

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

*Cultural Diversity and Education [James A. Banks] on [www.enganchecubano.com](http://www.enganchecubano.com) \*FREE\* shipping on qualifying offers. Now available in paperback, the sixth edition of this definitive text provides students a strong background in the conceptual.*

What is Cultural Diversity? Belfield What language do you speak? What is your religion? What holidays do you celebrate? What is your racial identification? What is your ethnic identity? What is your culture? Culture is that which shapes us; it shapes our identity and influences our behavior. Census Bureau, the population in America was: An ethnic group refers to people who are closely related to each other through characteristics such as culture, language, and religion. From African Americans to Russian Americans, the United States is one of the most diverse nations in terms of culture. Caleb Rosado, who specializes in diversity and multiculturalism, described seven important actions involved in the definition of multiculturalism: Culture is the lens with which we evaluate everything around us; we evaluate what is proper or improper, normal or abnormal, through our culture. If we are immersed in a culture that is unlike our own we may experience culture shock and become disoriented when we come into contact with a fundamentally different culture. Cultural diversity is important because our country, workplaces, and schools increasingly consist of various cultural, racial, and ethnic groups. We can learn from one another, but first we must have a level of understanding about each other in order to facilitate collaboration and cooperation. Learning about other cultures helps us understand different perspectives within the world in which we live, and helps dispel negative stereotypes and personal biases about different groups. Furthermore, this diversity makes our country a more interesting place to live, as people from diverse cultures contribute language skills, new ways of thinking, new knowledge, and different experiences. How can you support cultural diversity? Increase your level of understanding about other cultures by interacting with people outside of your own culture—meaningful relationships may never develop simply due to a lack of understanding. Avoid imposing values on others that may conflict or be inconsistent with cultures other than your own. When interacting with others who may not be proficient in English, recognize that their limitations in English proficiency in no way reflects their level of intellectual functioning. Recognize and understand that concepts within the helping profession, such as family, gender roles, spirituality, and emotional well-being, vary significantly among cultures and influence behavior. Intervene in an appropriate manner when you observe others engaging in behaviors that show cultural insensitivity, bias, or prejudice. Be proactive in listening, accepting, and welcoming people and ideas that are different from your own. Imagine a place where diversity is recognized and respected; various cultural ideas are acknowledged and valued; contributions from all groups are encouraged; people are empowered to achieve their full potential; and differences are celebrated. Celebrate it every day.

## 2: Cultural Diversity in Higher Education

*Jean Snell, clinical professor of teacher education at the University of Maryland, believes cultural diversity enhances the school experience, too. "There is a richness that comes from students working side by side with others who are not of the same cookie-cutter mold," she notes.*

As a result, it is particularly important for the school culture and the classroom culture to reflect, acknowledge, and celebrate diversity. Taking these feel-good ideals and making them a reality can be tough for educators, especially with so many other initiatives on their ever-tighter schedules. But I think that this is so important that as an educator, you must take the time to do it. Not only must schools recognize diversity evident among broad racial and ethnic groups. For example Chinese and Japanese students may share common cultural characteristics as a result of being Asian, but will also have distinctly Chinese and Japanese cultural characteristics that differ from each other. The same is true of Caucasian students who come from vastly different family backgrounds, even from the same neighborhoods. In the interest of treating students equally, giving them equal chances for success, and equal access to the curriculum, teachers and administrators must recognize the uniqueness and individuality of their students. Teachers have a particular responsibility to recognize and structure their lessons to reflect student differences. This encourages students to recognize themselves and others as individuals. It is certainly in the best interest of students and teachers to focus on the richness of our diversity. Recognizing and acknowledging our differences is part of treating students fairly and equally. So that you can facilitate the process of learning overall. One reason for seeking out and acknowledging cultural differences among students is the idea that learning involves transfer of information from prior knowledge and experiences. All students begin school with a framework of skills and information based on their home cultures. This may include a rudimentary understanding of the alphabet, numbers, computer functions, some basic knowledge of a second language, or the ability to spell and write their names. It also includes a set of habits, etiquette and social expectations derived from the home. So that you can help students assimilate what they learn with what they already know. If a student cannot relate new information to his own experiences, or connect the new material to a familiar concept, he may perceive the new information as frustrating, difficult or dismiss it completely, believing it to be in conflict with his already tenuous understanding of the world. Teachers have the responsibility to seek out cultural building blocks students already possess, in order to help build a framework for understanding. Every group of students will respond differently to curriculum and teachers must constantly adjust to be sure their methods are diverse, both in theory and in practice. Leave a comment below.

## 3: Cultural Diversity | United Nations Educational, Scientific and Cultural Organization

*"Cultural Diversity and Education" is designed to help pre-service and in-service educators clarify the philosophical and definitional issues related to pluralistic education, derive a clarified philosophical position, design and implement ef.*

For health care experts like Patricia Prelock, Ph. However, no one single group will make up a majority. The non-Hispanic white population will remain the largest single group. By , nearly one in three Americans will be Hispanic the term used by the U. Census , up from one in six today. The Hispanic population will more than double, to The percentage of black Americans will increase to Asian Americans will double to The number of international migrants is expected to grow by By , the number of Americans age 65 and over is expected to double to 92 million. Those 85 and older will make up 4. Nursing, health and medical schools across the country " including those at UVM " are working to recruit students and faculty of color to ensure that health care professionals better reflect the patients they serve. Changes in Nursing Nursing, for example, traditionally has been composed of middle-aged white women but has slowly seen changes in the makeup of the workforce. Many of them are racially and ethnically diverse. In addition, the number of male nurses has increased. And although the number of white, non-Hispanic nurses hovers around 70 percent, younger graduates of nursing schools are getting plenty of training in learning how to work with patients from a variety of backgrounds. That means that even though UVM may require all undergraduate students to take six credits in courses covering diversity issues, the College of Nursing and Health Sciences also makes sure that students get the chance in all classes related to patient care to consider ways to better serve patients who are different from them: Kellogg Foundation, goes so far to state: Agency for Healthcare and Research Quality, a division of the U. Department of Health and Human Services, measures these health disparities annually. Minority populations, in particular, continue to lag behind whites in a number of areas, including quality of care, access to care, timeliness, and outcomes. Other health care problems that disproportionately affect minorities include provider biases, poor provider-patient communication, and health literacy issues.

## 4: 4 Reasons Why Classrooms Need Diversity Education - The Advocate

*Cultural Diversity and Education is designed to help pre-service and in-service educators clarify the philosophical and definitional issues related to pluralistic education, derive a philosophical position, design and implement effective teaching strategies that reflect ethnic and cultural diversity, and prepare sound guidelines for.*

Subjects Description Now available in paperback, the sixth edition of this definitive text provides students a strong background in the conceptual, theoretical, and philosophical issues in multicultural education from a leading authority and scholarly leader of the field James A. In the opening chapter author Banks presents his well-known and widely used concept of Dimensions of Multicultural Education to help build an understanding of how the various components of multicultural education are interrelated. He then provides an overview on preparing students to function as effective citizens in a global world; discusses the dimensions, history, and goals of multicultural education; presents the conceptual, philosophical, and research issues related to education and diversity; examines the issues involved in curriculum and teaching; looks at gender equity, disability, giftedness, and language diversity; and focuses on intergroup relations and principles for teaching and learning. This new edition incorporates new concepts, theories, research, and developments in the field of multicultural education and features: Paradigms and Explanations" provides important explanations for the achievement gap and suggests ways that educators can work to close it. A new Chapter 7, "Researching Race, Culture, and Difference," explains the unique characteristics of multicultural research and how it differs from mainstream research in education and social science. A new Chapter 14, "Principles for Teaching and Learning in a Multicultural Society" contains research-based guidelines for reforming teaching and the school in order to increase the academic achievement and social development of students from diverse racial, ethnic, cultural, language, and gender groups. A new Appendix "Essential Principles Checklist" designed to help educators determine the extent to which practices within their schools, colleges, and universities are consistent with the research-based findings described in the book. Table of Contents 1. The Dimensions of Multicultural Education 2. Education Citizens for Diversity in Global Times 3. History, Development, Goals, and Approaches 4. Culture, Ethnicity, and Education 5. Increasing Student Academic Achievement: Paradigms and Explanations 6. Pluralism, Ideology, and Educational Reform 7. Researching Race, Culture, and Difference 8. The Stages of Cultural Identity: Implications for Curriculum Reform 9. A Curriculum for Empowerment, Action, and Change Teaching for Language and Cultural Differences Reducing Prejudice in Students: Theory, Research, and Strategies

## 5: Promoting Respect for Cultural Diversity in the Classroom | HuffPost

*Cultural Diversity and Education is designed to help pre-service and in-service educators identify the philosophical and definitional issues related to pluralistic education, derive a clarified philosophical position, design and implement effective teaching strategies that reflect ethnic and cultural diversity, and prepare sound guidelines for.*

**Introduction** Our multiple and changing cultural identities Whatever community we belong to, it is full of diversity – differences in gender, age, culture, ethnicity, abilities, religion, languages and attitudes. From birth, our family and community envelop us in language, understandings, values and beliefs so that we will think and behave in acceptable ways. As we grow up and interact with our community, we become members of different groups and expand our understandings, values and behaviours. Globalisation, social media, migration and urbanisation are all leading to increased connections between people of diverse cultural identities, and intercultural understandings are becoming more important for respectful interactions. Engaging with people of varied backgrounds expands our world view, develops greater understanding of our own identity and helps us to appreciate alternative points of view, but it can also be challenging. Cultural identity Our culture is the way we think and behave. It encompasses lifestyles, ways of living together, value systems, traditions and beliefs. Culture includes observable features such as language, food, clothes, celebrations, art and literature as well as the less observable features of attitudes, beliefs, values, status and use of time and space, which form the basis of the visible. Culture is dynamic, changing through interaction with other cultures and adapting to different environments. Attitudes change over time – for example, attitudes towards slavery, the rights of women and Aboriginal and Torres Strait Islander people. Cultures are not always connected to nationality. For example, wealthy young people in different countries connecting through social media may have more in common with each other than they do with poor or older people in their own country. Cultural diversity Culture can unite people with similar values, attitudes and beliefs, but it can also divide and disconnect people. Discrimination or abuse on the basis of ethnicity, religion, nationality, socio-economic status or gender makes people feel worthless, fearful or threatened. This may lead to violence and conflict. Lack of consideration of cultural diversity can mean people are excluded from groups and from education and health services, which lessens their contribution to the community and ability to earn a living. This is an abuse of their human rights. Minority groups in society may be in danger of losing their language and unique characteristics as they are expected to assimilate to function fully within the culture of the dominant group. This can lead to the loss of individual identity and cultural knowledge, which has been refined over centuries and which may hold the keys to building a sustainable future. As communities become more diverse they need to find ways to live peacefully together. Some people show appreciation of other cultures through sharing of visible aspects, such as food and festivals, known as multiculturalism. Other people view cultures as parts of a mosaic, acknowledging their differences, but valuing a deepening understanding of others and negotiating interaction that acknowledges shared values and intercultural understanding. Building intercultural understanding Everyone has their own way of expressing their culture and responding to other cultures. These include values of respect, empathy and tolerance, and appropriate and effective communication skills. Resolution of conflicting points of view relies on a willingness to listen, avoidance of stereotypes and the ability to negotiate differences and adapt behaviours. As cultures evolve and people struggle to balance conflicting ideas, this is an ongoing learning journey. Programs advance the protection and promotion of human rights by supporting grassroots activities for local human rights groups and building the institutional capacity of national human rights bodies. They recognise that individuals need to have secure and long-term access to the resources required to satisfy their basic needs, be they economic, social, cultural, civil or political.

## 6: Cultural diversity | Global Education

*Cultural Diversity and Education is designed to help pre-service and in-service educators clarify the philosophical and definitional issues related to pluralistic education, derive a clarified philosophical position, design and implement effective teaching strategies that reflect ethnic and cultural diversity, and prepare sound guidelines for.*

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 1970s and early 1980s. 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. Bradley*. 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 1950s and increasing in the 1960s and 1970s, 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 1990, 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 1990s, 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 2000, 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&#12 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.

## 7: Cultural Diversity and Education: Foundations, Curriculum, and Teaching by James A. Banks

*James A. Banks is the Kerry and Linda Killinger Endowed Chair in Diversity Studies and Founding Director of the Center for Multicultural Education at the University of Washington, Seattle. He is a past president of the American Educational Research Association (AERA) and the National Council for the Social Studies (NCSS), a Fellow of AERA, and.*

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.

## 8: How Racially Diverse Schools and Classrooms Can Benefit All Students

*NOTICE: The project that is the subject of this report was approved by the Governing Board of the National Research Council, whose members are drawn from the councils of the National Academy of Sciences, the National Academy of Engineering, and the Institute of Medicine. The members of the committee.*

This can be a daunting task for the educator, given that the world at large is infinitely more complex and diverse than the microcosmic environment that the student inhabits. In general, most students are comfortable interacting with people, behaviors, and ideas that they are familiar with but react with fear and apprehension when faced with the unfamiliar. Among its other goals, culturally responsive instruction aims to teach students that differences in viewpoint and culture are to be cherished and appreciated rather than judged and feared. Such a viewpoint can be taught by promoting a culture of learning from one another rather than a culture of passing judgment on differences in values and beliefs. There are a wide range of classroom activities that can help students recognize the essential humanity and value of different types of people. Showing students everyday photographs of people of different ethnicities, shapes, sizes, and garb gives students the opportunity to see people that look very different from themselves and their family engaging in the same types of activities that they and their family participate in; this activity can help humanize types of people that a student has never had an opportunity to interact with personally. Welcoming guest speakers into the class that hail from differing backgrounds and have all made a positive contribution to important fields can also help dispel any preconceived notions that students might possess about the relative competence and value of people from different cultures. Teaching students about multicultural role models also serves as an effective method for demonstrating that people of all genders, ethnicities, and appearances can have a positive influence on the world and deserve to be respected and emulated. In addition to tailoring classroom activities and lessons toward multicultural appreciation, it is critical that the educator provide students with a culturally responsive learning environment. Wall spaces can be used to display posters depicting cultural groups in a non-stereotypical fashion, students can mark the countries from which their ancestors immigrated from on a world map, and classroom signs can be hung in several languages. Such touches will help promote an environment in which students from diverse backgrounds feel more comfortable being themselves and will help insulate students from the cultural and ethnic stereotypes that pervade television and other mass media outlets. Another important goal of culturally responsive education is to teach students to respect and appreciate their own culture and heritage. Minority students can sometimes feel pressured to dispose of their cultural norms, behaviors, and traditions in order to fit in with the prevalent social order. Providing opportunities for students to investigate unique facets of their community is one effective way to help students gain a greater appreciation for their own culture. Having students interview family members about cultural practices and traditions or write about important learning experiences that the student has experienced in his home community are just two of the many ways that students can explore their heritage. Using a culturally-centered instructional approach can help facilitate cultural pride among diverse students. Given the current federal and state preoccupation with standardized testing in core subjects, it is particularly crucial that educators multiculturalize core curricula such as math, science, reading, and writing. Providing diverse students with examples of diverse contributors to these fields and using culture-specific subject matter when teaching core topics will help them perform better in these highly scrutinized and important domains. All too often, students are exposed to ethnic stereotypes on television and in movies. Providing diverse students with role models who demonstrate exceptional leadership qualities and make social contributions in a non-stereotypical way helps students recognize the limitless ways in which they can have a positive impact on society.

## 9: Cultural Diversity: Definition & Meaning | Purdue Global

*Spread the love* School climate and school culture directly impact student success. As a result, it is particularly important for the school culture (and the classroom culture) to reflect, acknowledge, and celebrate diversity.

Participants believed that the available research, though sparse, has some implications for how teachers approach their role when instructing children whose cultural backgrounds do not match their own. A useful first step might involve asking teachers what they want to know about the children they are now teaching and what they find hard about teaching in classrooms characterized by diversity. We noted above a range of ways in which children from nonmajority cultural backgrounds may arrive at the school door relatively ill-equipped to feel comfortable and competent and to demonstrate what they know in ways that their teachers will understand. The disparity between their early experiences and the classroom environment is likely to be even more apparent when they are in classrooms with children from homes that share the values, language, and expectations of their teachers. At the same time, teachers in such mixed classrooms are constantly confronted with behavioral variations that affect their ability to manage and to teach. The challenge they face is one of appreciating differences in how children are accustomed to learning and of figuring out whether, when, and how to adjust to these differences. Regardless of the interpretation, should attempts be made to draw this child out? If so, how, and what are the ramifications of the choice? They also noted, however, that teachers are generally neither encouraged nor taught to view themselves as reflective practitioners. Rather than being trained to work with a range of instructional tools and to make decisions about how best to adapt their strategies to different class-

Page 30 Share Cite Suggested Citation: Cultural Diversity and Early Education: Report of a Workshop. The National Academies Press. More effective training might focus on preparing teachers with a rich set of hypotheses about potential sources of home-school incompatibility and with skills that would better equip them to make use of this knowledge in their own classroom situations. Teachers could be encouraged, for example, to watch for behavioral indicators that a child is feeling uncomfortable and to understand the role that culture may play in generating that feeling. Guidance to teachers in their efforts to help children negotiate differences between how things are done at home and how they are done at school could also be very beneficial see Williams, These aspects of working with children from diverse backgrounds are both very important and very demanding for teachers. Sharon Griffin summarized five principles of instruction that have emerged from research in cognitive science: Practices that support these principles include small- group instruction, ample opportunities for children to participate and work directly with materials, and tasks that enable children to discover new ideas and concepts in the process of working with materials. The flexibility in instructional practices that these principles suggestâ€”offering multiple ways for children to demonstrate their learning, to participate in classroom activities, and to work interactively with adults and other childrenâ€”may be particularly conducive to teaching diverse groups of students. In effect, they build into the curriculum many opportunities for children to adapt activities and tasks to their accustomed ways of acquiring and demonstrating new knowledge. Page 31 Share Cite Suggested Citation: Some may need to observe others for a while before they are comfortable joining in; others may want to practice with the teacher before they begin to work with their classmates; others may be most comfortable working in collaboration with peers from start to finish. David Dickinson highlighted the importance of classrooms that provide rich language experiences. Opportunities for children to engage with teachers in conversations that expose them to varied vocabulary, encourage them to answer questions and offer explanations, and to speculate about causes for behavior or incidents, are related to later story understanding and vocabulary Dickinson and Smith, The instructional value of small-group activities the precise size and composition of which will vary that encourage children to cooperate in their efforts to understand and master new material was noted by several workshop participants. This approach seems to work best when children collaborate on a single task, such as a common journal or a group science project, rather than on individual tasks. Dickinson reported, as well, that the types of conversations that are conducive to language development appear to occur more frequently in small groups. Activities that encourage children to work directly with learning materials, in

hands-on fashion, provide them with maneuvering room for tailoring a task to their own styles and pace of learning. Science and social studies units on dinosaurs or planets, for example, can be used to engage children in writing stories, generating reasons for past or future events, and acquiring concepts of relative size and shape. Science themes have also been used recently in studies of bilingual teaching with school-age children. Early results of this work suggest that bilingual teaching of science fosters the acquisition of both scientific knowledge and a second language. They encounter tensions between what schools expect and do and their own practices at home, both indirectly through messages that their children bring home and directly through their own interactions with teachers and other school personnel. Available evidence is largely anecdotal and typically collected in conjunction with parent-focused intervention efforts. Many of these parents do not regard themselves as having a role as a teacher of reading, writing, and math in any traditional sense of the term, particularly during the preschool years. This appears to be true of poorly educated parents, in general, rather than being a function of any particular cultural group Laosa, . Several workshop participants reported that these parents worry tremendously that their influence over their children will be diminished as they enter a relatively alien environment and learn an unfamiliar language. Although they appreciated the fact that Spanish was used when their children first entered kindergarten, they wanted it to be replaced quickly with English instruction. They saw this as their role, however, and that of the teacher as one of teaching English. Those familiar with such efforts reported that parents typically respond very positively to efforts to

Page 33 Share Cite Suggested Citation: When attempts at inclusion are not considered relevant to education, awkward encounters between parents and schools can occur. Patricia Greenfield described the experience of a Mexican American family that, as a group, accompanied one of their children to the first day of school. In contrast, the vast literature documenting sound educational practices for young children in general would appear to be very well-suited to instruction for culturally and linguistically diverse groups of youngsters. The workshop participants explicitly cautioned against losing sight of these universal educational practices in the search for culturally compatible instructional methods. Page 27 Share Cite Suggested Citation:

A letter to the youth of the world The secret life of words Don Carlos (5 Acts) Italy and Greece, 1990. Births, marriages, baptisms and deaths, from the records of the town and churches in Coventry, Connecticut Sea vegetable gourmet cookbook and wildcrafters guide On the Scent of Danger Treatment of facial asymmetry with botulinum toxin. How to make architectural models Alasdair MacIntyre on education : in dialogue with Joseph Dunne Alasdair MacIntyre and Joseph Dunne Gypsum Mining in South Monaghan, 1800-1936 (Maynooth Studies in Local History) Grace Beats Karma Our journey to the concept of the studio classroom Manual de taller ford fiesta 1998 Self-made man and his undoing Italian paintings: Venetian school Using Market Mechanisms to Manage Fisheries Digital Photography Bible, Second Edition Analytical approaches to studying the disintegration of Yugoslavia Human resource exploitation training manual CIA Standard for information technology-POSIX Fortran 77 language interfaces The golden jubilee of the Association of military surgeons of the United States The Fountain of Regilla and Herodes Atticus Searching Bluebeards chambers : Grimm, gothic, and Bible mysteries in Alice Munros The love of a good wom Nationalism democracy and development bose and jalal pranab bhardan Once upon an Eskimo time Ayia Triadha sarcophagus Audits of stock life insurance companies. Outcome based training design How to Have a No-Hands Orgasm A complex terrain of words and deeds : discourse, research and social change Vegetables in patches and pots Jimi hendrix electric ladyland tab book Pearl book :the definitive buying guide Democracy and cultural inclusion Two-generator discrete subgroups of PSL (2, R) Juvenile justice : legislative activity and funding trends for selected programs JoAnne OBryant, Edith Fa Working with suicide assessment tools Catalogue of the papers of James Boswell at Yale University 2000 Supplement to Cases and Materials on Pleading and Procedure State and Federal