

1: Racism: The Challenge for Social Workers - www.enganchecubano.com

Parents of children in public schools in a large American urban center, representing a number of different ethnic groups, were interviewed about their personal views and feelings toward cultural.

As the United States becomes a more culturally and ethnically diverse nation, public schools are becoming more diverse, too. A growing trend The Census Bureau projects that by the year , the U. No doubt students will need to learn how to interact in a diverse environment. Jean Snell, clinical professor of teacher education at the University of Maryland, believes cultural diversity enhances the school experience, too. Students who attend schools with a diverse population can develop an understanding of the perspectives of children from different backgrounds and learn to function in a multicultural, multiethnic environment. Yet, as public schools become more diverse, demands increase to find the most effective ways to help all students succeed academically as well as learn to get along with each other. To create a positive environment where students and teachers are respectful of different backgrounds, schools have to be proactive. Structured classroom activities can highlight diversity. She suggests that teachers structure their teaching to acknowledge different perspectives. For example, in a history lesson about the Vietnam War, they should draw attention to the perspectives of North as well as South Vietnamese citizens, the feelings of the soldiers and diverse views of Americans. In a classroom the teacher can structure learning groups that are diverse and devise activities that require each student to contribute to the group. In this way students learn that each person in a group can contribute and has something of value to say. Advertisement Mutual respect is part of the equation. Henze believes teachers should never tolerate disrespect. They should establish ground rules for the class, and even let the kids help to establish these rules. She also believes the principal has a huge role in creating an environment where people respect the opinions of others and are open to multiple perspectives on any issue. This should be modeled for students, and in relations with faculty and staff, as well. No Child Left Behind shines the light on achievement gaps among diverse groups of students. The federal No Child Left Behind law has put pressure on schools to see that all students succeed, regardless of their ethnic or language background. A broad approach works best to address achievement gaps. Belinda Williams, an education researcher and co-author of *Closing the Achievement Gap: A Vision for Changing Beliefs and Practices*, advises school leaders to implement a broad range of strategies to improve teaching and learning, rather than instituting quick fixes to address the achievement gap. The book argues that educators must become more sensitive to the world views of disadvantaged students and incorporate this awareness into their day-to-day work. What parents can do to promote a positive environment that fosters achievement for all students at the school: Find your school and check the test scores on the school profile, and where available, pay particular attention to the results by subgroup. Ask how the school addresses the needs of diverse students and if there are support programs available for students who are not meeting the standards. Ask if there is specialized instruction for students who are English language learners. Does the school have a cultural fair or assembly to highlight diversity? If not, work with your PTA or parent group to organize one. Express your concern if you see different discipline consequences for different groups of students, or if the best teachers are only teaching the strongest students. Observe who is involved in student leadership. Is it an ethnically diverse group? If not, ask why. Does the school have tracked classes for high and low ability grouping? If so, if you see racial or ethnic patterns in these classes, i. Are all the teachers white and all the aides people of color? Is there a racial hierarchy at the school? Ask what the school can do to change these patterns. Does your parent group reach out to parents of ethnically diverse students? Does the principal use a variety of avenues to get parental input? Schools should not ignore the silent parents. Principals need to listen to all parents and experiment with other ways of getting parental input-written forms, translators and phone calls. Schools should find multiple ways and times to communicate, not just when there are problems with a student.

2: What Are Some Diversity Issues Found in the Workplace & in America? | www.enganchecubano.com

*Coping with Cultural and Racial Diversity in Urban America: [Wallace Lambert, Donald M. Taylor] on www.enganchecubano.com *FREE* shipping on qualifying offers. The authors state at the beginning of this provocative new book that one of the most distinctive features of the American persona is a preoccupation and underlying concern in the United States with.*

Describe about the Racial and Ethnic Diversity in America? Governmentally perceived tribe is viewed as household ward countries, with their rights on tribal power protected. Tribal sway alludes on tribes right side to administer them, characterize their own particular enrollment, oversee ethnic possessions, and manage ancestral trade and household relationships; it additionally perceives the presence of a parliament to administration association flanked by such tribe and the central management. The administration has uncommon faith commitments to secure ethnic grounds and assets, ensure tribal civil liberties to self administration, and give administration important to ethnic survival and headway. The battle to save tribal power and arrangement civil rights has extended been at the cutting edge of the Native American social equality development. In addition to the Native Americans experience the ill effects of a hefty portion of the similar communal and monetary issues as different causalities of long haul predisposition and segregation counting, for instance, lopsidedly elevated tax of neediness, newborn child humanity, joblessness, and low secondary job and instructive open door is vital to tending to these issues. Additionally vital for some Native American social liberties supporters are social issues identified with the capacity to keep up and go on customary religious convictions, dialects and communal practice with no trepidation of segregation. For instance, Native Americans contain extended battled to shield their spiritual flexibility from rehashed demonstrations of administrative concealment counting the disavowal of right of entry to sacred destinations, disallowances on the utilization or ownership of consecrated questions, and confinements on their capacity to love through stately and customary means. In , for instance, in *Lyng v. Northwest Indian Cemetery Protection Association*, the Supreme Court permitted the development of a Forest Service street through an antiquated site held sacrosanct by a few tribes. In a setback for Native Americans spiritual opportunities, the Court decided that such interruption did not disregard the Indians First alteration rights. Smith, the Supreme Court decided that states and territories no more needed to demonstrate a convincing legislative enthusiasm to legitimize by and large relevant laws that connected to farthest point or encroach upon religious activity. The decision for this situation, which included two Oregon men who were denied unemployment advantages in the wake of captivating peyote as a component of a love function of the inhabitant American Church, was broadly assaulted by agents of for all intents and purposes every religious body in the United States as a noteworthy hit to spiritual flexibility. In , a law obvious by President Clinton exempts the religious utilization of peyote from government and state proscribed material laws and denied oppression the individuals who take part in the utilization of peyote for religious purposes. Other social liberties needs incorporate progressing fights for voting rights, and in addition the end of hostile utilization of mascot by school and expert games groups that reflect obsolete generalizations and sustain bigotry adjacent to inhabitant Americans. The Advanced Divide is likewise a noteworthy territory of sympathy toward Native Americans and additional alternative bunches - in light of the fact that numerous American Indians and Alaskan Natives have yet to be associated with fundamental phone arranges and are hence not able to get to the Internet, they are at danger of falling considerably further behind in their capacity to get to job, instructive, and different open doors made accessible by data innovation. The racial and ethnic cosmetics of the American individuals are in flux. New outsiders from Asia and Latin America have America have included a vast measure of social and phenotypic differences to the American populace in late decades, pretty much as floods of settlers from Southern and Eastern Europe did a century back. Depictions and projections of the racial and ethnic organization of the American individuals seem colorful, with fluctuated records and elucidations. A few observers foresee another

mixture, regularly named as the caramelizing of America, portrayed by kept obscuring of once-unmistakable racial and ethnic divisions. This translation is reliable with the postulation of the declining essentialness of race and ethnicity in American culture. Frey, Others see new racial divisions emerging as some foreigner gatherings are permitted to incorporate with an extended and favored white populace, while different gatherings are racialized as burdened cocoa and dark minorities. These clashing records emerge, to some extent, due to contrasting ideological presuppositions, additionally in light of the fact that racial and ethnic personalities are not totally unrelated or changeless. Numerous Americans have various personalities that reflect complex inborn inceptions, tribal and public affiliations, and fluctuated ideological attitudes toward race and society. Case in point, a man who distinguishes as Mexican among relatives may recognize as Hispanic at work and as American when abroad. A man of blended legacy may be Native American in one setting, however white in another. These conceivable outcomes exist in registration information, pretty much as they do in casual discussions and settings, in light of the open doors for changed reactions to distinctive evaluation addresses about race and ethnicity. America was international and multicultural society from the beginning. The first American states were shaped amid the seventeenth and eighteenth hundreds of years as wilderness social orders made out of various establishing populaces. To begin with among these were the indigenous people groups of North American, who were steadily uprooted by the more, consumed by the more various European pilgrims and contracted hirelings from different parts of the world. Africans were imported principally as slave work from obligated hirelings on terms like whites. In the center many years of the seventeenth century, a few blacks turned out to be free pilgrims, however by the end of the seventeenth century, subjugation and African legacy turned out to be about synonymous. With unequal sex proportions in boondocks settings, substantial populaces of blended lineage soon rose, especially in Southern provinces. While a few unions were the consequence of intermarriage or consensual contacts, there was additionally far reaching sexual misuse of dark ladies by white slave proprietors. The ethnic and racial scene turned out to be much more intricate amid the nineteenth century. Mainland development included terrains that had been home to Native Americans and people groups of blended indigenous and Spanish starting point, and progressive rushes of movement from Europe and Asia powered the quick development of an undeniable assorted populace. Following the blended and unblended relatives from these numerous strings is a hypothetical plausibility, however not one that can be effortlessly fulfilled with verifiable or contemporary information. The issue is that the differential rates of settlement, common increment, and intermarriage that created descendents of blended heritage are to a great extent obscure. Little contrasts in suppositions about the relative sizes of these procedures can prompt incredibly distinctive appraisals of the familial roots of the contemporary American populace. A significantly more prominent hindrance to portraying the ethnic cosmetics of the American individuals is the presumption that the vast majority are capable and willing to precisely report the roots of their guardian, grandparents, and more inaccessible precursors. As a rule, information of lineal inceptions is gone along in families or groups, however sometimes these accounts are smothered or essentially lost to history. Thus, the racial and ethnic piece recorded in census, studies, and managerial records mirrors an expansive level of subjectivity and even hypothesis, notwithstanding genuine examples of genealogical drop. Methodological investigations of enumeration inquiries concerning race and ethnicity, for case, demonstrate that reactions are influenced, frequently strikingly along these lines, by the reactions are influenced, frequently strikingly along these lines, by the organization of inquiries, the recorded decisions, and the samples included in survey guidelines. With a consciousness of these confinements, we offer an inside and out representation of the racial and ethnic structure of the American populace, around , surrounded inside of an authentic point of view of how racial and ethnic characters have developed in the United States. For late entries, particularly from Asia and Latin America, we take note of the effect of migration and give an account of the rise of multiracial and panethnic characters. For populaces long inhabitant in the United States, we analyze reports of family to evaluate the buildup of recorded examples of ethnic mixing and ethro racial chains of command. On the off chance that race and ethnicity were simply social phenomena, with little connection to stratification and

political procedures, we would expect the long haul result to be expanding racial and ethnic entropy—the steady debilitating and inevitable vanishing of race and ethnicity as unmistakable gatherings with clear limits. Our examinations of the enumeration uncover two examples through which this increment in entropy can occur: By Americanization we allude to the supplanting of point by point ethnic beginnings with disentangled panethnic or racial classes, which are formed and frequently strengthened by political and financial divisions. This procedure is most exceptional for blacks and whites, who recognize moderately minimal ethnic multifaceted nature or detail and practically no cover with each other. Late foreigners from Asia and Latin America, by differentiation, are more prone to claim national-cause personalities, albeit there is confirmation of rising Americanized characters among the local conceived, who are more prone to distinguish themselves essentially as Asian American or Hispanic. Unlike whites and blacks, Asians and Latinos are additionally more inclined to report multiracial set of relatives, which reflects both blended lineage diasporas and the rising levels of intermarriage inside of these groups. An alternate example is apparent for relatives of the indigenous people groups of North America and the Pacific Islands, who excessively report blended race families. Albeit tribal and territorial personalities are still common, a significant minority reports panethnic or Americanized characters by just distinguishing themselves as "American Indian" or "Pacific Islander. Racial Diversity and Social Capital: Equality and Community in America. Contemporary Sociology, 20 2 , Racial diversity and social capital. Coping with cultural and racial diversity in urban America. Rural Sociology, 77 1 , Racial and ethnic groups. Upper Saddle River, N. Racial and ethnic diversity in higher education. Students can buy dissertation online from us with three simple steps. Auditing dissertation help, history dissertation help, geography dissertation help, maths dissertation help are few popular services under our dissertation writing assistance. We will send you answer file on this email address Email:

3: 5 Strategies for Dealing With Diversity in the Workplace | www.enganchecubano.com

The "American persona" has been recently described in terms of three national preoccupations, namely, concerns about war and peace, about bread and butter, and about black and white.

Download While there are a handful of studies that challenge the link between school desegregation policy and positive academic outcomes, they represent only a small slice of the literature. Furthermore, these positive academic outcomes, particularly the closing of the achievement gap, make sense given that integrating schools leads to more equitable access to important resources such as structural facilities, highly qualified teachers, challenging courses, private and public funding, and social and cultural capital. The gap in SAT scores between black and white students is larger in segregated districts, and one study showed that change from complete segregation to complete integration in a district would reduce as much as one quarter of the SAT score disparity. This can be largely connected to an overall improved school climate in racially integrated schools. There has been no distinction drawn as to how different student outcomes were related to the various ways in which students experienced desegregation in their schools and communities. Thus, the degree to which all students were treated equally or had teachers with high expectations for them was not a factor, despite the impact of such factors on student achievement data. Further, this early literature failed to calculate the prevalence of segregation within individual schools via tracking, or the extent to which black and white students were exposed to the same curriculum. A growing body of research suggests that the benefits of K-12 school diversity indeed flow in all directions—to white and middle-class students as well as to minority and low-income pupils. For instance, we know that diverse classrooms, in which students learn cooperatively alongside those whose perspectives and backgrounds are different from their own, are beneficial to all students, including middle-class white students, because they promote creativity, motivation, deeper learning, critical thinking, and problem-solving skills. It allows for positive academic outcomes for all students exposed to these diverse viewpoints. For instance, evidence on how the persistence of implicit bias toward members of minority racial groups can interfere with the educational process by disrupting cognitive functioning for members of both the majority and minority could certainly apply to elementary and secondary students as well. In short, the better overall learning outcomes that take place in diverse classrooms—for example, critical thinking, perspective-taking—would no doubt apply in high schools as well. It showed that while racial segregation and isolation can perpetuate racial fear, prejudice, and stereotypes, intergroup contact and critical cross-racial dialogue can help to ameliorate these problems. Still, as with the higher education research, we need to more fully explore not only the what of K-12 school diversity, but also the how—how do elementary and secondary school educators create classrooms that facilitate the development of these educational benefits of diversity for all students? To answer this critical question, we need to look at yet another body of K-12 research from the desegregation era and beyond. How Public Schools Can Help Foster the Educational Benefit of Diversity Perhaps the ultimate irony of the current lack of focus on the educational benefits of diversity within racially and ethnically diverse public schools is that prior to the rise of the accountability movement in K-12 education, there had been an intentional focus on multicultural education that explored curricular improvements and teaching issues within racially diverse schools. They raised important issues about how school desegregation policies should be implemented to create successful desegregated schools. This research was also methodologically distinct—consisting mainly of qualitative, in-depth case studies that focused on the process of school desegregation and the context in which it unfolded. Public schools, therefore, are the natural setting in which such contact can occur. Few other institutions have the potential to bring students together across racial, ethnic, and social class lines to facilitate active learning to reduce prejudice. They tend to be inconclusive, because they imply a relationship between the particular conditions established within racially mixed schools and the ways in which children come to see themselves vis-a-vis students of other racial groups. Tracking and ability grouping in desegregated schools often

perpetuated within-school segregation across race and class lines. Again, identified as second-generation desegregation issues, this was starting to be addressed in schools across the country and drawing more attention from researchers by the s and early s. That came from yet another body of related work in the area of multicultural education. Multicultural Education and Culturally Relevant Pedagogy: Critical work on the democratic goals of education echoes not only the concept of multicultural education, but also issues of democracy and pedagogy on racially diverse college campuses. Research documents positive academic outcomes for students exposed to these diverse viewpoints. While CRP does focus on the importance of culture in schooling, it always focuses directly on race, in part, perhaps, because it is so often adapted in all-black, one-race schools and classrooms. Another critique of CRP is that its more recent application is far from what was theorized early at its inception. In fact, some scholars have advocated for different pedagogical models since the inception of CRP that seek to address social and cultural factors in classrooms. Many of these models focus on the home-to-school connection as CRP does, while others expand on the application of even earlier concepts of critical pedagogy aimed at promoting concepts such as civic consciousness and identity formation. The next step in utilizing these more culturally based understandings of schools and curricula is to apply this thinking to diverse schools and classrooms more specifically. Educators in schools across the country—some isolated in single classrooms and some working on a school-wide set of pedagogical reforms—are starting to grapple with these issues in racially and ethnically diverse classrooms. But as we highlight in Figure 1, there are several reasons why issues related to the educational benefits of diversity appear to have fallen off the K-12 research radar screen in the last twenty-five years. This includes, most notably, a highly fragmented and segregated K-12 educational system of entrenched between-district segregation that cannot be easily addressed after *Milliken v. Milliken*. Meanwhile, this fragmented and segregated educational system is governed by accountability and legal mandates that give no credence to the educational benefits of learning in diverse contexts. As noted above, several areas of research on the sociocultural issues related to teaching students of different racial and ethnic backgrounds that could help inform our understanding of the pedagogical approaches that foster educational benefits of diversity in the K-12 system are disconnected, often designed to address the needs of students in the racially segregated school system they attend. In this section, we highlight the demographic, educational, and political forces that we think may have the potential to shift the system in that direction. Even more notably, this transition is happening much more quickly amid our younger population. Rapid growth in the Hispanic and Asian populations, coupled with a black population that has remained constant and a decline in the percentage of whites, has led to a total K-12 enrollment of 49 percent white, 26 percent Hispanic, 15 percent black; and 5 percent Asian for the 2015 school year. Download Coinciding with the changing racial makeup of the country and our public schools is a profound shift in who lives where. In many contexts, our post-World War II paradigm of all-white suburbs and cities as the places where blacks and Hispanics live has been turned on its head. Black suburbanization rates were even lower—about 12%—in the Northeast. Beginning slowly in the s and increasing in the s and s, when federal policies and regulations or lack thereof promoted home ownership among moderate-income families, growing numbers of black, Latino, and Asian families were moving to suburbs such as Ferguson, Missouri see Figure 5. By 2000, nearly 40 percent of blacks were living in the suburbs. Suburbanization has also increased among immigrant families—mostly Latino and Asian—and by 2000, 48 percent of immigrants were residing in suburban areas. Download In the s, journalists and researchers were increasingly reporting on the growing number of distressed suburbs that were coming to resemble poor inner-city communities. But the author was quick to note that declining suburban neighborhoods did not begin with the mortgage crisis, and they would not end with it as more people with high incomes move into the cities. The percentage of whites in Manhattan increased 28 percent between 1990 and 2000, while it declined in nearby suburban Nassau County. During the same six-year period, the Hispanic population declined by 2 percent in Manhattan, but increased by 20 percent in Nassau. In fact, today, in the fifty-largest metropolitan areas, 44 percent of residents live in racially and ethnically diverse suburbs, defined as between

20 and 60 percent non-white. Indeed, it is increasingly clear that contemporary urban and suburban communities each contain pockets of both poverty and affluence, often functioning as racially and ethnically distinct spaces. In fact, by , one million more poor people lived in suburban compared to urban areas. In Brooklyn, New York, for instance, a growing number of communities that were, only ten years ago, almost entirely minority and low-income are now becoming or have already become predominantly white and affluent. Ironically, in in-depth interviews we are conducting, white gentrifiers state that one reason they moved into the city was to live in neighborhoods more diverse than the homogeneous suburbs where many grew up. Similarly, they note that they want their children to attend public schools with other children of different backgrounds. There is much hard work to be done at the school level to assure that all students enrolled have the opportunity to achieve to high levels. In public schools with a growing population of more affluent students, educators often seek assistance in meeting the needs of a wide range of students. In the last decade, a small but growing body of literature has documented the impact of urban gentrification on the enrollment and culture in public schools. There is also an emerging focus on the impact of changing demographics on suburban public schools. In other suburbs, further from the New York City boundary, the white, non-Hispanic population has stabilized at about 50 percent. In both contexts, educators and students are grappling with racial, ethnic, and cultural differences that many of them had not encountered before. When we think of education policies and practices to support and sustain the increasingly diverse public schools in both urban and suburban contexts, it is clear that K educators and educational researchers have much to learn from the higher education research on the educational benefits of diversity in efforts to both close racial and socioeconomic achievement gaps while helping all students succeed. And just as fair-housing advocacy has increasingly prioritized the stabilization and sustainability of diverse communities, education policy needs to follow suit. Unfortunately, too few policy makers see the need for such programs, even as a growing number of educators in diverse schools are clamoring for help to close those gaps and teach diverse groups of students. The current mismatch between the policies and the needs of an increasingly racially and ethnically diverse society inspire us to fill the void with compelling success stories of public schools working toward a greater public good.

4: How important is cultural diversity at your school? | Parenting

This is the underlying theme of Lambert and Taylor's community based investigation which studies the attitudes of Americans toward ethnic diversity and intergroup relations. Directed toward social psychologists, sociologists, anthropologists, and ethnic scholars, this study deals with the peculiar U.S. dichotomy of cultural diversity and.

Print by Barbara Trainin Blank Despite the decades that have passed since the beginning of the civil rights movement, racism is still a major issue in America. We still see organized hate groups, news stories of racial slurs and attacks, and examples that we observe in our everyday lives. So, what should social workers and the profession as a whole do about it? First, a definition is in order. They feel that reduced vigilance and a sense of satisfaction are premature. I remember the level of violence, of lynching and dogs being set on people. But some entrenched aspects of racism have not changed, such as criminal sentencing. Blacks consistently get higher and more severe penalties than whites. And there are areas of health: Racism is alive and well in the United States, despite what many neoconservative thinkers would have us believe. Its form and expression have simply become more subtle. We have to do more than pay lip service to cultural competency. On the contrary, she says, they are more necessary than ever. A policy statement approved by the NASW Delegate Assembly in , superseding earlier pronouncements, emphasized that the United States is far from free of prejudice and discrimination: Contextually, racism is the belief or practice through demonstrated power of perceived superiority of one group over others by reason of race, color, ethnicity, or cultural heritage. This perceived power or right is part of the cultural inheritance of the United States We have to recruit a more diverse population. Hurricanes Katrina and Rita really put the issue in your face. A lot of things about poverty and race converged. How are the profession-specific goals to be achieved? Undoing Racism One methodology that has grown in strength nationally and even internationally is the Undoing Racism workshop, which provides anti-racism training for social work practitioners and educators. Sponsored by NASW-NY and other chapters of the organization, the workshops offer participants the opportunity to engage in a comprehensive exploration of how racism shapes American institutionsâ€”an awareness they can then take back to their colleagues, institutions, and wider communities to continue the conversation and work toward institutional change. The workshops emphasize history, developing leadership, maintaining accountability to people of color, creating networks, undoing internalized oppression, and understanding the role of organizations in perpetuating racism. So far, the Institute has provided training, consultation, and leadership development to more than , people in organizations internationally. Sandy Bernabei, a social worker in practice for almost 25 years in New York, is deeply committed to combatting racism in the field. That experience changed Bernabei permanently. These workshops give us a common language and understanding. Its executive vice president and chief executive officer, Alan B. The workshop was transformational and moving. But part of the mission of social work is social justice. Social workers should have clarity. This will be part of their core training. One of the core courses of the MSW program is cultural competency. We try to monitor tough issues, in part through role-playing and experiential learning. Developing a Personal-Professional Stance. What about when racism is coming from the clients, rather than from the social worker or the society at large toward the client? You have to validate their experiences as part of a system that creates that and help them move to healing on a micro level. We are a race-conscious society. The course addresses the construction of racial and ethnic categories, the impact of racism and the discrimination of individuals and social institutions, and the influence of oppressive policies and practices on social welfare systems and clients. Penn was the first school of social work in the country to make such a course mandatory, back in , says Lassiter, who graduated in and this year is teaching it for the first time. In , some then-current students began an effort to reengage alumni to strengthen the course. All social workers should have a mindset of eradicating racism. But where are there healthy eating places in black neighborhoods? We can educate ourselves about the inequities. Social workers can play a primary role and look at the structural inequalities. The purpose of social work is to enhance social

COPING WITH CULTURAL AND RACIAL DIVERSITY IN URBAN AMERICA pdf

functioning, remediate social ills, and alleviate oppression. Special persons do this. Social workers need a commitment and a passion for social justice and equality for all people.

5: The Challenge of Diversity on Christian College Campuses - Urban Faith

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

As vice president of the Multiethnic Student Association at Taylor, Canada successfully petitioned the school to restructure its ethnic recruiter position and to re-establish its director of multiethnic student services position. The CCCU, an international association of Christian institutions of higher education, seeks to provide resources and support for the students, faculty, and administrations of its member schools. Assisting students of color with their often difficult transition into the culture of predominately White Christian campuses has become one of its chief missions during its 36 years of existence. According to Reyes, CCCU has a new research director and is developing a proactive research agenda related to these issues. For those, like Reyes and Canada, who are engaged in diversity work on CCCU campuses, the task can feel like slogging through a murky swamp. UrbanFaith talked to current and former diversity workers at nine CCCU schools about their efforts and experiences. We repeatedly heard that students of color face unique challenges on these campuses and that CCCU schools are not always prepared, or willing, to deal with them. We also heard about successes and how challenging they can be. The Problem “a Whole Different God Multiple sources said students of color at Christian colleges are routinely harassed with racially insensitive jokes and comments by members of their campus communities, for example, and that this harassment is sometimes not taken seriously enough by school administrators. Dante Upshaw, for example, has been both a student and a staff member at evangelical schools. He recalled the challenge that worship presented when he was a student at Moody Bible Institute in Chicago. He was unfamiliar with the songs that were sung in chapel, for example, and found himself in conversations about what constitutes godly worship. As assistant to the provost for multicultural concerns at Eastern University in St. Davids, Pennsylvania, she said students of color once complained to her about being judged for skipping chapel services that felt culturally foreign to them. They were told they should be able to worship no matter what kind of music or speaker was up front. Smith and her colleagues have identified four specific areas of challenge that confront students of color at Eastern: He said the number of non-White students who were in pain over their experience at the school would have been as big as his admissions file. He believes it was successful in part because it helped foster healthy relationships. Too often, though, he saw inaction born of the fear of alienating potential donors. Additive and Subtractive Approaches Although Joshua Canada is ambivalent about his experience at Taylor University, he returned there for graduate school and now serves as an adviser to the Black Student Union at Westmont College in Santa Barbara, California, where he is also a residence director. He said not all students of color struggle with the racial dynamics on their campuses and some students rarely do. With the additive approach, elements of non-European culture are added to the core culture, he said, and with the subtractive approach, people of color drop elements of their culture to assimilate into the majority culture. We did Martin Luther King Jr. It really does change the big-picture experience, and not in a way that is unfaithful to the history of the institution, but that maybe acknowledges gaps. A lot of times, the way the faith is practiced is racialized. He recalls the mother of an incoming student crying when she dropped her young Black son off at the rural Ohio campus, and not just because he was leaving home. Continued on Page 2.

6: How Racially Diverse Schools and Classrooms Can Benefit All Students

Home» Resources» Resource Library» BE Coping with Cultural and Racial Diversity in Urban America. Title: Coping with Cultural and Racial Diversity in Urban America.

Why is understanding culture important if we are community builders? What kind of cultural community can you envision for yourself? As community builders, understanding culture is our business. No matter where you live, you are working with and establishing relationships with people--people who all have cultures. Here is one viewpoint. It includes groups that we are born into, such as race, national origin, gender, class, or religion. It can also include a group we join or become part of. For example, it is possible to acquire a new culture by moving to a new country or region, by a change in our economic status, or by becoming disabled. When we think of culture this broadly we realize we all belong to many cultures at once. How might this apply to you? Why is culture important? It influences their views, their values, their humor, their hopes, their loyalties, and their worries and fears. So when you are working with people and building relationships with them, it helps to have some perspective and understanding of their cultures. We are all human beings. We all love deeply, want to learn, have hopes and dreams, and have experienced pain and fear. This chapter will give you practical information about how to understand culture, establish relationships with people from cultures different from your own, act as an ally against racism and other forms of discrimination, create organizations in which diverse groups can work together, overcome internalized oppression, and build strong and diverse communities. This section is an introduction to understanding culture, and will focus on: What culture is The importance of understanding culture in community building Envisioning your cultural community How to get started in building communities that encourage diversity. But first, it is important to remember that everyone has an important viewpoint and role to play when it comes to culture. The world is becoming increasingly diverse and includes people of many religions, languages, economic groups, and other cultural groups. It is becoming clear that in order to build communities that are successful at improving conditions and resolving problems, we need to understand and appreciate many cultures, establish relationships with people from cultures other than our own, and build strong alliances with different cultural groups. Additionally, we need to bring non-mainstream groups into the center of civic activity. In order to build communities that are powerful enough to attain significant change, we need large numbers of people working together. If cultural groups join forces, they will be more effective in reaching common goals, than if each group operates in isolation. Each cultural group has unique strengths and perspectives that the larger community can benefit from. We need a wide range of ideas, customs, and wisdom to solve problems and enrich community life. Bringing non-mainstream groups into the center of civic activity can provide fresh perspectives and shed new light on tough problems. Understanding cultures will help us overcome and prevent racial and ethnic divisions. Racial and ethnic divisions result in misunderstandings, loss of opportunities, and sometimes violence. Racial and ethnic conflicts drain communities of financial and human resources; they distract cultural groups from resolving the key issues they have in common. People from different cultures have to be included in decision-making processes in order for programs or policies to be effective. Without the input and support of all the groups involved, decision-making, implementation, and follow through are much less likely to occur. An appreciation of cultural diversity goes hand-in-hand with a just and equitable society. Students feel more accepted, they feel part of the school community, they work harder to achieve, and they are more successful in school. If we do not learn about the influences that cultural groups have had on our mainstream history and culture, we are all missing out on an accurate view of our society and our communities. As you think about diversity, it may be helpful to envision the kind of cultural community you want to build. In order to set some goals related to building relationships between cultures, resolving differences, or building a diverse coalition, it helps to have a vision of the kind of cultural community you hope for. What kind of cultural community do you envision? Can you imagine the kind of cultural community you want to live or work in? People have very

different views of what a multicultural society or community should be like or could be like. In the past few decades there has been a lot of discussion about what it means to live and work together in a society that is diverse as ours. People struggle with different visions of a fair, equitable, moral, and harmonious society. How will the world be unified as a cohesive whole, if people separate into many different cultural groups? In order to be a part of that dream, must I assimilate? Why does racism persist in places that are committed to equality and liberty? How can I protect my children from the harmful influences in the larger culture? How can I instill my children with the moral values of my own religion or culture, but still expose them to a variety of views? Are there structural problems in our government or economic system that serve to divide cultural groups? How can they be changed? Should I put my community building and civic energies into my own cultural community, rather than the mainstream culture? Where can I have the biggest influence? Can oppression be stopped by legislation, or does each person have to overcome their individual prejudice, or both? Why do immigrants have to hold onto their own cultures and languages? If my group is excluded, what can I do? How do I protect my children from being targeted by racism or sexism other forms of discrimination if I live in a diverse society? If each person overcame their own prejudices, would all the divisions disappear? How do I overcome my prejudices? Is prejudice a thing of the past? What do you think about these questions? Which issues do you struggle with? What other issues are important to you or your cultural group? As you envision the kind of diverse community, you and your neighbors may want to consider these kinds of questions. These are some of the real and tough questions that people grapple with on a daily basis. These questions point to some of the tensions that arise as we try to build harmonious, active, and diverse communities in a country as a complex as ours. There are no easy answers; we are all learning as we go. So, what kind of community do you envision for yourself? How will diversity be approached in your community? If you could have your ideal community right now what would it look like? Here are some questions that may help you think about your community: Who lives in your community right now? What kinds of diversity already exists? What kinds of relationships are established between cultural groups? Are the different cultural groups well organized? What kind of struggles between cultures exist? What kind of struggles within cultural groups exist? Are these struggles openly recognized and talked about? Are there efforts to build alliances and coalitions between groups? What issues do different cultural groups have in common? These are some of the questions that can get you thinking about your how to build the kind of community you hope for. What other issues do you think are important to consider? What are your next steps? So, you may ask, "How do we get started? Helpful tips to start building a diverse community In the book, *Healing into Action*, authors Cherie Brown and George Mazza list principles that, when put into practice, help create a favorable environment for building diverse communities. The following guidelines are taken from their principles: In order for people to commit to working on diversity, every person needs to feel that they will be included and important. Each person needs to feel welcomed in the effort to create a diverse community. And each person needs to know that their culture is important to others. Blaming people as a way of motivating them is not effective. People are more likely to change when they are appreciated and liked, not condemned or guilt-tripped. Treating everyone the same may be unintentionally oppressive. Although every person is unique, some of us have been mistreated or oppressed because we are a member of a particular group. If we ignore these present-day or historical differences, we may fail to understand the needs of those individuals. Often people are afraid that recognizing differences will divide people from each other. However, learning about cultural differences can actually bring people closer together, because it can reveal important parts of each others? It can show us how much we have in common as human beings. People can take on tough issues more readily when the issues are presented with a spirit of hope. We are bombarded daily with newspapers and TV reports of doom and gloom. People have a difficult time functioning at all when they feel there is no hope for change. You will be more effective if you have a group of people around you that works together closely.

7: Racial and Ethnic Diversity in America

Moved Permanently. The document has moved here.

It is easy to be overwhelmed when it comes to developing processes and procedures to deal appropriately with diversity in the workplace. Some strategies help businesses owners create policies that address diversity and meet the values of the company. Define the Issues Company policies may refer to a gamut of diversity issues including gender issues, sexual harassment, disabilities, race and religion. While the goal is overall acceptance and equal opportunity for everyone, business leaders should examine specific diversity issues to determine if policy changes need to be made. One diversity policy is to offer gender-neutral bathrooms. Some companies celebrate diversity days to recognize and appreciate employee differences. Addressing the topic of diversity is not only about the legal protections in written policies. It is about inviting co-workers to highlight personal uniqueness to promote acceptance and build team strength. Develop policies that work in unison with the ethics and values of the company as defined in the mission statement. After the diversity policies are developed, incorporate them into employee handbooks, onboarding documents and company resource websites. Policies must be accessible for everyone to review and understand. Require employees to read and sign employee handbooks or any amendments to the handbook. Hold mandatory company diversity training sessions that review the policies and explain the ramifications. Provide examples of common situations where diversity issues arise. Some managers host one-on-one meetings with team members to role-play and review areas that might be problematic. Not only does training communicate the policies and the expected behavior, but it also explains how to communicate concerns to management when someone feels attacked, discriminated against or unsafe. Hold People Accountable Policies need to include ramifications, meaning disciplinary action, for failure to follow the diversity policy. Give victims a process to report abuses and develop a protocol to address them. The protocol usually includes speaking with both parties before giving a written warning and perhaps coaching to the guilty party. If the inappropriate behavior continues, suspension or permanent dismissal is usually the final disciplinary action. Some companies have levels of discipline depending on how egregious the action is. Continue to Evolve Diversity is not just about a positive corporate culture and enjoyable workplace. Diversity continues to evolve through legislation and human resource rules and laws. It is important for employers to understand changes, adjust existing policies to meet the evolving laws, and continue to work with employees on new diversity issues and resolutions.

8: Coping with Cultural and Racial Diversity in Urban America - Lexile® Find a Book | MetaMetrics Inc.

The term "diversity" covers many complex issues. It is easy to be overwhelmed when it comes to developing processes and procedures to deal appropriately with diversity in the workplace.

9: BE Coping with Cultural and Racial Diversity in Urban America. | NCELA

Racial Diversity and Change: The National Picture. Perhaps the major demographic story from early data releases of the decennial census has been the rapid change in America's racial and ethnic populations.

COPING WITH CULTURAL AND RACIAL DIVERSITY IN URBAN AMERICA

pdf

There are no bad schools in Raleigh Er for android phoneky Elizabeth to Julia Scott 102 Sea-kings of Crete The American Cyclopaedia: A Popular Dictionary of General Knowledge Biomechanics of the Hip Southern Cross (Robotech Rpg, Book IV) The Womens complete healthbook The pure concept of recognition and its failure in mastery and slavery In Touch with the Word Cycle Barton, W.V. Coalition-building in the United States House of Representatives. Eric conrad cisssp study guide Almanac of Virginia Politics WarCraft Archive (Warcraft) Roll 0105 H-100 F.S. thru H-160 Henrietta American Library Directory 2000-2001 (American Library Directory) Either you are with us, or you are with the terrorists : how UK and US television news reported the 2003 Scrapbook inspirations ideas book Love, loans and the money crunch A treatise on the practice and procedure of the United States Supreme Court 5-minute facelift Compre Hdbk Un VL1 Properties and Applications of Perovskite-type Oxides (Chemical Industries) The strange story of a wonderful sea-god. Expression in Surat al-Adiyat Introduction to airport engineering Multimedia combat and the Pequot War. You cant still be hungry Letters of Ozias Midwinter. Hp folio 9470m service manual Towards the 5th phase school improvement : future directions for the field Janet Chrispeels and Alma Harr Hyperbolic Conservation Laws in Continuum Physics (Grundlehren der mathematischen Wissenschaften) The fifty shades trilogy 2005 harley davidson softail deuce owners manual Philosophys martyr : Socrates and the Socratics Nursing practice acts, licensure, and the scope of practice Worker participation in Australia Composition of Meat A commentary on the Gospels attributed to Theophilus of Antioch; Sanday, William. Upsc ias electrical engineering syllabus