

1: Culturally Responsive Teaching | Teaching Diverse Learners

Watching movies and reading multicultural literature are ways of learning about a community without input from the community on what that learning should look like. It's absurd to think this type of approach makes teachers culturally competent or ready to tackle on real issues of racial, religious, ethnic, socio-economic or gender diversity.

Pepper Lynn Werner Doctoral Student, University of Wyoming Teachers of any race can be particularly effective with a multicultural group of students so long as they learn to connect and identify with the particular challenges facing their student group. This is the series conclusion. So, how should teachers conceptualize their roles? The learning process should not be viewed as being about the teacher as the source of all knowledge and the student as the passive recipient. Teachers and students are learners together. This goes back to Family Involvement and how everyone becomes a learner in the classroom. They become joint learners in this multicultural classroom. Effectiveness in teaching in a diverse classroom has a lot to do with the values, attitudes and experiences of the teacher. However, having cross-cultural experiences, reading multicultural literature, having friends from different racial groups or seeing a variety of movies “these are the kinds of experiences that will enable teachers to acquire the ability to reach across cultures. Perhaps, for a Professional Development session, there could be a book review; something from the literature that is multicultural and with a different perspective. For example, read about Christopher Columbus and consider the point of view of the American Indian. Discuss the possibilities of the American Indian and when teachers present it in class, make sure a range of perspectives are covered. What did the women think? The social action approach, according to Banks, involves teachers helping students to make decisions about important social issues and to take action to solve them. Teachers need to do, and teach their students to do, three things: One goal of multicultural education is educating students from the beginning to construct their own knowledge and to think for themselves. There is no singular model for this. For instance, what is American? This is what students must understand. There is diversity in every classroom, perhaps not culturally, but there are children from different social class or religious groups and various gender identities, so there is diversity present everywhere. In Professional Development, why not step out and watch a video or a film and then role-play? This could involve racial discrimination. A list of videos that a teacher could play to focus on this subject would include: Research has shown that vicarious experiences can be powerful or more powerful than the actual contact. To make this social action approach most effective, teachers must engage in a process of self-transformation; it begins with themselves. Groups of teachers who are committed to continuous improvement, shared responsibility and collective goal alignment. This could include the families mentioned previously, community members or specific mentors in the field. Skillful leaders who develop capacity, advocate and create support systems for professional learning. Consider the Distributed Leadership concept that draws on the strengths of the many and aids in developing creativity. Prioritizing, monitoring and coordinating resources for professional learning. Think outside of the box for new, different and multicultural ideas. Using a variety of sources and types of student, educator and school system data to plan, assess and evaluate professional learning. Seek outside professionals in the field of multicultural education to assist with curriculum development. Integrating theories, research and models of human learning to achieve intended outcomes. Present ideas with new thought perspectives to invoke a different response. Applying research and sustained support for implementation of professional learning to foster long-term change. This is what will have the most positive effect on the students “building trust and strengthening the relationship. Aligning outcomes with educator performance and student curriculum standards. The above standards can be more narrowly focused on multicultural education and used in specific ways. Be purposeful with the Professional Development. Be intentional and seek specific goals. Be determined and open to new ideas. And be aware that the students are worth the extra work and dedication. With Wyoming and other states in the process of implementing the Common Core Standards, now is the time for our teachers to implement a more multicultural curriculum as well. It would be a much less difficult task to do now since major change is coming down the pike. There is no time like the present to include all of the students all of the time. The

international nonprofit association of learning educators.

2: Learning, Culture and Social Interaction - Journal - Elsevier

The Advanced Multicultural Counseling course introduces this crucial aspect by broadening your awareness and understanding of the key roles that a client's culture, identity, ethnicity, race, gender, and other aspects of diversity play in the counseling process. Learning culturally-competent counseling practices, current theoretical.

Gorski edited and updated on April 14, Since its earliest conceptualizations in the s, multicultural education has evolved both in theory and in practice. It is rare that any two classroom teachers or education scholars will share the same definition for multicultural education. As with any dialogue on education, individuals tend to mold concepts to fit their particular contexts and disciplines. Some discuss multicultural education as a shift in curriculum, perhaps as simple as adding new and diverse materials and perspectives to be more inclusive of traditionally underrepresented groups. Others talk about classroom climate issues or teaching styles. Still others focus on institutional and systemic issues such as tracking, standardized testing, or funding discrepancies. Some go farther still, insisting on education change as part of a larger societal transformation in which we more closely explore and criticize the oppressive foundations of the world around us and how education serves to maintain the status quo -- foundations such as white supremacy, global socioeconomic conditions, and exploitation. Despite differing conceptualizations of multicultural education some of which will be laid out more fully below , several shared ideals provide a basis for its understanding. While some focus on individual students or teachers, and others are much more "macro" in scope, these ideals are all, at their roots, about transformation: Every student must have an equal opportunity to achieve to her or his full potential. Every student must be prepared to competently participate in an increasingly intercultural society. Teachers must be prepared to effectively facilitate learning for every individual student, no matter how culturally similar or different from her- or himself. Schools must be active participants in ending oppression of all types, first by ending oppression within their own walls, then by producing socially and critically active and aware students. Education must become more fully student-centered and inclusive of the voices and experiences of the students. Educators, activists, and others must take a more active role in reexamining all educational practices and how they affect the learning of all students: While it is important to develop a deeper understanding of the various models of multicultural education and where these points fit into them, I feel it is equally important that I, as the site author, equip the user with my own working definition. A Working Definition of Multicultural Education Multicultural education is a progressive approach for transforming education that holistically critiques and responds to discriminatory policies and practices in education. It is grounded in ideals of social justice, education equity, critical pedagogy, and a dedication to providing educational experiences in which all students reach their full potentials as learners and as socially aware and active beings, locally, nationally, and globally. Multicultural education acknowledges that schools are essential to laying the foundation for the transformation of society and the elimination of injustice. The underlying goal of multicultural education is to affect social change. The pathway toward this goal incorporates three strands of transformation: The Transformation of Self As an educator, I have a dual responsibility to engage in a critical and continual process to examine how my socializations and biases inform my teaching and thus affect the educational experiences of my students. I have a responsibility to myself to examine the lenses through which I understand the people and happenings around me. Only when I have a sense for how my own perceptions are developed in relation to my life experiences will I begin to understand the world and effectively navigate my relationships with the people around me. I also have a responsibility to my students to work toward eliminating my prejudices, examining who is and is not being reached by my teaching, and relearning how my identity affects their learning experiences. To be an effective multicultural educator I must be in a constant process of self-examination and transformation. The Transformation of Schools and Schooling Multicultural education calls for a critical examination of all aspects of schooling. Aspects of multicultural school transformation include the following: Student-Centered Pedagogy The experiences of students must be brought to the fore in the classroom, making learning active, interactive, relevant, and engaging. Traditional teaching approaches and pedagogical models must be

deconstructed to examine how they contribute to and support institutional systems of oppression. Known oppressive practices like tracking even if informal must be exposed and critically examined. All aspects of teaching and learning in schools must be refocused on, and rededicated to, the students themselves instead of standardized test scores and school rankings. Emphasis should be placed on critical thinking, learning skills, and deep social awareness as well as facts and figures. Pedagogy must provide all students with the opportunity to reach their potential as learners. Multicultural Curriculum All curricula must be analyzed for accuracy and completeness. All subjects must be presented from diverse perspectives -- this is related to accuracy and completeness. Concepts such as "the canon" and "classic literature" must be interrogated, again with the idea of accuracy and completeness, to debunk perceptions such as that the only "great literature" came from the U. Inclusive Educational Media and Materials Educational materials should be inclusive of diverse voices and perspectives. Students must be encouraged to think critically about materials and media: Whose voices are they hearing? Whose voices are they not hearing? Why did that company produce that film? What is the bias this author may bring to her or his writing? Supportive School and Classroom Climate Teachers must be better prepared to foster a positive classroom climate for all students. Overall school cultures must be examined closely to determine how they might be cycling and supporting oppressive societal conditions. Administrative hierarchies in schools must be examined to assess whether they produce positive teaching environments for all teachers. Continual Evaluation and Assessment Educators and education researchers must continue to examine the emphasis on standardized test scores and develop more just alternatives for measuring student "achievement," "ability," or "potential. The Transformation of Society Ultimately, the goal of multicultural education is to contribute to the transformation of society and to the application and maintenance of social justice and equity. This stands to reason, as the transformation of schools necessarily transforms a society that puts so much stock in educational attainment, degrees, and test scores. In fact, it is particularly this competitive, market-centric hegemony underlying the dominant mentality of the United States and increasingly, with the "help" of the United States, the world that multicultural education aims to challenge, shake, expose, and critique. This is precisely the reason that it is not enough to continue working within an ailing, oppressive, and outdated system to make changes, when the problems in education are themselves symptoms of a system that continues to be controlled by the economic elite. One does not need to study education too closely to recognize that schools consistently provide continuing privilege to the privileged and continuing struggle for the struggling with very little hope of upward mobility. Only the terminology has changed -- and the practices are not quite as overt. Educators, educational theorists, researchers, activists, and everyone else must continue to practice and apply multicultural teaching and learning principles both inside and out of the classroom. We must not allow the knowledge that the vast majority of schools are well-intentioned lead us to assume that our schools are immune to the oppression and inequity of society. We must ask the unaskable questions. We must explore and deconstruct structures of power and privilege that maintain the status quo. In a sense, multicultural education uses the transformation of self and school as a metaphor and point of departure for the transformation of society. Ultimately, social justice and equity in schools can, and should, mean social justice and equity in society. Only then will the purpose of multicultural education be fully achieved.

3: NEA - Resources for Addressing Multicultural and Diversity Issues in Your Classroom

More research specifically focused on cultural aspects of learning environments is required before this claim can be asserted with full confidence, although compelling research already exists for many of the aspects (e.g., Nisbett,).

Prevalence[edit] In the political philosophy of multiculturalism, ideas are focused on the ways in which societies are either believed to or should, respond to cultural and religious differences. It is often associated with "identity politics", "the politics of difference", and "the politics of recognition". It is also a matter of economic interests and political power. It is within this context in which the term is most commonly understood and the broadness and scope of the definition, as well as its practical use, has been the subject of serious debate. Most debates over multiculturalism center around whether or not multiculturalism is the appropriate way to deal with diversity and immigrant integration. Recently, right-of-center governments in several European states – notably the Netherlands and Denmark – have reversed the national policy and returned to an official monoculturalism. In some, communalism is a major political issue. Multiculturalism is seen by its supporters as a fairer system that allows people to truly express who they are within a society, that is more tolerant and that adapts better to social issues. Historically, support for modern multiculturalism stems from the changes in Western societies after World War II, in what Susanne Wessendorf calls the "human rights revolution", in which the horrors of institutionalized racism and ethnic cleansing became almost impossible to ignore in the wake of the Holocaust ; with the collapse of the European colonial system , as colonized nations in Africa and Asia successfully fought for their independence and pointed out the discriminatory underpinnings of the colonial system; and, in the United States in particular, with the rise of the Civil Rights Movement , which criticized ideals of assimilation that often led to prejudices against those who did not act according to Anglo-American standards and which led to the development of academic ethnic studies programs as a way to counteract the neglect of contributions by racial minorities in classrooms. James Trotman argues that multiculturalism is valuable because it "uses several disciplines to highlight neglected aspects of our social history, particularly the histories of women and minorities [Instead, he argues that multiculturalism is in fact "not about minorities" but "is about the proper terms of relationship between different cultural communities", which means that the standards by which the communities resolve their differences, e. Criticism of multiculturalism Critics of multiculturalism often debate whether the multicultural ideal of benignly co-existing cultures that interrelate and influence one another, and yet remain distinct, is sustainable, paradoxical, or even desirable. Putnam conducted a nearly decade-long study on how multiculturalism affects social trust. We act like turtles. The effect of diversity is worse than had been imagined. Relatively homogeneous societies invest more in public goods, indicating a higher level of public altruism. Case studies of the United States, Africa and South-East Asia find that multi-ethnic societies are less charitable and less able to cooperate to develop public infrastructure. Moscow beggars receive more gifts from fellow ethnics than from other ethnics [sic]. A recent multi-city study of municipal spending on public goods in the United States found that ethnically or racially diverse cities spend a smaller portion of their budgets and less per capita on public services than do the more homogeneous cities. Diverse peoples worldwide are mostly engaged in hating each other – that is, when they are not killing each other. A diverse, peaceful, or stable society is against most historical precedent. The Australian historian Keith Windschuttle cited the accounts of his fellow Australian historian Inga Clendinnen of the festival of Ochpaniztli where to honor the Maize Lord a young woman was sacrificed by ripping out her heart so the crops might grow: The skin of one thigh was reserved to be fashioned into a face-mask for the man impersonating Centeotl, Young Lord Maize Cob, the son of Toci.

4: Multicultural education

Aspects of multicultural school transformation include the following: Student-Centered Pedagogy The experiences of students must be brought to the fore in the classroom, making learning active, interactive, relevant, and engaging.

Many findings from multicultural education research can be applied in the everyday world of teachers and administrators. This observation holds regardless of whether the educators work with many students of color or with only a few. The research shows that five areas matter a great deal in the education of a multicultural population: One other area—whether the race and ethnicity of teachers affects student learning—remains unclear. Beliefs About Students Matter To begin to see how teacher beliefs affect student achievement, imagine two new teachers. Don Wilson and Margie Stewart are starting their first year of teaching. After his first weeks of teaching in an urban school, Wilson is exhausted and uncertain about whether he chose the right profession. His class of 28 fourth graders are African Americans and Latinos. He wants his students to have fun learning. Many are one or more achievement levels below national averages, and some attend school sporadically, fail to complete homework assignments, and seem unmotivated in the classroom. Although Wilson has sent several notes home expressing concern, parents have not responded. Wilson doubts that he makes any difference in the lives of his students. The first weeks of teaching in a suburban school have been exhausting for Stewart, too, but she is enjoying herself. Three of the remaining five are African American, and two are Mexican American one speaks limited English. In general, the students test at or above grade level on standardized tests, but the students of color lag behind the others. She fears that he is a special needs student. The research literature suggests that how teachers like Wilson and Stewart think about education and students makes a pronounced difference in student performance and achievement Apple , Cooper Winfield found that teachers expect more from white students than from African-American students, and they expect more from middle-class students than from working- and lower-class students. Teachers often perceive African-American students from working- or lower-class backgrounds as incapable of high-quality academic work. Both Wilson and Stewart are entertaining such thoughts. They are not attributing their problems with students of color to ineffective teaching approaches. Sometimes, unrecognized or outright racism causes teachers to hold negative beliefs about students of color. I hate to categorize it but I am more comfortable with black students who act white Birrell Such negative attitudes toward students of color lower expectations for achievement, which lowers achievement King and Ladson-Billings , Lipman Content and Materials Matter Teachers who are sincerely committed to multicultural education cannot be satisfied with superficial celebrations of heroes and holidays. This approach to content trivializes multicultural education and conveys the idea that diversity issues come into play only during celebratory moments with foods, fun, and festivals. In the multicultural festival model, teachers, students, and parents typically spend lots of time and energy preparing for an all-school activity. Students may do background research about a culture, prepare maps, and help create indigenous costumes. Parents may help to prepare various ethnic foods. On the day of the festival, members of the school community go from class to class, visiting the various cultures, sampling the foods, and enjoying dances, songs, and arts and crafts. At the end of the day, everyone agrees that the annual event has been a great success. Then teachers and students go back to their real work. In the transformative model, on the other hand, multicultural education is not a separate, isolated, once-a-year activity. Instead, the regular curriculum includes a range of cultural perspectives, as in the following two classroom scenarios. In a primary classroom, the teacher reads several versions of the Cinderella story. The teacher helps students compare the different versions. Similarities include story structure, plot development, moral and ethical dilemmas, and the use of magic. Differences include standards of beauty, settings, use of language, and specific characters. The students absorb the importance of understanding cultural differences and similarities. In an intermediate history class, students study the African slave trade, but not solely from the perspective of the European traders. They also read a range of primary documents, like the slave narrative called *The Interesting Life of Olaudah Equiano* it compares slavery in Africa with slavery in the Americas. In addition, the teacher introduces information about the European feudal system. The students compare the lives of enslaved people in Africa, the Americas, and

medieval Europe. Finally, they generate analytical questions, such as, What is the relationship between slavery and racism? How could a nation striving for equality and justice permit slavery? Why did some people in Africa participate in the slave trade? The teacher in this class plans to do similar in-depth study when the class studies the displacement of Native Americans, the Spanish mission system, European immigration of the s, and Japanese internment. Although the transformative approach requires redesigning the curriculum, searching for additional materials, and limiting the number of topics taught, the teacher thinks the outcome is worth the effort. Students learn more content and develop a real ability to ask and answer critical questions. The materials used in classrooms have important effects, too. If classrooms use materials that do not portray diverse groups realistically, students are likely to develop, maintain, and strengthen the stereotypes and distortions in the traditional curriculum. Text analysis a common form of multicultural research indicates that textbook images and representations exclude, distort, and marginalize women, people of color, and people from lower socioeconomic echelons. A growing proportion of textbooks do include diversity, but their images and representations tend to be superficial and incorrect Swartz Instructional Approaches Matter Changes to make curriculum content more equitable must be accompanied by changes that make pedagogy even-handed. A Conversation with James A. These teachers think that it is all they can do to teach the new material in old ways. In other classrooms, however, teachers have asked themselves, what one move can I make to ensure that all students have opportunities for success? For some teachers, providing more equitable pedagogy may be as simple as using more cooperative learning strategies in class. After all, cooperative learning was first developed as a way to create more equitable classroom environments Cohen and Benton , Slavin For other teachers, equitable pedagogy will demand that they use the language and understandings that children bring to school to bridge the gap between what students know and what they need to learn Au and Jordan , Erickson and Mohatt , Jordan , Vogt et al. In addition, the total school context must come to accept whatever students have learned and experienced as legitimate knowledge Irvine , Ladson-Billings , in press. A teacher who knows how to ask and answer basic questions in a second language can often make the classroom a welcoming and psychologically safe environment for speakers of that language. Board of Education, which declared separate schools inherently unequal. Even when students go to desegregated schools, they are resegregated within the school via tracking and ability grouping Oakes For students of color, perhaps more devastating is the lack of access to high-quality education Kozol Clearly, as a society, our care and concern for student learning is differentiated along racial, class, and ethnic lines. To grasp the impact of these inequities, imagine that our new teachers, Wilson and Stewart, were to participate in a school exchange program. What will each setting informally teach the children? Well-kept grounds have ample playground equipment. Inside the school, the halls gleam, and a lively buzz emanates from the various classrooms. Each brightly lighted classroom has at least one computer. The school library has several computers, CD-ROM, laser disks, and an extensive library of videotapes. The school has many special rooms: She uses the time to plan, read, hold parent conferences, and do research. Its concrete yard is littered with broken glass, graffiti cover the walls, and the only piece of playground equipment is a netless basketball hoop. Inside the building, the dark halls are eerily silent, since room doors are closed and locked from the inside. There is a room where books are stored, but they are not catalogued because there is no librarian. The entire school shares one VCR and monitor. One of the two 16 mm film projectors is broken. A few filmstrips hide in various closets. The one room that does have computers, listening centers, and film loop machines is the Chapter One lab. Here, students with literacy and mathematics deficits receive small-group instruction and skill practice for 30 to 45 minutes each day. In a corner of the multipurpose room, 12 gifted students in grades 3 to 5 meet one morning a week with a visiting gifted and talented education teacher. Classroom teachers are responsible for all other instruction, so they rarely have time to plan or confer. The students will probably come to see inequities as normal and to equate African Americans and Latinos with poverty. Even though they may do poorly in a predominantly white school, they regard being there as a privilege. Neither teacher learned much about cultural variation during preservice preparation Zeichner , Ladson-Billings, in press. Both Wilson and Stewart took a required human relations course, but although it presented some historical information about Native Americans, African Americans, Asian Americans, and Latinos, it was silent on European-American cultures

and the role of culture in learning and achievement. Both Wilson and Stewart believed, further, that the course was designed to make them feel guilty. As a result, they silently resisted the material, and its impact on their eventual practice was sharply reduced. As inservice teachers, Wilson and Stewart have had some opportunities to learn about multicultural education, but these have taken the form of fleeting, one-time workshops. The experiences had little or no follow-up, and no one attempted to ensure that teachers applied the new information Sleeter He has learned from the experiences of two teachers like Vivian Paley and Jane Elliot Peters Wilson plans to enroll in a multicultural education course next semester. He hopes to learn something that will help him succeed with students of color. While Wilson is motivated to change, Stewart is not. Because she is successful with most of her students, she thinks her lack of success with students of color stems from their deficiencies. Does the Race and Ethnicity of Teachers Matter?

5: What We Can Learn from Multicultural Education Research - Educational Leadership

Cultural Aspects of Learning Science (SLCSP) Paper presented at the annual meeting of the National Association for Research in Science Teaching, Chicago.

The Algebra Project -- an exceptional math education program, now nationally recognized, created by Civil Rights activist and Harvard Ph.D. Diversity in Biology -- a report presenting information about women and people of color who have made significant contributions to the field of biology. Multicultural Resources for Physical Education -- some good resources and links. Multicultural Games -- links to informational sites about games from all over the world. Multicultural Health Education -- an article written about health education in Canada with relevance beyond that country. Voices from the Gaps -- a great website about "women writers of color" -- good bios and links. Just Think -- an interesting media production program for youth that teaches critical media literacy and other important skills. Hip Hop Education -- an article about Martha Diaz and her efforts to combine hip hop and filmmaking to teach reading, writing, and more. H2Ed -- the website of this innovative program and organization that "connects educators, social workers, parents, and youth to use Hip-Hop culture as an effective way to inform, educate, and activate youth" -- started by Martha Diaz and Tricia Wing -- soon they will have lesson plans and more at this website. Beneath fantastic tangles of electric guitar are superheated beats -- rhythms that have roots in the "township jive" dance music that erupted in South Africa in the 1970s. Shattering the Silences -- a documentary that explores issues of faculty diversity in American higher education in the 1990s, focusing on the experiences of eight minority scholars in the humanities and social sciences at a wide range of institutions. The program illustrates ways in which teaching and research by these scholars -- who are Asian-American, African-American, Native American, and Latino -- affects students, university communities, and the academic disciplines in which they work, and the triumphs and disappointments they encounter in their personal lives and academic careers. Peace Corps Web Site -- focuses on issues of culture globally and provides multicultural lesson plans for teachers at different grade levels. Prep for Prep -- a successful program that demonstrates the fundamental power and value of high expectations and real opportunity in education. Projects for every discipline and age. America, A Home for Every Culture -- this website has lesson plans for 4th graders. It gives students the opportunity to explore how various cultures have contributed to making the United States the unique and diverse country that it is today. The Miller Early Childhood Initiative -- a great website that fosters multiculturalism and encourages children to respect and embrace differences. In Time Multicultural Education - This website is aimed at assisting educators in addressing multicultural issues within the classroom in hopes of decreasing inequalities based on race, class, ethnicity, and gender. Education of Minority Children - This article written by Thomas Sowell highlights the past successes of black public schools and is a reminder of what can be achieved despite the societal hardships endured by minorities. Critical Multicultural Pavilion - This website provides information about the importance of multicultural education and includes tips for educators who wish to include culturally responsive teaching methods in their classrooms. Education and Racial Inequality - This report offers information regarding the education of minority students, focusing on the achievement disparities that exist based on race and ethnicity. National Multicultural Institute -- This website provides resources about multiculturalism, and has training resources for purchase. Scholarship Opportunities for Minority Students: Multicultural and Diversity Guide for Students -- Geared toward students looking into potential colleges and universities, this article emphasizes the importance of inclusivity and representation on campus for the individual student, as well as the campus culture, offering "expert advice" and methods to prepare for the transition into higher education. Teaching Multicultural Students -- This webpage explains what multicultural education is and the many facets of multiple cultures in the classroom, along with resources for both teachers and parents. Teaching for Diversity and Social Justice: Literacy in the Welcoming Classroom: Multicultural Perspectives in Music Education. Music Educators National Conference. Multicultural Music and the National Standards. Multicultural Education, Perspectives and Issues. Teaching for Equity and Justice. Rethinking Our Classrooms, Volume 2. The Next Years. Reading, Writing, and Rising Up: A World of Difference: The

Children are Watching: How the Media Teach about Diversity. Teaching with a Multicultural Perspective: Social Studies Journal p. Cultural Conflict in the Classroom. Our Worlds in Our Words: Multiculturalism and Learning Style: Teaching and Counseling Adolescents. Instructional Materials for Investigating Culture. Addressing the Interests of Multicultural Secondary Students. Coming of Age in America: Promoting Additive Acculturation in Schools. Reading and Writing the World with Mathematics: Toward a Pedagogy for Social Justice. Teaching Social Justice by the Numbers. Creative Resources for the Anti-Bias Classroom. The Clearing House, 72 6: Biography-Driven Culturally Responsive Teaching. Controversy in the Classroom: The Democratic Power of Discussion. Formulating a Knowledge Base. The Inner World of the Immigrant Child. Lesson Planning for Elementary and Middle Grades. Preparing Teachers for Cultural Diversity. Developing Multicultural Teacher Education Curricula. Beyond Heroes and Holidays: Network of Educators on the Americas. Lies My Teacher Told Me: Teaching What Really Happened: Teaching about Race and Ethnicity: A Message of Despair or a Message of Hope? Improving Access to Mathematics: Diversity and Equity in the Classroom. The Sociopolitical Context of Multicultural Education. The Light In Their Eyes: Creating Multicultural Learning Communities. Because of the Kids: Facing Racial and Cultural Differences in Schools. Teaching in the Multicultural Classroom. The Right to Literacy in Secondary Schools: Creating a Culture of Thinking. Teacher Thinking in Cultural Contexts. Tearing Down the Gates: Confronting the Class Divide in American Education. U of California Press. Open Minds to Equality: A Framework for Teaching Across Differences. Empowerment through Multicultural Education. Multicultural Education as Social Activism. Reducing Prejudice and Stereotyping in Schools. A History of Multicultural America. A Handbook of Activities, Information, and Resources. Bridging Cultures between Home and School: A Guide for Teachers. Lawrence Erlbaum Associates, Inc, Publishers. Social Studies for Social Justice: Teaching Strategies for the Elementary Classroom. The Multicultural Math Classroom: Bringing in the World. The Shadow of Hate: A History of Intolerance in America, -- a documentary history of racism and bigotry in the U. There is also a list of scholarship opportunities for migrant students and a comprehensive list of services, including ESL and GED opportunities.

6: Diverse Teaching Strategies for Diverse Learners

In addition, involving students in the financial aspects of such operations (whether by fundraising or making requests of foundations) fosters involvement, responsibility, and the learning of math skills.

University of New Mexico, USA Abstract The growing multicultural nature of education and training environments makes it critical that instructors and instructional designers, especially those working in online learning environments, develop skills to deliver culturally sensitive and culturally adaptive instruction. This article explores research into cultural differences to identify those dimensions of culture that are most likely to impact instructional situations. It presents these in the cultural dimensions of learning framework CDLF , which describes a set of eight cultural parameters regarding social relationships, epistemological beliefs, and temporal perceptions, and illustrates their spectrums of variability as they might be exhibited in instructional situations. The article also explores the literature on instructional design and culture for guidelines on addressing the cross-cultural challenges faced by instructional providers. It suggests that these challenges can be overcome through increased awareness, culturally sensitive communication, modified instructional design processes, and efforts to accommodate the most critical cultural differences. Finally, it describes the use of the CDLF questionnaire as a tool to illuminate the range of preferences existing among learners and to discover the potential range of strategies and tactics that might be useful for a given set of learners. Distance education; online learning; pedagogy; multicultural education Why Multicultural Education and Training is a Growing Concern Numerous factors are converging that make teaching and learning in cross-cultural and multicultural contexts more commonplace. Expanding world trade and globalization of industry, finance, and many professions are creating a world in which cross-cultural interactions occur more frequently than at any time in the past Friedman, As well, increasing specialization within many professions has led to a widely dispersed audience for targeted education and training. Professionals wishing to stay current or students wanting to develop specialized skills that match the needs of a rapidly changing world demand access to proper educational opportunities, even if this requires international travel or distance learning approaches Berge, Simpler and cheaper telecommunications, in particular, fuel a growing willingness to teach and learn across cultures. Advances in Internet technologies and applications make open and distance learning a fully viable alternative to traditional education, creating a natural environment for the development of effective virtual learning communities. But contrary to the growing flatness that Friedman reports, cultural diversity remains apparent among learners, perhaps owing to deeply rooted cultural values and modes of thinking that are difficult to separate from learning processes Nisbett, A growing appreciation of cultural diversity is demonstrated by more than its acknowledgement and tolerance, but also by a desire to preserve that diversity as a valuable asset for addressing the many challenges faced by the global community now and in the future. Additionally, one can recognize a strong desire to preserve diversity in response to the threat of loss of cultural identity in the face of globalization and because of the benefits of community cohesiveness through unique cultural expression Mason, The growing need for educational access leads students rightly to demand culturally adaptive learning experiences that allow full development of the individual Visser, As noted by Pincas , students entering into professional education in a multicultural context not aligned with their own culture can experience significant conflict. This article provides a summary and consolidation of useful existing literature to aid in developing these skills. For instruction to do the most good for students, instructional providers must be cognizant of the cultures of their learners and how those cultures manifest themselves in learning preferences Nisbett, Cultural sensitivity is not just one-way, however. They should become cognizant of how their own cultural perspectives are represented in the design decisions they make. Furthermore, instructional providers should examine the assumptions they hold about how learners will and should respond, keeping an open mind for potentially unexpected responses. Moreover, they must balance the need to help students adapt to specific professional, academic, and mainstream cultures which instructors, by proxy, represent and the need to embrace the culture in which the student is embedded Henderson, This is no small challenge. When people demonstrate differences or similarities, it is easy to confuse these levels because

their influences combine, making them difficult to distinguish. The resulting uncertainty can lead to false assumptions and difficulties in interactions with others. This is just as true in education and training as it is in other life situations. Hofstede and Hofstede present these levels as a pyramid, with human nature as the base all people share, and personality as the peak, being unique to the individual. Culture forms an expansive middle portion of the pyramid, reflecting its multiple layers of group interactions e. The authors have chosen to represent these influences differently in Figure 1 to highlight an increased complexity and to emphasize the nature of these constructs as mutually influencing sources of thought and behavior. Human nature comprises the assumed commonalities all humans share because they are members of the same species " Homo sapiens. People inherit these ways of thinking and behaving because they result from our genetic makeup and the constraints this places on how they respond to the world. These constraints come in the form of sensory capabilities and other physiological traits, as well as predispositions toward socialization, for example. But one can, in practice, see commonalities across the human species. Among many other things, culture includes, There are many layers of culture, from work and family cultures to community and regional cultures up to national and even international cultures based on shared heritage and language. Culture is learned but is also constrained by human nature. Unlike human nature, which is inherited, and culture, which is learned, personality is both learned and inherited. Individuals within cultures vary in ways that are as dramatic as the variations across cultures, and one can map similar personality variations across different cultures. This suggests that personality is in part a reflection of the natural variability within human nature and cuts across cultures. But, also, there is no one-to-one correspondence of personalities across cultures due to the blend of cultural and natural influences on personality. Together, culture and human nature have a monumental influence on individual personalities, yet people are also willful and creative in their responses to the world, frequently stretching or transcending their natural and cultural inclinations. And even though they are products of their cultures, some individuals ultimately have a profound influence on their cultures; consider the ongoing influence that individuals like Confucius or Plato have had on civilizations over thousands of years. Through processes of natural selection, individuals and cultures may even be seen as influencing human nature over time. Deep-rooted as culture may be, a description of any culture is merely a snapshot of a continually evolving matrix of beliefs, values, and behaviors developed through the creative interactions of its constituents as well as through interactions and clashes with other cultures. In addition, while culture is reflected in arts and technologies, it is also influenced by them. The fact that culture is created by the accumulation of historical experience is well acknowledged in education literature through its embrace of cultural-historical activity theory Cole, However, the inevitability of cultural evolution does not suggest that how practitioners carry out cross-cultural interactions in instruction is unimportant. In other words, prioritizing culture in education and training goes beyond wanting to be effective in promoting knowledge acquisition. It is also an ethical concern. Fundamentally, when we teach, we are teaching culture. Knowledge, skills, and attitudes are all manifestations of culture and are not somehow immune to it. Moreover, when we teach, we are passing along not only what we know, but how we come to know it as well as the basis for accepting it as useful knowledge, and the values these represent. Teaching and learning are not only embedded in culture, they are cultural transmission in action " the means to culture. In multicultural settings, in particular, this leads to the conundrum posed in the first section that educators must take responsibility to both acculturate students and in the process avoid cultural bias that could impede instructional goals. Potential approaches to this challenge are posed in the upcoming sections. A Framework for Cultural Differences The cultural dimensions of learning framework CDLF Table 1 , adapted from the work of Hofstede and Hofstede , Nisbett , Levine , Hall , and Lewis , is useful for understanding the spectrum of cultural differences that impact the teaching and learning enterprise. Where individuals fall along these dimensions impacts both how instructional providers approach their roles and how students view their own roles and expected behaviors. Accordingly, no end of the spectrum should be unrecognizable to the reader, regardless of cultural background. Because humans share a common nature, each person is capable of the entire range of thoughts and behaviors that can arise along each of the dimensions. Research shows that cultural differences can be usefully described along these dimensions but that within any culture individuals will differ in how strongly they display these tendencies. This

framework differs in scope from the framework offered by Reeves , as cited by Henderson , which begins from the perspective of pedagogical differences; however, the frameworks reach many of the same conclusions. The CDLF touches upon nearly all the dimensions described by Reeves but includes several new dimensions due to its broader starting point and the benefit of new research performed in the intervening years. It also describes these cultural dimensions in more detail. Even so, the CDLF does not pretend to address all potential cultural dimensions that might be useful to consider. For example, gender roles and differences in non-verbal communications are treated only indirectly. Cultural complexity and the fundamental role of education and training in the transmission of culture make a comprehensive framework impractical to describe in a single article. In presenting their model of cultural dimensions, Hofstede and Hofstede discuss the difference between values and practices as layers of culture. In their terms, cultural values are acquired early in life and are the deepest and most enduring aspects of culture. Cultural practices, on the other hand, are the superficial rituals and norms that are more easily observed. While practices may be reflections of cultural values, they are more subject to change. The most superficial practices are not inevitable outcomes of values; they are often mere trappings that can change without challenging underlying values. In this framework, the eight cultural dimensions represent values. Consequently, the manifested learning behaviors described are more than superficial practices. Instead, they are direct reflections of values, and challenging them may conflict with those underlying values. More research specifically focused on cultural aspects of learning environments is required before this claim can be asserted with full confidence, although compelling research already exists for many of the aspects e. The descriptions of eight key cultural dimensions in the CDLF are offered so that culturally based learning differences can be recognized when they manifest themselves. It is not suggested that each of the dimensions needs to be considered and addressed in every instructional design project. However, those involved in a large multicultural instructional undertaking for the first time may find it useful to study the framework to prepare for the potential differences they might encounter among learners. Parrish and Linder-VanBerschoot offer a survey on culturally based learning preferences, derived from the CDLF, which can also aid in the analysis phase of projects or in the early phases of a course. Another important use of the CDLF is as a tool for instructional providers to understand better their own cultural biases and to account for them in their practice. However, because the framework, even with its numerous dimensions, does not begin to capture the cultural diversity that actually exists, unanticipated differences are likely. Note that while no attempt is made here to classify cultures according to these dimensions, the works cited provide substantial demonstration of how specific national and regional cultures vary. This article instead stresses the spectrums of variability rather than the generalized differences between cultures. Cross-Cultural Challenges for Instruction People make false assumptions when they attribute ways of thinking and behavior to the wrong source of influence human nature, culture, or personality. They may wrongly assume that a particular behavior is a manifestation of personality, perhaps making a value judgment about that individual, when the behavior is actually driven more from the cultural level. Conversely, they may over-generalize conclusions about a particular culture from a few individuals when actually their behaviors are strongly personality driven. For example, instructional providers may assume that they need to teach those from other cultures to adopt new learning behaviors to think and learn properly. The CDLF may aid in avoiding such false assumptions. Humans are highly adaptable, and the situational influences on thought and behavior are significant Lemke, So observing how a person behaves in one situation is not necessarily indicative of how they will behave in another. In addition, people are able to compensate for their cultural conditioning when they find themselves participating in another culture by adopting the behaviors they begin to see as appropriate to that culture. These cases can also lead to additional false assumptions that are more difficult to avoid. The unique challenge for instructional providers is to understand which learning behaviors are based on deeply entrenched cultural values that should not be challenged and which behaviors are more superficial practices that can be challenged for the sake of promoting learning. In addition, other challenges include a accepting that research-based instructional strategies are also culture-based and may be at times inappropriate, b knowing which instructional activities will be most effective for a particular group of students, and c deciding how instructional strategies should be adapted in cross-cultural and multicultural

situations. The existing literature that will aid in addressing these challenges is growing but still limited. Addressing the Challenges of Multicultural Education and Training Many of the challenges to practicing education and training in multicultural contexts have been put forth in the preceding pages with few direct recommendations for changing practice. The challenges, restated more succinctly, are these: The CDLF can be used to help address the first three challenges.

7: Building Blocks: The First Steps of Creating a Multicultural Classroom

Diversity in the Classroom Promoting diversity is a goal shared by many in American colleges and universities, but actually achieving this goal in the day-to-day classroom is often hard to do. The goal of this teaching module is to highlight a few of the key challenges and concerns in promoting diversity, and illustrate ways to incorporate an.

Road Blocks to Implementing Multicultural Education Contrary to popular belief, multicultural education is more than cultural awareness, but rather an initiative to encompass all under-represented groups people of color, women, people with disabilities, etc and to ensure curriculum and content including such groups is accurate and complete. Unfortunately, multicultural education is not as easy as a yearly heritage celebration or supplemental unit here and there. Rather, it requires schools to reform traditional curriculum. Too often, students are misinformed and misguided. Not all textbooks present historical content fully and accurately. For instance, Christopher Columbus is celebrated as the American hero who discovered America. This take on history completely ignores the pre-European history of Native Americans and the devastation that colonization had on them. Most students have learned about genocide through stories of the Holocaust, but do they know that hundreds of thousands of people are being killed in places like Darfur and Rwanda? Despite our close proximity to Latin America, American schools typically spend little time reading Latin American literature or learning about the culture and history? Thus, multicultural education is most successful when implemented as a schoolwide approach with reconstruction of not only curriculum, but also organizational and institutional policy. Unfortunately most educational institutions are not prepared to implement multicultural education in their classrooms. Multicultural education requires a staff that is not only diverse, but also culturally competent. Educators must be aware, responsive and embracing of the diverse beliefs, perspectives and experiences. They must also be willing and ready to address issues of controversy. These issues include, but are not limited to, racism, sexism, religious intolerance, classism, ageism, etc. To integrate multicultural education in your classroom and your school, you can: Analyze issues of socioeconomic class through planning and development. Design a development project with solutions to the needs of those living in poverty stricken communities. Analyze issues of sexism through media. Make a scrapbook of stereotypical portrayals of both men and women. Compare both positive and negative stereotypes and determine the struggles they face as a result of these stereotypes.

8: Multicultural Education in Your Classroom | TeachHUB

Culturally Responsive Teaching is a pedagogy that recognizes the importance of including students' cultural references in all aspects of learning (L adson-Billings,). Some of the characteristics of culturally responsive teaching are.

In recent years, because of a variety of reasons, the city has had an enormous influx of mainly eastern European migrants, and because our school has the space they are joining us; at the rate, at the moment of about 25 students a week. We have a department of support teachers who assess the students when they arrive and we are in the process of setting up a series of induction classes from every subject so that the students get an idea of what goes in school. We feel that they will learn English best if they are immersed in the language; however, we are aware of possible issues such as war trauma so we are sensitive about how we deal with each student. We also have a number of teachers who are interested in EAL, of which I am one, and we try to support others when they are not sure how to manage when sometimes the class is made up of predominantly EAL students. We also have started having outside of school hours time for families to come in to understand about how the education system works. We had a Roma day last year, as an example. It is a challenge but it can also be enriching for the other students. Some come with incredible talents, such as one particular Roma student who can play the piano and violin extremely beautifully just by listening to a piece of music and then copying it. The school is non-selective and its pupils, who come from a wide range of ethnic backgrounds, fall below the national average both in terms of ability and socio-economic circumstance. Three quarters speak English as an additional language. However, student achievement is above average and the school has been deemed outstanding in challenging circumstances by Ofsted. Sometimes it can be a challenge to teach students with EAL even with support in the classroom. Once I was trying to explain what a rabbit is and I ended up having to act out a rabbit by jumping along with my hands upright on my head pretending to be ears! The student thought it was hilarious but understood. Having pictures prepared really helps. Sometimes these students need additional support through the process as their families have no prior experience to draw from. Role models are really important for students, seeing scientists from a range of backgrounds raises their aspirations. We regularly host events and have visitors or Stem ambassadors giving lectures or taking part in career speed networking events. Having conversations and showing understanding really helps build relationships in the classroom. Many teachers at Lampton have had specific EAL training, myself included. I found it to be really useful as it helped me develop strategies for scaffolding language for students and it also taught me to ensure that my lessons are visual and that provide opportunities for students to practice their English. Raising literacy standards is a big issue for many schools, schools with a high proportion of students with EAL is particularly important. Each department is implementing strategies for developing subject-specific literacy. The schools in New Zealand that I worked for had much less of a cultural mix than the one I work in now but New Zealand operates strong bicultural practices in relation to the indigenous people, so my experience there has been of great use in my teaching here, and allows a unique perspective. The differing use of language is something we study and examine, their differing cultural perspectives provide a dynamic and vivid forum for debate and the need for mutual respect adds to the general dignity of the environment. The cultural diversity of my classes also creates an imperative not to make assumptions about religion, culture and values that creates room for many other firms of difference. Being aware of language acquisition processes is vital. Understanding that someone from another language culture with a south London accent who communicates confidently with his peers does not necessarily have access to the same range of formal language devices as someone who comes from an English-language culture. I find offering opportunities for students to communicate with each other about their culture, origins and background as part of the learning programme presentations, debates, writing and reading is a very effective method of demonstrating respect for cultural diversity as well as making the most of the richness of what it offers. I also find that asking students and their parents for their advice and input is valuable learning for me. Generally most of the children I teach have English as an additional language and can converse and work quite well in English. The different faiths and religions within the school and my class do allow for some great topics and

discussions based on tolerance and respect. We also have a take part in a global curriculum project about what it means to be a good citizen of the world. Holly Miles, foundation teacher, Larkrise Primary I work at Larkrise Primary - a large multicultural primary school in a deprived area. Being a foundation teacher, the majority of children arrive every September with no English. The first term is always very quiet as children often are unable to communicate verbally especially if no one speaks their language. I use a lot of visual resources, props for storytelling and so on, and try to keep language very simple. These children do pick up the language very quickly and I hope that by July most will have acquired enough English to communicate with me and their peers. We try to include all cultural celebrations throughout the year Eid, Diwali, Chinese new year and so on. The lovely thing about teaching this age is children are still very naive to differences in nationality and religion and so are very accepting to all. Since teaching I have learnt a lot about cultural practices and I think the best way for new teachers to learn is to speak to parents and support staff about their cultures and find out through first hand experiences. As a nursery teacher I did home visits for all children in my class which really helped to give me an insight into where children are coming from. This content is brought to you by Guardian Professional. Sign up to the Guardian Teacher Network to get access to more than , pages of teaching resources and join our growing community. Looking for your next role? See our Guardian jobs for schools site for thousands of the latest teaching, leadership and support jobs Topics.

9: Sociocultural perspective - Wikipedia

Diversity: classrooms with different backgrounds, nationalities and faiths can lead to great topics and discussions based on tolerance and respect.

It is a source of familial pride for us. Even African Americans, who do not always have an Ellis Island story in the family tree, find collective strength in the stories of their ancestors and what it means for their lives today. While this blending of cultures can most definitely be a blessing—it can also be a curse. With more diversity than ever, teachers have to adjust methods from one student to the next, and from one year to the next. Multicultural education is about more than a classroom with varied skin color—it includes careful examination of the neighborhoods, parenting styles and general experiences that shape each and every K student. In this article, I want to take a look at several ways to encourage a real multicultural education in our schools. Multicultural education is a progressive approach for transforming education based on educational equality and social justice. The components required in educating a multicultural education are content integrations, prejudice reduction, empowering school culture and social culture. What kids learn in their classroom environments when it comes to interactions with those who are different from them translates into how well they will manage life in the global marketplace. In the last century, there has been an increase in global mutual acceptance of opposing views and different cultures—though arguably, there is still a long way to go. Specifically when it comes to America, it is crucial that multicultural education exist with the increasing number of students who speak a second language and come from somewhere else. Diversity exists even within mainstream society and students need to have the communication life skills that multicultural education promotes. Observe your students closely, and value your real-life experience of diversity over the textbook version. David Kolb created a four-step model for really understanding the needs of a particular student group. He starts with concrete experience, adds reflective observation and then moves to abstract conceptualization and active experimentation. In other words, multicultural education cannot be taught in a textbook. It must be developed by each educator based on a particular student group. Teachers can help students discover their academic strengths by helping them discover their own learning style. In this way, students discover what method of comprehension works best for them based on their own backgrounds and personalities. If educators make this learning style quest a class project, an inherent lesson in multiculturalism is taught. Encourage your students to be proud of their heritage. Educators should look for ways to emphasize the differences between students in a positive light. This might mean writing essays on family background or partnering with other students to help each other develop projects that accent the culture of the other. This can include prompts that look back on family history for generations, or could ask students to look at their current family setup. Be aware of your biases. In order to fully understand the significance of multiculturalism in the classroom, educators must first thoroughly examine their own cultural beliefs, values, and biases. Then prospective educators are ready to begin learning about other cultures—to become familiar with their values, traditions, communication styles, learning preferences, contributions to society, and relationship patterns of their future students. Traditional teaching environments force students from those and other groups to modify their thought and behavior patterns to fit standard European-American norms or else face academic and behavioral consequences. In a culturally responsive classroom, the onus is instead placed on the instructor to learn about and adapt to the cultural intricacies of the students that they teach. Create assignments that celebrate multiculturalism. Writing assignments can play a significant role in gathering information about student thought patterns and tendencies. There are tons of ways that educators can approach multiculturalism in K classrooms but the first step is recognizing its importance. How do you adjust to and promote multiculturalism in your classrooms?

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