. They are

also concerned about hierarchical structures, issues of gender, class, and sexual orientation, as well as programs and services for students with disabilities. These perceptions support much of the literature on educational equity and curriculum transformation. For example, Kayes (1992) description of Parkland College in Illinois encapsulates these aspects of the work on educational equity. Much of the literature on educational equity and curriculum transformation, however, has neglected the interconnections between curriculum and pedagogy with the environment outside the classroom. Many of the faculty interviewed stressed the significance of the college environment -- committee structures and functions, policies, and hierarchical organization of the institution -- on enabling or barring the work on educational equity. The barriers to work on educational equity, such as attitudes, lead to what Caplan (1993) describes as the "chilly climate" in post-secondary education institutions.

The findings in this thesis go beyond much of the literature on educational equity and curriculum transformation particularly with respect to questions about language. This is due in part to the physical location of the college and the demographic trends of the community. But it is also due to the nature of the College programs, which include adult basic education, ESL, university transfer and applied career programs. Language competency is a complex issue with tension between expectations of language use within the educational institution and that which is required for life and practice in the community. The mix of programs and the on-going emphasis to meet academic standards further complicate the issue of language competency. Kappner (1990/91) identifies language support for students as essential for retaining both ESL and other students whose

language competency is lacking.

Another important issue for faculty, identified in my study, is disability which is another factor not frequently tied to the work on curriculum transformation as a means to achieve educational equity. Given the College's commitment to supporting students with disabilities to achieve their educational goals within regular and specialized programs, disability is an important aspect to consider in the work on educational equity. In some respects, the accommodations made for students with disabilities within classrooms highlights pedagogy as an integral part of the work on curriculum transformation.

This study reveals the complexities involved when considering curriculum transformation as a means of achieving educational equity. Faculty are forced to grapple with the issues, often in isolated classrooms and with little support from the College. What this research also reveals, however, is that structures and policies are in place that can facilitate the work on educational equity. Practices and discourses are available that have enabled faculty to develop new forms of curriculum and pedagogy, and, indeed, that have enabled this study to be conducted.

THE PROCESS OF CHANGE:

Recognition of the problem is the first step towards eliminating bias in curriculum and institutions. Reconceptualizing what we mean by access allows the work to continue. Orum's (1992) report on student assistance and barriers to post-secondary education argues that gender stereotyping and sexism, ageism, homophobia, racism, and class and culture are barriers to participation in post-secondary education.

Accessibility to post-secondary education takes on further meaning than physical or financial access. In order for access to be equitable across various groups in our population they must be appropriately represented in the content and process of teaching and learning, within the workforce of the institution, and in various positions within the institution.

At the beginning of this thesis I used College policy to define educational equity. I maintain that in order to achieve "equal opportunity in education"²⁵ a careful exploration of the systems of the College is required. The demand to "identify and remove any discriminatory barriers which prevent access to equal opportunity in employment and education"²⁶ strengthens the argument that all systems affect "equal opportunity". Most of the faculty participants in this research supported a broad-based contextually specific exploration of systems. A framework of broad discussion, reflection, and action assists in gaining an understanding of "equal opportunity" and what identifying and removing barriers means in practice.

Freire (1970) argues for dialogue, reflection and action as a process of education for social change. This framework can be applied to the processes of curriculum transformation. The need for dialogue was pointed out frequently -- from an insistence on faculty development to the need to work on an interdisciplinary basis. Feminist pedagogical theory highlights the need to link learning to the community.²⁷ This

²⁵ Douglas College Policy A02.01.06 Employment and Educational Equity, Effective date: January 27, 1994. p. 1.

²⁶ Ibid. p. 1.

²⁷ Linda Briskin (1990).

requirement suggests that where students live and work is important in the overall design of curriculum. Therefore it is essential to the work on educational equity through curriculum transformation.

McIntosh (1983; 1990) describes a process of change which I argue can be used to chart the progress of the work on curriculum transformation. She is clear that the processes of change move from phase to phase and sometimes back again as the dialogue continues. She emphasizes inter-relatedness of the phases. This is important in a large institution where particular individuals and areas may make significant advancements while others are struggling with the necessity of the task. In other words, the progress of change will be varied across the institution, but must also be approached on an interdisciplinary basis to enrich the quality of the work and the progress.

Gore (1993) argues that there are gaps between streams of each critical and feminist pedagogies as well as little connection between the two. She argues that connections between these would strengthen the work of both. I have drawn from both pedagogical theories in my argument for curriculum transformation as a means to meeting the challenges of educational equity. As well, I have considered the work of anti-racist educators to benefit the work of educational equity. Gore's argument that there is much to be gained by linking the theories is shown here as having practical purposes.

CONCEPTUALIZING INTERSECTIONS:

The pedagogical theories examined in this thesis focus on different factors which profoundly affect people's life experience. Drawing from each of these theories requires that we move away from making one factor a priority over another. This thesis

conceptualizes these factors as intersecting with one another. This research has highlighted that gender (feminist pedagogy's focus), race (anti-racist education) and class (critical pedagogy) are insufficient to consider. Both sexual orientation and disability are also life-affecting factors which lead to marginalization of the people and their experiences. Collins (1991) and hooks (1989) argue that gender, race, and class intersect. Their works move away from making race a priority over gender or vice versa, and see these factors as intersecting with class. This furthered my thinking about the interrelatedness of factors which profoundly affect one's lived experience. Although hooks mentions that her previous work had been critiqued for not including sexual orientation, she does not critically consider disability. The significance of able-bodied domination is examined in Wendell's (1989) article "Toward a Feminist Theory of Disability". Within a College which has programs and services specifically designed to accommodate people with disabilities this focus is an important addition to the work on educational equity.

Spelman (1988) argues that the effects of gender and race should not be conceptualized as simply addition of one factor on top of another. Nor, she argues, does gender take precedence over race or vice versa. Together, and along with other life-affecting factors, they intersect in complicated and varying ways. She demonstrates this complexity throughout her book Inessential Woman - Problems of Exclusion in Feminist Thought. She argues that the conceptualization of how gender and race interact affects the outcome. Her demonstration of dividing people by men and women, and then by race leads to one categorization, while dividing first by race and then gender leads to another. A further example is her argument about oppression of white women and black women

in America.

... the family may be the locus of oppression for white middle-class women, but to claim that it is the locus of oppression for all women is to ignore the fact that for Blacks in America the family has been a source of resistance against white oppression. (p. 132)

Such statements show that the intersections between gender and race alone vary for different groups of people. To then consider aspects of class, sexual orientation, and ability/disability further indicates the complex nature of intersections.

Overall, this research has concentrated on curriculum transformation as a means to meet the challenges of educational equity. The definitions of educational equity from the participants ranged from considering only "the how" of teaching and learning to being inclusive of all aspects of the College environment. This includes the content and process of teaching and learning, the College policies and the framework for their development, the structure and function of the College as a model for educational equity, and a recognition that educational equity and employment equity are matched processes which go hand-in-hand in educational institutions. There is little gained from an employment equity program if people's diversity and perspectives are not brought to the fore. Efforts to transform the curriculum of an institution to become educationally equitable, require a complement of people, *a critical mass*, to bring these issues forward. Thus educational and employment equity must be seen as partners, not subsets of one another.

The efforts to transform curriculum to meet the challenges of educational equity are attempts to make the content, process, and environment of the institution into one that is pluralistic. As a result, the studies and work happening at the College have greater relevance to individuals' lives. Given relevance as a major contributor to success in

education the work on educational equity is particularly worthwhile.

Questions about educational equity and curriculum transformation are fraught with difficulties, contradictions, and contestations. I hope this study contributes to an airing of the issues with faculty, students, staff and the administration to meet the goals of educational equity, a central mission of this community college.

Finally, there is a need to set the tone for the work on educational equity as one that is positive. L. says it best.

I think people in educational institutions if they are sincere about educational equity, they have to really examine where they are coming from and what they are prepared to change and that means doing things differently. And thinking about things differently. And that is going to be really tough. ...I think one of the problems with that is there is a tendency to work on the deficit model that if we have educational equity or employment equity that that is taking something away from the work place, taking something away from the institution. And we have to work on a model which is what we call value-added. Or by having this kind of equity you are adding something to the institution, to the organization that you would not get any other way because people are bringing their wealth and diversity of experience, their different perspectives and their different questions. (L. a female faculty member).

APPENDIX A:

DOUGLAS COLLEGE GOALS

The goals of Douglas College are:

- to provide an environment that welcomes and responds to the multicultural and diverse nature of our society.
- to provide an environment that encourages and celebrates individual initiative and responsibility.
- to provide appropriate student services and education programs for students with a wide diversity of age, background, experience, interests and special needs.
- to provide students with the opportunity to meet their career goals and to pursue, with success, studies at other post-secondary institutions.
- to provide an opportunity for students to obtain a broad general education that will develop their capacities and creative talents and enable them to grow as human beings and good citizens of their community in aesthetic and/or applied pursuits.
- to make our programs, services and facilities available to as many people as possible, through curriculum organization, flexible schedules, and convenient locations.
- to ensure that our programs and services are affordable to students; correspondingly, that the College offers programs and services that are sustainable through time within its budget levels.
- to ensure that our programs have defined objectives and standards of excellence, evaluate them against their objectives and standards and make the results publicly available.
- to provide ongoing learning opportunities, and encourage professional development and self-improvement of our employees.
- to co-operate with community organizations whose interests and activities are consistent with those of the College, including the visual and performing arts, and recreation.²⁸

²⁸ Douglas College Calender (1995/96).

APPENDIX B

INTERVIEW GUIDE:

Educational Equity:

1. By participating in this research you have indicated that you are interested in educational equity. How do you define educational equity? Why are you interested?
2. How is your interest in educational equity related to your work? What do you do in your own classroom or in your own work that you see as a reflection of your commitment to educational equity? Are you working towards your definition of educational equity? If so, how is it going? What difficulties are you experiencing?
3. Do you think that to achieve educational equity requires a transformation of the curriculum? If so, in what way?

College Policies:

4. In what ways have the following College policies addressed your interest in educational equity? (Employment and Educational Equity; Personal and Sexual Harassment; Accessibility; Comprehensiveness)
5. How would you, or would you, change these policies in order to address your interest in educational equity?
6. Is it important that policy guide or set directions for educational offerings of the College?

Faculty Development:

7. Have you participated in faculty development activities that are related to educational equity? What were they? When were they offered? Would you participate in future opportunities if they related to educational equity? In what format are you most likely to participate?
8. Do you think that faculty development activities are important in the work on educational equity? If so, is the mechanism in your department for forwarding ideas known and accessible?

General:

9. Have you found useful texts in your discipline or other disciplines that help you to consider educational equity?
10. In your work on educational equity have you been able to identify limits and/or barriers to the work? What are these? How would you propose to work through these? What kinds of things do you see as enabling you to deal with these issues?

BIBLIOGRAPHY

- Abella, Judge R. Equality in Employment - A Royal Commission Report, Minister of Supply and Services Canada, 1984.
- Aiken, S., Anderson, K. Dinnerstein, M. Lensink, J. and MacCorquodale, P. 'Trying Transformations: Curriculum Integration and the Problem of Resistance' in Signs: Journal of Women in Culture and Society Vol. 12, No. 2 1987 pp. 255 - 275.
- Allingham, N. D. 'Anti-Racist Education and The Curriculum - A Privileged Perspective' in Racism and Education: Different Perspectives and Experiences Ottawa: Canadian Teachers' Federation, 1992 pp. 15 - 29.
- Andersen, M.L. 'Changing the Curriculum in Higher Education' in Signs: Journal of Women in Culture and Society Vol. 12, No. 2 1987 pp. 222 - 254.
- Andersen, M.L. 'Women's Studies/Black Studies: Learning from Our Common Pasts/Forging a Common Future' in Schuster, M. and Van Dyne, S. (Eds) Women's Place in the Academy - Transforming the Liberal Arts Curriculum New Jersey: Rowman and Allanheld, 1985 pp. 62 - 72.
- Anderson, J.A. & Adams, M. 'Acknowledging the Learning Styles of Diverse Student Populations: Implications for Instructional Design' in Border, L.L.B. and Can Note Chism, N. (Eds) Teaching For Diversity - New Directions for Teaching and Learning San Francisco: Jossey-Bass Publishers No. 49, Spring, 1992 pp. 19 - 33.
- Babbie, E. The Practice of Social Research - 5th Edition California: Wadsworth Publishing Company, 1989.
- Barnsley, J. and Ellis, D. Research for Change Vancouver: The Women's Research Centre, 1992.
- Bennett, M. J. 'Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity' in Paige, M. (Ed) Education for the Intercultural Experience Yarmouth, ME: Intercultural Press, 1993.
- Bellamy, L. and Guppy, N. 'Opportunities and Obstacles for Women in Canadian Higher Education' in Gaskell, J. & McLaren, A. (Eds) Women and Education - Second Edition Calgary: Detselig Enterprises Limited, 1991 pp. 163 - 192.
- Briskin, L. Feminist Pedagogy: Teaching and Learning Liberation Ottawa: CRIAW/ICREF, No. 19, 1990.

- Briskin, L. and Coulter, R. P. 'Feminist Pedagogy: Challenging the Normative' in Canadian Journal of Education 17:3, 1992 pp. 247 - 263.
- Britzman, D. 'Is There a Queer Pedagogy? or, Stop Reading Straight' in Educational Theory Vol. 45, No. 2, Spring, 1995 pp. 151 - 165.
- Butler, J. E. 'Complicating The Question: Black Studies and Women's Studies' in Schuster, M. and Van Dyne, S. (Eds) Women's Place in the Academy - Transforming the Liberal Arts Curriculum New Jersey: Rowman and Allanheld, 1985 pp. 73 - 86.
- Butler, J. E. 'Transforming the Curriculum: Teaching About Women of Color' in Butler, J. E. and Walter, J. C. (Eds) Transforming The Curriculum - Ethnic Studies and Women's Studies Albany: State University of New York Press, 1991 pp. 67 - 87.
- Butler, J. E. and Walter, J. C. 'Praxis and the Prospect of Curriculum Transformation' in Butler, J. E. and Walter, J. C. (Eds) Transforming The Curriculum - Ethnic Studies and Women's Studies Albany: State University of New York Press, 1991 pp. 325 - 330.
- Caplan, P. Lifting A Ton of Feathers - A Woman's Guide to Surviving in The Academic World Toronto: University of Toronto Press, 1993.
- Code, L. 'A Feminist Epistemology?' in Code, L. What Can She Know? Feminist Theory and the Construction of Knowledge New York: Cornell University Press, 1991 pp. 314-324.
- Collins, P. H. Black Feminist Thought - Knowledge, Consciousness, and the Politics of Empowerment New York: Routledge, Chapman and Hall, Inc. 1991.
- Cookson, C., Klassen, C., Malnarich, G., Rodriguez, C. and Sawyer, D. Filling the gap: learning and language in non-formal educational settings Province of British Columbia, Ministry of Skills, Training and Labour, 1995.
- Creese, G. and Strong-Boag, V. 'Taking Gender into Account in British Columbia: More Than Just Women's Studies' in BC Studies Special Issue Numbers 105 & 106, Spring/Summer, 1995 pp. 9 - 26.
- Currie, D. 'Subject-ivity in the Classroom: Feminism Meets Academe' in Canadian Journal of Education 17:3, 1992 pp. 341 - 364.
- Davis, A. Women, Race, & Class New York: Random House, 1981.

- Dei, G. 'The Challenges of Anti-Racist Education in Canada' in Canadian Ethnic Studies, XXV, No. 2, 1993 pp. 36 - 51.
- Dennison, J. 'The Future of Community Colleges in British Columbia: Choices and Options' Discourse Volume 1, Number 1 1995.
- Douglas College Policy A02.01.06 Employment and Educational Equity, Effective date: January 27, 1994. p. 1.
- Ellsworth, E. 'Why Doesn't This Feel Empowering? Working Through the Repressive Myths of Critical Pedagogy' Harvard Educational Review 59 (3) Aug. 1989 pp. 297 - 324.
- Fall Registration Survey, Institutional Research and Development, Douglas College 1994.
- Faludi, S. Backlash: The Undeclared War Against American Women New York: Crown Publishers Inc., 1991.
- Findlay, B. With All Of Who We Are - A Discussion of Oppression and Dominance Vancouver: Lazara Press, 1991.
- Freire, P. Pedagogy of the Oppressed New York: Herder and Herder, 1970.
- Fulton, M. Goals for College Women in the 1990's Conference Keynote Address Richmond: May, 1990.
- Gaskell, J. and McLaren, A. (Eds) Women and Education - Second Edition Calgary: Detselig Enterprises Limited, 1991.
- Gaskell, J., McLaren, A. and Novogrodsky, M. Claiming An Education: Feminism and Canadian Schools Toronto: Garamond Press, 1989.
- Gore, J. The Struggle for Pedagogies - Critical and Feminist Discourses as Regimes of Truth New York: Routledge, 1993.
- Guy-Sheftall, B. 'A Black Feminist Perspective on the Academy' in Butler, J. E. and Walter, J. C. (Eds) Transforming The Curriculum - Ethnic Studies and Women's Studies Albany: State University of New York Press, 1991 pp. 305 - 311.
- Harding, S. The Science Question in Feminism London: Cornell University Press, 1986.
- Hawkesworth, M. 'Knowers, Knowing, Known: Feminist Theory and Claims of Truth' Signs: Journal of Women in Culture and Society, Vol. 14, No. 3, 1989 pp. 533 -

- Henley, D. and Young, J. (Eds) Canadian Perspectives on Critical Pedagogy Winnipeg: The Canadian Critical Pedagogy Network with Social Education Researchers in Canada, 1990.
- Hoodfar, H. 'Feminist Anthropology and Critical Pedagogy: The Anthropology of Classrooms' Excluded Voices' in Canadian Journal of Education 17:3, 1992 pp. 303 - 320.
- hooks, b. Talking Back - thinking feminist, thinking black Toronto: Between the Lines, 1988.
- hooks, b. Feminist Theory - from margin to center Boston: South End Press, 1984.
- Jenrette, M. and Adams, J. 'Community College Contexts for Diversity: Miami-Dade Community College and Joliet Junior College' in Adams, M. (Ed) Promoting Diversity in College Classrooms: Innovative Responses for the Curriculum, Faculty, and Institutions - New Directions for Teaching and Learning San Francisco: Jossey-Bass Publishers, No. 52, Winter, 1992 pp. 115 - 126.
- Kappner, A. 'Creating Something To Celebrate: Planning for Diversity' in Community, Technical, and Junior College Journal Vol. 61, No. 3, Dec/Jan, 1990/91 pp. 16 - 21.
- Kayes, P. 'Access, Equity, and Cultural Diversity: Rediscovering the Community College Mission' in Adams, J. and Welsch, J. Multicultural Education: Strategies for Implementation in Colleges and Universities Illinois: Western Illinois University, 1992 pp. 85 - 92.
- Kenway, J. and Modra, H. 'Feminist Pedagogy and Emancipatory Possibilities' in Luke, C. and Gore, J. (Eds) Feminisms and Critical Pedagogy New York: Routledge, Chapman and Hall, 1992 pp. 138 -166.
- Khayatt, D. 'The Boundaries of Identity at the Intersections of Race, Class and Gender' in Canadian Woman Studies Vol. 14, No. 2, Spring, 1994 pp. 6 - 12.
- Kirby, S. and McKenna, K. Experience, Research, Social Change - Methods from the Margins Toronto: Garamond Press, 1989.
- Klein, R. 'How to do what we want to do: thought about feminist methodology' in Bowles, G. and Duelli Klein, R. (Eds) Theories of Women's Studies London: Routledge and Kegan Paul, 1983 pp. 88 - 104.

- LaBare, M. and Lang, S. 'Institutional Transformation for Multicultural Education: Bloomfield College and St. Norbert College' in Adams, M. (Ed) Promoting Diversity in College Classrooms: Innovative Responses for the Curriculum, Faculty, and Institutions - New Directions for Teaching and Learning San Francisco: Jossey-Bass Publishers, No. 52, Winter, 1992 pp. 127 - 138.
- Lather, P. 'Feminist Perspectives on Empowering Research Methodologies' Women's Studies International Forum 1988, 11(6) pp. 569 - 581.
- Litner, B., Rossiter, A. and Taylor, M. 'The Equitable Inclusion of Women in Higher Education: Some Consequences for Teaching' Canadian Journal of Education 17:3, 1992 pp. 286 - 302.
- Luke, C. and Gore, J. (Eds) Feminisms and Critical Pedagogy New York: Routledge, Chapman and Hall, 1992.
- Mahtani, M. 'Polarity Versus Plurality: Confessions of an Ambivalent Woman of Colour' in Canadian Woman Studies Vol. 14, No. 2, Spring, 1994 pp. 14 - 18.
- Manicom, A. 'Feminist Pedagogy: Transformations, Standpoints, and Politics' in Canadian Journal of Education 17:3 1992 pp. 365 - 389.
- McIntosh, P. Interactive Phases of Curricular Revision Wellesley: Wellesley College Center for Research on Women, 1983.
- McIntosh, P. Interactive Phases of Curricular and Personal Re-Vision with Regard to Race Wellesley: Wellesley College Centre for Research on Women, 1990.
- McLaren, P. Life in Schools Toronto: Copp Clark Pitman, 1989.
- Mies, M. 'Towards a Methodology for Feminist Research' in Bowles, G. and Duelli Klein, R. (Eds) Theories of Women's Studies London: Routledge and Kegan Paul, 1983 pp. 117 - 139.
- Minnich, Elizabeth Kamarck, Transforming Knowledge Philadelphia: Temple University Press, 1990.
- Mojab, S. 'Academic Freedom and Diversity in Canadian Universities' in Women's Education des femmes Vol. 11, No. 4 Fall, 1995 pp. 18 - 22.
- Narayan, U. 'The Project of Feminist Epistemology: Perspectives from a Nonwestern Feminist' in Jaggar, A. & Bordo, S. (Eds) Gender/Body/Knowledge - Feminist Reconstructions of Being and Knowing New Brunswick, New Jersey: Rutgers University Press, 1989 pp. 256 - 269.

- Nelson, P. Lower Mainland Multicultural Education Project Report, Vancouver: Social Planning and Research Council of British Columbia, Dec. 1992.
- Newson, J.A. and Buchbinder, H. University Means Business: universities, corporations and academic work Toronto: Garamond Press, 1988.
- Ng, R. 'Teaching Against the Grain: Contradictions for Minority Teachers' in Gaskell, J. and McLaren, A. (Eds) Women and Education - Second Edition Calgary: Detselig Enterprises Limited, 1991 pp. 99 -115.
- Ontario Confederation of University Faculty Associations 'Educational Equity' in Canadian Woman Studies Vol. 12, No. 3 Spring, 1992 pp. 99 - 102.
- Orum, J. Review of B.C. Student Assistance and Barriers to Post-Secondary Participation British Columbia: Ministry of Advanced Education, Training and Technology, 1992.
- Penney, M. Inclusive Curriculum/Curriculum Guidelines Project - Status Report Spring, 1995.
- Phelps, D. 'Access, Equity, and Opportunity' in Community, Technical, and Junior College Journal Vol. 61, No. 3, Dec/Jan, 1990/91 pp. 34 - 37.
- Reinharz, S. Feminist Methods in Social Research New York: Oxford University Press, 1992.
- Sandler, B. with Hall, R. The Campus Climate Revisited: Chilly for Women Faculty, Administrators, and Graduate Students Washington: Association of American Colleges, 1986.
- Schmitz, B. 'Project on Women in the Curriculum: Montana State University' in Spanier, B., Bloom, A. and Boroviak, D. (Eds) Toward a Balanced Curriculum - A Sourcebook for Initiating Gender Integration Projects Cambridge, Massachusetts: Schenkman Publishing Company Inc. 1984 pp. 80 - 90.
- Schmitz, B., Paul, P. and Greenberg, J. 'Creating Multicultural Classrooms: An Experience-Derived Faculty Development Program' in Teaching for Diversity - New Directions For Teaching and Learning San Francisco: Jossey-Bass Publishers, No. 49, Spring 1992 pp. 75 - 87.
- Schuster, M. and Van Dyne, S. (Eds) Women's Place in the Academy - Transforming the Liberal Arts Curriculum New Jersey: Rowman and Allanheld, 1985.

- Schuster, M. and Van Dyne, S. 'Curricular Change for the Twenty-First Century: Why Women?' in Schuster, M. and Van Dyne, S. (Eds) Women's Place in the Academy - Transforming the Liberal Arts Curriculum New Jersey: Rowman and Allanheld, 1985 pp. 3 - 12.
- Schuster, M. and Van Dyne, S. 'Changing the Institution' in Schuster, M. and Van Dyne, S. (Eds) Women's Place in the Academy - Transforming the Liberal Arts Curriculum New Jersey: Rowman and Allanheld, 1985 pp. 89 - 97.
- Schuster, M. and Van Dyne, S. 'Project on Women and Social Change: Smith College' in Spanier, B., Bloom, A. and Boroviak, D. (Eds) Toward a Balanced Curriculum - A Sourcebook for Initiating Gender Integration Projects Cambridge, Massachusetts: Schenkman Publishing Company Inc. 1984 pp. 59 - 72.
- Scott, K. 'Women, Education and Disability Research Project - The Effects of Post-Secondary Education on the Lives of Women with Physical Disabilities' in Canadian Woman Studies Vol. 13, No. 4, Summer, 1993 pp. 93 -95.
- Smith, D.E. 'An Analysis of Ideological Structures and How Women are Excluded: Considerations for Academic Women' in Gaskell & McLaren (Eds) Women and Education - Second Edition Calgary: Detselig Enterprises Limited, 1991 pp. 233 - 256.
- Smith, D. G. 'Embracing Diversity as a Central Campus Goal' in ACADEME November/December, 1990 pp. 29 - 33.
- Spanier, B. 'Toward a Balanced Curriculum: Wheaton College' in Spanier, B., Bloom, A. and Boroviak, D. (Eds) Toward a Balanced Curriculum - A Sourcebook for Initiating Gender Integration Projects Cambridge, Massachusetts: Schenkman Publishing Company Inc. 1984 pp.
- Spelman, E. V. Inessential Woman - Problems of Exclusion in Feminist Thought Boston: Beacon Press, 1988.
- Spender, D. (Ed) Men's Studies Modified - The Impact of Feminism on the Academic Disciplines Toronto: Pergamon Press, 1981.
- Stanley, L. and Wise, S. 'Back into the Personal or Our Attempt to Construct Feminist Research' in Bowles, G. and Duelli Klein, R. (Eds) Theories of Women's Studies London: Routledge and Kegan Paul, 1983 pp. 192 - 209.
- Stanley, L. and Wise, S. 'Method, Methodology and Epistemology in Feminist Research Processes' in Liz Stanley Feminist Praxis - Research, Theory and Epistemology in Feminist Sociology London: Routledge, 1990 pp. 20 - 60.

- Thomas, B. 'Anti-Racist Education: A Response to Manicom' in Young, J. (Ed) Breaking the Mosaic - Ethnic Identities in Canadian Schooling Toronto: Garamond Press, 1987 pp. 105 - 107.
- Truth, S. 'Ain't I A Woman?' in Linthwaite, I. (Ed) Ain't I A Woman! A Book of Women's Poetry From Around The World New York: Random House, 1993 pp. 129 & 130.
- Warren, K. 'Rewriting the Future: The Feminist Challenge to the Malestream Curriculum' Feminist Teacher 4(2/3) 1989 pp. 46 - 52.
- Weiler, K. Women Teaching For Change: Gender, Class & Power Massachusetts: Bergin and Garvey Publishers, Inc. 1988.
- Wendell, S. 'Toward a Feminist Theory of Disability' in Hypatia Vol. 4, No. 2, Summer, 1989 pp. 104 - 123.