

FOR CULTURAL COMPETENCE:

Knowledge, Skills and Dispositions
Needed to Embrace Diversity



A Resource Manual for Developing Cultural Competence

Virginia Department of Education

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FOREWORD

In 1998, the U.S. Department of Education awarded the Virginia Department of Education a program improvement grant to bring a new and heightened emphasis on improving education results for children with disabilities. One focus of the grant is to improve the quality of teaching offered these learners. In the process of developing this grant, the Department of Education conducted a statewide needs assessment to determine specific teacher education needs. As a result, a group of "stakeholders" identified cultural competence training for improvement and decided to develop a cultural competence training curriculum for teacher trainers. This program will enhance their competence and, hopefully, improve the instruction of teachers (special and general) of students with disabilities and increase positive outcomes for learners with disabilities.

With the assistance of Dr. Norma Day-Vines of the College of William and Mary, who served as a principal writer, and guided by Dr. Robert Covert and Dr. Ishmail Conway of the University of Virginia and members of the project's workgroup developed the curriculum that follows in an attempt to meet the needs expressed above. These individuals continued to assist in the development, review, and refinement of this product. Additionally, Dr. Sandra E. Ruffin, the state coordinator, led an effort that resulted in a review and evaluation of a draft of the curriculum by key state and local education agency leaders. Furthermore, a major pilot testing and training effort was undertaken. This resulted in a curriculum review and a pilot test with faculty, administrators, and students at a number of historically black colleges and universities (HBCU), other institutions of higher education, and several local school systems in Virginia. As a result, the current curriculum reflects feedback received from this pilot testing process.

The developers of the curriculum believe that the most current evidence-based research, scholarship, and practical application of knowledge guide the project in:

- Special Education
- Disproportionality
- Culturally Responsive Pedagogy
- Cultural Theory, Knowledge, Awareness, Skills, and Competency

Further, cultural knowledge, awareness, and skills ground the training activities offered. Also this curriculum guide includes a knowledge-based foundation about American Indians, African Americans, Latinos and Asian Americans and Pacific Islanders.

After an overview and rationale, several interrelated definitions of cultural and cross-cultural competency are provided followed by a discussion of knowledge competencies associated with developing cultural and cross-cultural competency. A series of training activities that coincide with the narrative section follow the skills section. These activities correspond with Pedersen's tripartite model of awareness, knowledge, and skills. Facilitators may decide which activities to use based upon their

goals for training. Also, they may choose among a sequence of activities for one-, two-, three-day, and semester-long training sessions. Regardless of the length of the format chosen, awareness, knowledge, and skills competencies are addressed. Finally, some facilitators may want to arrange their own training sequence.

Individuals should read the manual in its entirety before deciding to select certain parts for training in order to gain a full understanding and appreciation of its contents. The manual will enhance and provide a deeper knowledge base of particular concepts introduced in the training sessions. The activities provide some didactic and many experiential opportunities for participants to:

- Engage in perspective taking
- Acquire new information
- Obtain strategies for working more effectively with learners from culturally distinct groups

Special thanks to the professors of colleges and universities and personnel of local education agencies who provided their expertise in the development of this manual.

Section I

INTRODUCTION AND OVERVIEW

➤ ➤ ➤ Rationale



No one should make the claim of being educated until he or she has learned to live in harmony with people who are different.

- A. H. Wilson

The overrepresentation of certain minority children in special education is well documented (Artiles & Trent, 1994; Patton, 1998). A consistent pattern that has existed for more than 30 years has resulted in an overrepresentation of learners, especially males from certain ethnic minority groups, in classes for students with emotional and mild mental disabilities (Harry & Anderson, 1995). Although overrepresentation has also been an historical problem for many Latinos, Native-American students, and certain Asian-American groups, African Americans continue to be the most disproportionately represented in the classrooms cited (Patton, 1998; Van Keulen, 1995). Educators, psychologists, and others have suggested factors that have shaped this problem, including:

- Racism, classism, and sexism
- Family and community issues
- Intrinsic characteristics of children
- Teacher/student/home cultural discontinuities to assessment, testing, and placement biases
- The historical status and treatment of minorities
- Poverty
- External pressures in schools

(Kalyanpur & Harry, 1999; Patton, 1998)

Further, the growing rate of school failure for minority children provides educators with a compelling reason for broadening the curriculum to address issues of multiculturalism and cultural competency. Many students mark time until dropping out because they feel that school has no personal relevance to them. Dropping out of schools often leads to chronic unemployment and underemployment and a greater tendency toward involvement in the legal and penal systems. Thus, a strong inverse relationship exists between the amount of education an individual has and incarceration.

As educators make valiant attempts to stem the growing tide of school failure, they not only increase the life chances of minority children but also increase the quality of life for all Americans. Educational attainment is fundamentally linked to future economic and social mobility. Therefore, unless marginalized learners are taught in some radically different ways, an inordinate number of minority children with disabilities will remain trapped in a social and economic caste system that severely limits their job prospects, curtails economic prosperity, and impedes their quality of life.

Education cannot be divorced from its connection to emerging multicultural dynamics that shape the context of society in general and public education in particular. Contextual factors among persons, such as race, culture, ethnicity, class, gender, sexual orientation, and disability, give further rise to dilemmas that must be considered in all of education, especially teacher education and special education. All Americans now live and work in an increasing multicultural and pluralistic society.

Significantly more people in the Southern hemisphere, who are relatively poor and undereducated minorities, are moving to America. The fertility rates of these immigrants are seven to eight times greater than the White fertility rate of 1.7 children per female (Hodgkinson, 1994). According to Hopkins (1997), therefore, “by 2010 Whites will account for only about 9% of the world’s population compared to 17% in 1997, making them the world’s smallest ethnic minority” (p. 5).

Given the explosive demographic changes among students and their families and the increasing cultural and ethnic similarity of today’s teaching force, the potential for the creation of significant cultural disconnections is increasing more than at any other time. In fact, African Americans, Hispanics, and Native Americans are not only overrepresented in certain special education classrooms, they are severely underrepresented in the teaching profession.

As an example, data compiled by the American Association of Colleges for Teacher Education (AACTE) indicate that 68.5% of students in K-12 schools are Caucasian, while 15.5% are African American, and 11.5% Hispanic. At the same time, 12.8% of the teaching force (special

education and otherwise) were persons of color, while 87.3% of the K-12 teaching population were Caucasian (AACTE, 1999) (Slide 5). These disproportionate numbers are not likely to change any time soon. Future predictions indicate that the teaching force will continue to be overwhelmingly White and female well into the future (Hodgkinson, 1994).

Because education and schooling cut across the cultural borders of all children and youth, cultural differences represent a critical component in the prek-16 school reform movement. As a consequence, teacher educators must assist teachers in learning how to accommodate the emerging demands of an increasingly culturally diverse student population.

One has to wonder, however, where the source of the training to deal with this avalanche of cultural diversity will come from, given the fact that only a handful of teacher education programs provide training in cultural diversity, much less cultural competence. In fact, a 1997 study noted that accreditation reviews of schools of education conducted by the National Council for the Accreditation of Teacher Education (NCATE) found that only 56% of the institutions surveyed addressed cultural diversity adequately in the professional education curriculum (Goodwin, 1997). When this issue is addressed, it usually includes a cultural diversity module stressing awareness and sensitivity. Further, although 41 states require some form of diversity training for teacher licensure and certification, specific requirements, definitions, and standards vary significantly and are routinely not enforced (Ewing, in press).

Additionally, an ethical challenge has resulted from the changing teacher and student demographics and the disproportionate representation of African-American, Latino/Hispanic, and Native-American populations in classrooms for students with mild mental or emotional or behavioral disabilities.

Staratt (1994) suggested that educators should address ethical issues. They should recognize, value, and honor the inherent right of all children to a good education. Staratt maintained that in order to develop ethical schools, three very primary issues warrant consideration: ethic of critique, ethic of justice, and ethic of care. (Slide 8)

Ethic of Critique

Accordingly, Staratt proposed an ethic of critique to address the identification and assessment of systemic problems in the educational structures that impede development of ethical schools. He argues that no arrangement in education is neutral. If arrangements exist, such as disproportionality, such arrangements serve as a disadvantage to the students so affected and an advantage to others. Educators must critique such arrangements and replace them with ethics of justice and care.

Often educational systems have endured the brunt of criticism about problems in the larger society. Consequently, educators often ignore and minimize problems that undermine a free and appropriate education for all children. By so doing, they allow problems to continue unabated. Staratt suggested that educators have an ethical obligation to confront and critique the problems inherent in education as a prerequisite for correcting them.

Ethic of Justice

Staratt (1994) also maintained that as educators we have a responsibility to administer educational systems with an ethic of justice. According to Staratt, educators must correct the structural inequalities that plague educational systems by ensuring that arrangements are just and equitable relative to individual and the collective needs. To that goal, institutional resources should be enlisted to improve educational conditions and outcomes for all children, especially those who have been marginalized as a result of their disproportionate representation in special education.

Ethic of Care

Even as we critique and rectify problems in education, we must do so with an ethic of care. By this Staratt meant that the administration of an ethic of justice should occur with a sense of compassion and an obligation toward ensuring the proper education of all children. Staratt invokes the type of caring defined by Noddings (1984) as taking on, as fully as possible, the perspective and reality of another along with the commitment to act on behalf of the other.

Rationale

The extent to which America achieves the ethical, educational, and cultural conditions for effective education for all persons depends on the degree to which teacher education programs prepare education practitioners to be culturally competent and effective in diverse school contexts. Much depends upon the willingness of educators to adjust the education process to meet the learners' styles and cultural orientation, as opposed to having learners attempt to adopt the cultural orientations of educators or schools.

Cultural competency awareness, values, attitudes, knowledge, and skills cannot be imposed. Rather, these realities must be experienced, developed, and owned. One of the greatest challenges of contemporary teacher education and special education is to enable teachers to become responsive to multiple forms of cultural diversity. This allows prospective teachers to build cultural bridges among their students' unique cultural stories and the stories of other cultures as these move and change over time.

Further, teachers should be able to transmit and discover the beliefs and values of the dominant culture in a way that does not devalue the varying cultural patterns of learners, but affirms respect for them. In this way, teachers will understand the distinctive plurality that gives rise to different cultural styles, orientations, values, and even prejudices. These variables must be considered in the education of all children and youth, especially those with disabilities.

Fortunately, a knowledge base peculiar to cultural competency is being established and represents a significant paradigm shift toward concepts and language that embrace a level of competency beyond mere awareness. Various models and interpretations have been developed that represent important progress relative to culturally relevant and effective educational experiences for learners. According to Mason, Cross, Rider, and Friesen (1988), these cultural competency models have been variously described as "ethnic-sensitive practice" (Devore & Schlesinger, 1981), "cross-cultural awareness practice" (Green, 1982), "ethnic competence" (Green, 1982), and "cultural competence attain

ment model” (McPhatter, 1997). Two additional cultural competence models by Bennett (1998) and Cross, Bazron, Dennis, and Issacs (1989) have emerged as significant in the fields of social work, medicine, business, mental health services, and, more recently, education.

Mention of the terms multicultural education, bilingual education, or cultural competency arouses anger and volatile debate in some circles. Indeed, multicultural education is often interpreted as an attack on the very foundations of Western civilization. The protectors of the canons of Western civilization often label multiculturalism as “the cult of ethnicity,” which is focused only on ethnic redress for the alleged injustices of the past.

Multicultural education and the notion of cultural competency are also controversial because they insist that awareness of issues of cultural, linguistic, and class diversity, equity, social justice, privilege and power relations in our society, past and present, are crucially relevant to its future and the priorities and values of the next generation. These movements highlight the fact that the culture children bring to their schools is a resource for them as individuals, their families, their teachers, and the entire society, and teachers should build upon it. Thus, students’ funds of cultural and linguistic knowledge are to be valued and affirmed in contrast to the experience of previous generations, as well as current generations, whose identities and cultures are frequently suppressed in the schools.

Negative beliefs about cultural diversity and cultural competence leave their impact not only on students but also on teachers and schools. Some believe that differences get in the way of learning. Even many well-meaning teachers who care about their students hold this belief. Multicultural education and cultural competency do not exist in a vacuum but must be understood in their larger personal, social, historical and political contexts. If these concepts are broadly conceptualized and implemented, multicultural education and cultural competency can have a substantive and positive impact on the education of most students.

Given rapid and complex cultural changes on the part of students and the lack of cultural diversity among teachers, American institutions, such as schools, are realizing the need to adapt their

structures, policies, and routines in ways that account for different cultural and ethnic practices and values (Isaacs & Benjamin, 1991). The training of teachers, therefore, must include the development of knowledge, skills, and attitudes that value culture and cultural and linguistic diversity.

To be effective, cultural competency must move beyond the levels of awareness and diversity to take into account this country’s history of immigration as well as histories of inequality and exclusion that have characterized our past and present educational record. These issues are too often ignored in superficial treatments of multicultural education and cultural competency.

This new form of education must begin with teachers – many of whom are frequently unaware of, or uncomfortable with, their own cultural ethnicity and competence. By reconnecting with their own cultural, race, and ethnic backgrounds, and with the sufferings as well as the triumphs of their families, teachers can lay the groundwork for students to reclaim their histories and voices, so that we all may be culturally competent (Activity 1.3).

Cultural and Cross-Cultural Competence: Some Definitions

Cultural competence refers to a set of congruent attitudes, practices, policies, and structures that come together in a system or agency to enable professionals to work more effectively with members of culturally distinct groups in a manner that values and respects the culture and worldview of those groups (Hanley, 1999) (Slide 10). The attainment of cultural competence is an important prerequisite for effective teaching, given the:

- Rapid diversity in this state and country;
- Historical experiences of oppression that many culturally distinct groups continue to endure;
- Educational failure and outcomes for minority students; and
- Disproportionate placement of children of color in special education classes.

In order to reduce some of these educational trends, as Nieto (1996) suggested, several structural changes in education must occur. One

Section I

approach to promoting cultural competence is through training and education.

Hanley (1999) defined cultural competency as “the ability to work effectively across cultures in a way that acknowledges and respects the culture of the person or organization being served” (p. 10). The extent to which educators, students, and

the total educational environment reflect cultural competence significantly affects the nature and type of schooling and the conditions for learning, as well as learning outcomes. For these and other reasons, schools should include cultural competency on the list of desirable outcomes for education.

Section I Summary Introduction and Overview

African-American students are disproportionately represented in special education programs.

- Demographic shifts have resulted in a growing minority population, yet the teaching force remains mostly Caucasian and rather homogeneous.
- Educators have a responsibility toward ethical practice that can be achieved by engaging in an:
 - **Ethic of Critique** – identifying systemic problems in educational structures
 - **Ethic of Justice** – rectifying structural inequalities
 - **Ethic of Care** – rectifying structural inequalities with compassion and an obligation toward the proper education of all children
- Cultural competency is a set of attitudes, knowledge, and skills for working effectively across cultures in a way that acknowledges and appreciates people from culturally distinct groups.

Training Activities that Correspond with Section I	
Activity	Activity Title
Activity 1.1	Establishing Ground Rules
Activity 1.2	Recognizing Possible Reactions to Training Activities
Activity 1.3	Rationale for Multicultural Competency Training
Activity 1.4	A Look at Assumptions and Stereotypes (Silent Introductions)

Section II

Framework for Cultural Competency: Awareness Competencies

➤ ➤ ➤ Models of Cultural Competence



There is no seeing without looking, no hearing without listening, and both looking and listening are shaped by expectancy, stance, and intention.

Jerome Bruner

Conceptualizations of cultural competence have often used stage-wise developmental models and theories that assume that individuals start with a base level of functioning. With appropriate training and education, individuals progress from these lower levels of understanding to increasingly more complex and differentiated modes of functioning. People operating at higher developmental levels generally possess more proficiency at a particular skill, such as developing cultural competence.

The goal of cultural competence training programs is to develop in individuals and institutions levels of proficiency in:

- Understanding
- Accepting
- Working skillfully with culturally different students and their families

Although, as previously cited, several cultural competency models exist, the foundations for this work are primarily based upon the work of Pedersen (1994) and Mason, Benjamin, & Lewis (1996). While Pedersen's model focuses more on changing awareness, knowledge, and skills relative to cultural competency (see Slide 9), Mason et al. focus more on creating culturally competent organizations and services through institutional and organizational responsiveness that emanate from changes in the individual (Slide 11). Both of these approaches are valid and important and, together, provide the theoretical and conceptual bases for this document. Accordingly, Mason's constructs of cultural competence will be outlined in the next section, followed by a discussion of Pedersen's concepts of cultural competence. Finally, strategies for operationalizing the works of those previously cited are presented.

Mason et al. (1996) outlined a cultural competence model in which individuals transition from damaging and miseducative practices to professional practices that endorse culturally relevant service delivery models (Slide 11). This model consists of five stages or statuses, which include:

1. Cultural destructiveness
2. Cultural incapacity
3. Cultural blindness
4. Cultural precompetence
5. Cultural competence

From a macro-cultural perspective, organizations adopt policies and practices oriented toward or away from cultural competence. On an individual or micro-cultural level, representatives of an agency enact the values and viewpoints of that particular organization.

Cultural Destructiveness

According to Mason et al. (1996), cultural destructiveness is the stage at which individuals and groups refuse to acknowledge the presence or importance of cultural differences in the teaching/ learning process. In addition, any perceived or real differences from dominant mainstream culture are punished and suppressed. Institutions and individuals in this stage tend to endorse the myth of universality, insisting that all children conform to a mainstream middle-class imperative. Given this stage, diverse learners are usually expected to shed any remains of their culture of origin in favor of the values and viewpoints of the dominant culture. Ordinarily, departures from this imperative are interpreted as deviant, deficient, or inferior. This orientation refuses to consider that schools must respond to children within a particular cultural context. Assumptions endorsed during the cultural destructiveness stage contribute to:

- Disenfranchised and disengaged learners
- Diminished levels of motivation
- Oppositional orientations towards education
- Premature departure from school
- Subsequent school failure

Educators operating in this stage often hold values, viewpoints, and orientations towards education that are contrary to what is considered standard or normative in the educational system of this country. Frequently, in this stage, organiza-

tions institute policies that penalize individuals and groups for their seeming differences.

Cultural Incapacity

Cultural incapacity refers to the stage in which cultural differences are neither punished nor supported. This occurs when the individual or organization chooses to ignore differences. Here, no attention, time, teaching, or resources are devoted to understanding and supporting cultural differences. Often educators and institutions remain oblivious to the relative importance of cultural competence. More attention may be devoted to curricular issues or to other priorities in the school, without considerations of cultural issues embedded in the curriculum. Educators may remain preoccupied with students' cognitive growth and maturity to the exclusion of their social, emotional, and cultural needs. During this stage, limited efforts are made to capitalize on the rich cultural resources children bring to school. Ironically, current understandings of cognitive development assume that learners integrate new information and materials with their existing constructions of the phenomena under consideration. It seems reasonable, therefore, that educators would maximize learning by incorporating cultural information into students' curricular experiences. Sprinthall (1980) captured this notion when he stated, "If we know what development is, then we know what education ought to be" (p. 340).

Cultural Blindness

Cultural blindness represents the stage when the individual or organization actively proffers the notion that cultural differences are inconsequential and, as such, of no importance. Cultural differences may be noted but being color-blind (and culture-blind) is the desired state. No resources, attention, time, or teaching are devoted to understanding cultural differences. Often educators and institutions functioning in the color-blind stage construct their understanding of students from culturally different backgrounds using a race or cultural neutral lens. Although some liberally minded individuals see this approach as a superior criterion for appearing bias-free, such a strategy often denies children an important aspect of their identity. Messages are communicated to students both overtly and covertly that their:

Section II

- Culture is of little consequence to their learning experience;
- Members of their ethnic group have made few meaningful contributions to society; and
- Cultural experiences are not legitimate in academic settings.

This severely inhibits students' levels of individual and collective effectiveness, often leads to an internalization of negative attitudes about the self and the cultural group, and contributes to the development of an oppositional orientation toward education described by Ogbu (1985). Whereas the first three stages demonstrate a certain indifference to the significance of cultural competence in maximizing learning outcomes for children from historically marginalized groups, the following two stages illustrate a conscious shift and openness towards addressing cultural differences.

Cultural Precompetence

During the cultural precompetence stage, teachers, learners, and organizations recognize and respond to cultural differences and attempt to correct nonliberating and unethical structures, teaching practices, and inequities. Openly acknowledging the need for cultural competency is an initial step toward destroying some of the debilitating practices that limit the educational progress of culturally diverse learners. Educators and school systems functioning at this stage may seek out new information about diversity by attending training sessions and/or interacting with individuals who have insider cultural information.

Cultural Competence

Finally, cultural competence is at the opposite extreme of the cultural destructiveness stage, wherein organizations and individuals learn to value cultural differences and attempt to find ways to celebrate, encourage, and respond to differences within and among themselves. Teachers

and students explore issues of equity, cultural history and knowledge, social justice, and privilege and power relations in our society, and they do so in naturally occurring and often subconscious ways. Past and present differences are considered crucially relevant to the future of our society and the priorities and values of the next generation.

When schools, teachers, and learners are culturally competent, the culture that children bring to school serves as a resource for educators, the children themselves, their families, and the entire society. The students' funds of knowledge that are culturally filtered are valued and affirmed in contrast to the experiences of many previous generations whose identities and cultures were often distorted, marginalized, or even brutalized. As educators consider the sociopolitical issues that impact students' lives, as well as the cultural areas in this stage, there is a commitment to initiating structural changes that will positively impact the lives and educational experiences of learners from culturally distinct groups, as well as others.

Pedersen's Conceptual Framework for Developing Cultural and Cross-Cultural Competence

Pedersen (1994) developed a tripartite developmental model to promote cultural and multicultural understanding among practitioners. These competencies include the domains of:

- Awareness
- Knowledge
- Skills

Each domain builds successively on the previous one, such that mastery of an earlier domain is necessary before proceeding to subsequent domains. The awareness domain competency involves recognition of one's own biases as well as awareness of the sociopolitical issues that confront culturally different youngsters. Competencies in the knowledge domain involve the acquisition of factual information about different cultural groups. Finally, competencies in the skills domain involve integrating competencies in the previous awareness and knowledge domains in an effort to positively impact culturally distinct children.

Section II

Awareness domain competencies

Pedersen's (1994) conception of awareness competencies contains two overarching and significant issues. The first involves an individual's willingness to confront her or his own attitudes, values, and biases that may influence the pedagogical process. This notion is somewhat discussed in the section that deals with cultural self-assessment. Achieving awareness competencies requires individuals to examine critically and analytically the following:

- How they obtained their attitudes and biases;
- How these biases impact the children they serve; and
- More importantly, how they can eliminate those biases.

If one does not confront these issues, mastering the next domain along Pedersen's continuum, i.e., knowledge, is difficult because each domain is predicated on successful completion of the previous domain.

Several instruments have been designed to address awareness issues. For instance, Mason et al. (1996) developed an instrument to assess the extent to which organizational practices are culturally appropriate. Also, this instrument includes a number of discussion questions to help facilitate one's understanding of how people develop their cultural values and viewpoints and personal orientations and examine family history.

This curriculum incorporates the Diversity Awareness Profile (DAP) as a tool for engaging in cultural self-assessment (Stinson, 1991). The DAP is a 40-item instrument that permits individuals to assess the extent to which they engage in biased behaviors. For instance, respondents are asked how often they:

- Challenge inappropriate references to people who are culturally different;
- Refrain from participating in jokes that are derogatory to different groups;
- Learn about other cultures; and
- Get to know individuals from diverse backgrounds.

(Activity 2.2)

When used as intended, this instrument can serve as a catalyst for behavior change as questions

help individuals think critically about the impact their behavior has on people from culturally different groups.

The DAP asks participants to indicate the frequency with which they engage in certain behaviors related to people from culturally distinct groups. Responses are scored using a 4-point Likert scale ranging from (1) almost never to (4) almost always. When participants complete the instrument, they sum the numbers that correspond to their responses. Scores can range from a low of 40 to a high of 160. Different scores are associated with different types of behaviors.

Stinson (1991) described the following five behavior types:

1. Naïve offender
2. Perpetuator
3. Avoider
4. Change agent
5. Fighter

Scores for **naïve offenders** vary greatly because these individuals have little concept of their impact on others.

Scores for **perpetuators** range from 40 to 79. These individuals recognize their biased attitudes and behaviors and subsequently reinforce the system of racism and prejudice because of their refusal to change.

Scores for **avoiders** range from 80 to 119. These individuals recognize their biased behaviors but do not take a stand against unjust behaviors.

Change agents' scores range from 120 to 139. These individuals feel compelled to eradicate the system of racism and oppression by challenging forms of discrimination when they occur.

Fighters have scores that range between 140 and 160. Fighters confront various forms of racism and discrimination and are often perceived by others as annoying and antagonistic.

Individuals who constantly engage in cultural assessments often recognize the limits of their cultural competence and seek ongoing supervi-

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sion and/or additional training and expertise from culturally competent experts.

Other pertinent issues related to the development of cultural competence include recognition of one's own discomfort with issues of diversity. Many believe that it is safer to claim they treat all children similarly and that they do not see differences. Often, however, this orientation serves as a shield for hidden biases.

In a facilitative environment, individuals would explore many of these questions in a way that provides added insight and clarity about diversity. They would also consider how their current attitudes may be shaped at least in part by family and cultural experiences and participation in different institutions, which have definite values and viewpoints.

A second issue identified in Pedersen's awareness model of cultural competence relates to an awareness of sociopolitical factors that confront culturally different groups. Several of these constructs facilitate our continued discussion of cultural competence and serve as the foundation for deep cultural understanding.

Before we move into a more detailed look at sociopolitical issues that impact culturally diverse learners, we provide operational definitions of concepts that will guide the discussion. First, concepts such as race, ethnicity, culture, and worldview will be defined as they are the primary concepts associated with notions of cultural competence. The terms race, ethnicity and culture are often used interchangeably. Although they are related, they are not synonymous. The definitions described below are presented for the benefit of training, professional development, and discussion.

Race as a construct related to cultural competence. Originally the term race was used to sort races on the basis of phenotypic or permanent physical characteristics; therefore, many racial distinctions were determined on the basis of physical differences.

Carl Linnaeus was an 18th Century scientist who became famous for the classification system he developed to sort animals. Researchers believed that a similar premise could hierarchically order racial groups and help determine moral and racial superiority. However erroneous, these data

were promulgated under the guise of scientific fact to legitimize the oppression and subordination of various racial groups (Barkan, 1992). Using this classification arrangement, the Caucasian races were deemed superior and the colored races were regarded as inferior.

Currently, race operates as a social construction that frequently refers more to social and political interactions and dynamics that subordinate non-white groups than to skin color, genetic, or biological features (Slide 15, Activity 2.6).

Ethnicity as a construct related to competence. *Ethnicity* describes groups in which members share a cultural heritage from one generation to another (Robinson & Howard-Hamilton, 2000). Attributes associated with ethnicity include a group image and a sense of identity derived from contemporary cultural patterns (e.g., values, beliefs, and language) and a sense of history (Slide 16, Activity 2.6). During a discussion of ethnicity, one often thinks of individuals who possess a shared sense of political and economic interests, as well as individuals for whom membership is involuntary, although identification with the group may be optional (Baruth & Manning, 1991).

Although there appear to be many similarities between race and ethnicity, one way to look at the two terms is to consider race as a broad encompassing term that reflects physical characteristics and social status, whereas ethnicity often refers to nationality and country of origin (Robinson & Howard-Hamilton, 2000). To differentiate between race and ethnicity, let us look at Asians. They represent a racial group on the basis of their skin color and physical features. However, among Asians there are varying ethnic groups, including Koreans, Hmongs, Japanese, Vietnamese, and Koreans (Arredondo et al., 1996). Similarly, people of the same ethnicity may have different racial origins. For instance, Latinos may share similarities in geographical origin but represent various racial backgrounds including Caucasian, African, or Indian.

Culture as a construct related to competence. Culture refers to the sum total of ways of living developed by a group of human beings to meet biological and psychosocial needs (Slide 12). Ordinarily, culture includes patterns

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of thought, behavior, language, customs, institutions and material objects (Leighton, 1982). Culture has also been defined as the integrated pattern of human behavior, which includes thoughts, communication, action, customs, beliefs, values, and instructions of a racial, ethnic, religious, or social group. Different cultural groups have identified solutions to different cultural problems. Often these solutions are not identical. Cultural differences between groups frequently result in cultural conflict because the dominant cultural group often assumes that its way of thinking, behaving, and responding to the world is superior and even universally standard.

Frequently, discussions of race, ethnicity, and culture are reduced to tensions and animosities. In 1903, noted sociologist W.E.B. DuBois stated that the problem of the 20th century would be the problem of the color line. We have ushered in the 21st century and the color line is still a pervasive and harmful issue that threatens to unravel the fabric of this society.

Others have taken a broader and more encompassing view of culture, moving it beyond the limited confines of race or Black-White dyads. For example, the Iceberg Concept of Culture, devised by Weaver (1986), offers a framework that contains three broad areas of culture that may be referred to as (Activity 2.4):

- High or surface culture
- Folk culture
- Deep culture

If one considers an iceberg metaphor, the majority of an iceberg is out of view of the observer, not apparent to the viewer or readily accessible to the consciousness. The out-of-awareness portion of culture is often referred to as deep culture. Whereas surface and folk culture are readily apparent and provide the foci and locus of most cultural exchanges, they represent limited manifestations of deeper forms of cultural existence. The juxtaposition of cultural forms in Figure 1 illustrates that only a small

portion of culture is visible, open to view, while its majority is “not seen” and is residing often in the unconscious or dysconscious.

We must remember that the deep structural forms of culture contain the foundational elements of culture (i.e., its metaphysics [worldview], axiology, epistemology, and logic). These elements provide the cornerstones of the deep structural foundations that undergird the more apparent and visible surface and folk forms of culture.

Frequently, what we know about culturally different groups is limited to those aspects of culture that are in the direct range of the observer — the Surface and Folk Culture. For instance, we can easily identify the traditional garb of Native Americans, or the classical music of Asian peoples, or the language of Latinos. These are more concrete aspects of culture that are patently exposed to the viewer. Using an iceberg metaphor, Weaver (1986) described these components of culture as the tip of the iceberg, or those aspects of culture that are exposed and readily visible.

Often someone who has not been initiated into a particular culture has little knowledge of the more deep-seated aspects of culture. These aspects of culture may include:

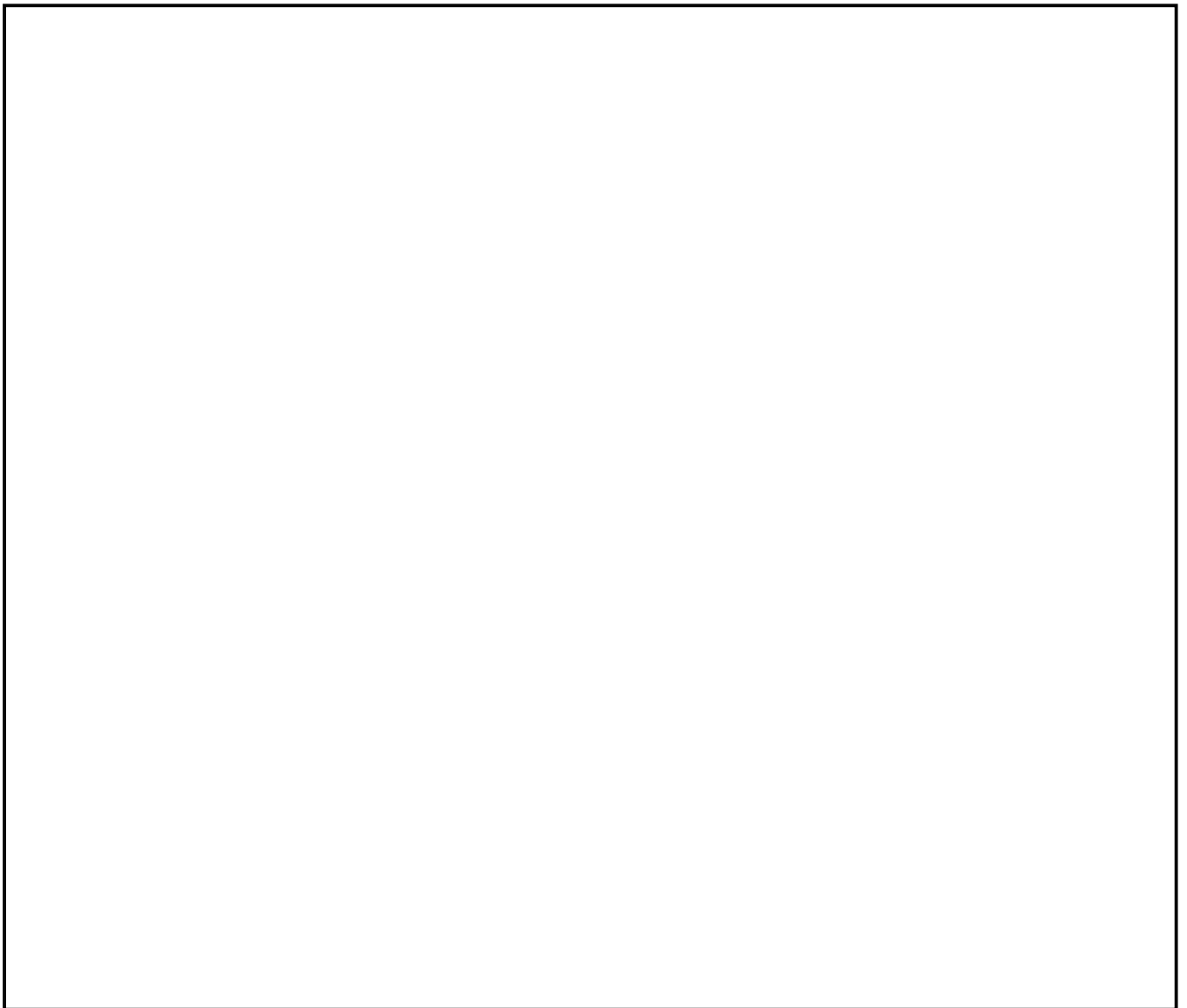
- Patterns of thought
- Perceptions about male-female relationships
- Notions of ability and disability
- Dictates governing children’s role in the family

As we become more astute consumers of culture, we become privy to many of the cultural issues that contribute to a person’s orientation toward education and influence one’s ability to work effectively with people from culturally different groups. Surely dimensions of personal identity contribute to this personal orientation. The next section offers an overview of these dimensions.

Figure 1

Iceberg Concept of Culture

(Weaver 1986)



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Dimensions of personal identity.

Arredondo, Toporek, Brown, Jones, Locke, Sanchez, & Stadler (1996) developed a paradigm for addressing the complexity of human differences by looking at individual differences and shared identity. See Figure 2 for an illustration of this model (Slide 14, Activity 2.5).

Referring to this model as “Dimensions of Personal Identity,” Arredondo identified three primary areas of a person’s identity, “A,” “B,” and “C” dimensions. Each dimension underscores the vast diversity and complexity of individuals.

“A” dimensions of personal identity include those characteristics over which we have little control such as age, race, ethnicity, and language. These function as permanent characteristics of our existence and are not amenable to

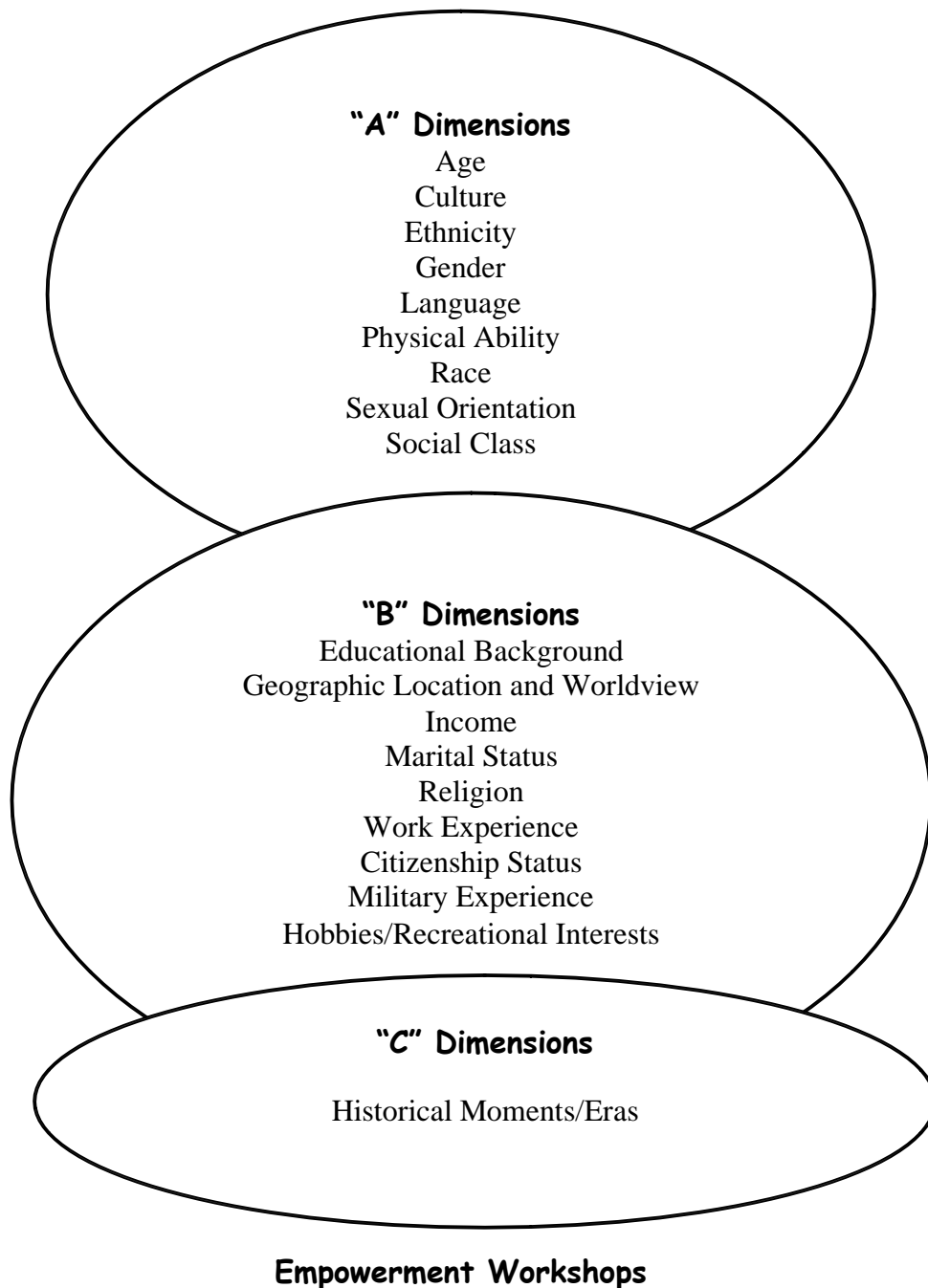
change. Because they are more visible characteristics, another notable feature of “A” dimensions is that they frequently create stereotypes about people.

“B” dimensions of personal identity, on the other hand, refer to those characteristics over which we can usually exert some influence. For example, we can determine how much education we will acquire, alter our geographic location, and adopt certain recreational preferences.

Finally, **“C” dimensions** refer to those events that have occurred during a particular historical moment, and they also situate people within a social, cultural, and political context. The combination of each affiliation makes every person unique.

Figure 2

Dimensions of Personal Identity



[Arredondo, Toporek, Brown, Jones, Locke, Sanchez, & Stadler (1996)]

Worldview as a Construct Related to Cultural Competence

A discussion of worldview provides a helpful framework for understanding how different cultural groups make sense of and interpret their experiences and worlds, including schooling and the educational process. As culturally competent educators, we must recognize and accept the reality that various cultural groups have vastly different fundamental beliefs and philosophical orientations. Worldviews consist of one's attitudes, values, opinions, concepts, thought and decision-making processes, as well as how one behaves and defines events (Sue & Sue, 1999) (Slide 17, Activity 2.6).

As an example, in traditional, dominant mainstream American culture, a family who has twins would define the first-born child as the older twin. In some West African cultures, the second-born twin is regarded as the elder twin. The rationale for this African worldview lies in the belief that the second-born has a longer gestation period. Moreover, the second-born twin sends the first-born out into the world to assess the readiness of the environment so that the second-born twin may make her or his entry into the world. As we examine these two viewpoints, we must be mindful that neither

perspective is wrong, but that the two interpretations differ from each other. To place a value judgment on one belief over the other would be to invalidate a particular cultural group's conception of the world or its worldview.

In most teacher-student interactions, teachers and students do not share the same worldview (Katz, 1985). As educators, we must be careful not to violate children's highly cherished and valued worldviews and beliefs that emanate from their home cultural environment. Invalidation of cultural worldviews and perspectives often leads to cultural conflict and mistrust in education, in the classroom, and in policies, structures, and systems that support educational institutions.

To understand various cultural worldviews, we must make two distinctions. First, a Western cultural orientation refers more generally to people of various European ancestries and usually approximates a White, middle-class norm. A non-Western cultural orientation often refers to culturally distinct groups of African, Asian, Latino, and Indian ancestry. Although there are many distinctions within and between non-Western groups, at deep cultural levels, they share some very broad characteristics. Table 1 on the next page compares these two groups.

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Table 1

Comparison of Western and Non-Western Cultural Orientations

Worldview	
Western Cultural Orientation	Non-Western Cultural Orientation
Individualism	Collectivism, Unity
Nuclear Family Structure	Extended Family Structure
Relationship – Hierarchical	Relationships – Collateral
Competition	Interdependence
Mastery over Nature	Harmony with Nature
Future Time Orientation	Present Time Orientation
Religion – Fragmented	Spirituality
Scientific Model	Intuitive Sense of Knowing
Communication – Verbal	Communication – Nonverbal

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As reflected in Table 1, Western society, as previously discussed, tends to value individuals and individualistic orientations and values. The goal for educating children, given this view, generally is to produce independent and autonomous citizens.

In contrast, many non-Western cultures endorse worldviews and behaviors that consider the primal importance of the group over individual interests. In many groups, putting the individual or self before the collective is considered selfish and ill suited. We must weigh this cultural value in a relative context, particularly as it has an impact on children in educational settings.

Within mainstream American culture the “model” nuclear family generally consists of two heterosexual parents and their offspring. Among many non-Western cultures, however, non-relatives become part of the extended family network. African Americans, for example, may refer to nonrelatives who are closely involved with the family as aunts and uncles, often as fictive relatives. Similarly, many immigrant Latinos interact primarily with extended family members, siblings, cousins, and in-laws (Valdes, 1996).

The extended family is paramount among Latinos in that it provides social support and wields considerable influence over family members. Among recently arrived immigrants, children are expected to grow up, work hard, live near home, and retain close involvement with the family (Valdes, 1996). Family loyalty is an important cultural value exemplified in this culture. Often, this loyalty is demonstrated by the proximity in which family members live to one another. Close family networks, however, may not encourage individual achievement and geographic mobility.

As an example, in a study of ten recent Mexican immigrants, one common theme expressed by all adult female respondents was that the children would not venture far away from home once they became adults (Valdes, 1996). Viewed from a Western cultural orientation, the importance attributed to family is often construed as co-dependence. In this study mothers expressed pride in modest goals, rather than the status symbols often endorsed in many mainstream American families.

Competition is a value approved of in many Western cultures and is particularly apparent when considering the fact that capitalism is an integral part of American society. In schools, students generally compete for grades, status, academic and athletic performance. By contrast, many non-Western cultures emphasize the collective, which reduces the propensity for competition and individual performance. Consequently, a heavy regard is placed on the mutual interdependence of groups.

The positivistic, or so-called scientific model, which emphasizes acquisition of knowledge, results from testing scientific principles and replicating investigations to ensure consistency over time. In many non-Western cultures people value and have an intuitive sense of knowledge obtained from personal and collective experiences, observations over time, and a collective wisdom.

A thorough understanding of variations in worldviews helps to shed light on orientations that culturally different groups may have toward education. If competition is not espoused, for example, children may not clamor for attention and to outperform one another. In a culturally relevant context, we cannot arbitrarily assume that disinterest in competition is equivalent to some perceived deficit in minority children.

Nieto (1996) asserted that sociopolitical issues undergird our society and contended that any authentic attempt to promote an ethic of care and understanding using a cultural competency framework must address issues of oppression, racism, power, and privilege in schools. Others concur with her argument (Banks & Banks, 1997; Day-Vines, 2000; Irvine & Irvine, 1995; Tatum, 1997).

A critical component of addressing awareness competencies involves recognizing sociopolitical forces that impinge on individuals' lives. More specifically, oppression, racism, and powerlessness have an impact on children from diverse cultures. This section operationalizes these constructs so educators can recognize the impact of oppression, racism, power, and privilege in students' lives.

Recognizing and Responding to Oppression as a Form of Cultural Competency

Reynolds and Pope (1991) defined oppression as “a system that allows access to the services, rewards, benefits, and privileges of society based on membership in a particular group” (p. 174). In general, “oppression” operates as an umbrella term that captures all forms of domination and control, including racism, sexism, heterosexism, and classism (Slide 18, Activity 2.6).

Frequently people can experience single or even multiple forms of oppression. For instance, an African-American female receiving special education services may experience:

- Racism, as a representative of a culturally different group;
- Sexism, as a result of her gender;
- Linguicism, if she does not speak Standard English; and
- An internalized sense of shame and embarrassment because of the stigma associated with a diagnosed learning disability.

Educators working in a multicultural context must recognize that structural forces in society impact children from marginalized groups. Pedersen’s model referenced earlier provides an awareness that schools operate as a microcosm of the larger society, such that students of color and students with disabilities experience the pernicious effects of oppression that frequently contribute to their orientation toward education and school outcomes.

Recognizing and Responding to Racism as a Form of Cultural Competency

Racism is a particular form of oppression that refers to the systematic process of enlisting institutional resources, not only to support and promote a belief in the inferiority of groups on the basis of skin color but to deny opportunities to one group and subsequently grant them to a preferred group (Nieto, 1996; Tatum, 1997) (Slide 21).

According to Pinderhughes (1989), the insidious nature of racism prevails because “policies and institutions interlock and reinforce one another in their capacity to deprive and cripple many people

while offering preparation, support, and opportunity ...” to members of a dominant group (p. 89). Tatum noted that if racism victimizes one group of individuals, then, by default, another group profits from these preferential arrangements. Educators equipped with this information have a better framework and foundation for administering culturally competent and appropriate services to youngsters from minority groups.

Scheurich and Young (1997) noted that many contend that, within popular culture, racism is often relegated to individual acts of meanness. They maintain, however, that racism cannot be reduced to forms of prejudice and discrimination that are enacted by an individual who feels a sense of entitlement and superiority over people from disadvantaged groups. Instead they propose that racism undergirds numerous aspects of institutions, societies, and the world. Their work identified four categories of racism:

1. Overt and covert racism
2. Institutional racism
3. Societal racism
4. Civilizational racism

Overt racism is an intentional and deliberate form of racism that is purposely enacted to inflict pain solely on the basis of race.

Covert racism lacks the planned calculation of overt racism, but results in similar consequences. For instance, a covert act of racism occurs when a child of color registers for class in a new school and it is assumed, on the basis of skin color and perhaps social class, that he or she requires a class for children with low abilities. In reality this child may have a stellar academic record and may even be eligible for gifted education services.

Institutional racism refers to the establishment of institutionally sanctioned policies and practices that penalize members of a particular group on the basis of race, irrespective of the intentionality of such practices.

Societal racism occurs when the social and cultural assumptions of one group are favored over the norms and dictates of another. For instance, the definition of a “model” nuclear family includes two heterosexual parents and their offspring(s). Deviations from this dominant

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cultural dictate are frequently regarded as aberrations and, consequently, devalued.

Civilizational racism functions as a broad construct that is deeply embedded in how people think. As our discussion of worldview demonstrated, different groups have vastly different orientations toward the world. Members within dominant groups or civilizations, however, often take the liberty of assigning a subordinate status to the values and viewpoints of groups regarded as lower in the societal hierarchy. The values and viewpoints of dominant groups often prevail as superior forms of functioning and, subsequently, become deeply embedded in the fabric of our society such that these views are seldom questioned. Such beliefs are embedded in many forms of scientific thought and often assume prevalence in popular culture and behavior.

The most harmful aspect of racism is that it has an interlocking effect on minority groups and their experiences. Racism enacted at the civilizational level is supported and reinforced at lower levels. For instance, the mistaken belief that people of color are intellectually inferior has been promulgated at numerous levels. This has been most damaging in the scientific community, given the credence placed on such research in this society.

Furthermore, data generated in the scientific community contribute to subsequent policies, practices, and individual behaviors. As an example, if the scientific community advances a theory of racial inferiority at the civilizational level, these beliefs give way to popular thought about the intellectual capacity of individuals at the societal level. Subsequently, institutional practices may follow that support the notion of:

- Racial inferiority such as incorporating the medical model of pathology versus incorporating the inherent strengths of particular groups;
- Tracking or assigning large numbers of minority children to special education;
- Assuming students for whom English is a second language should be classified for special education services;
- Not encouraging large numbers of minority students to attend college or enroll in college preparatory classes; and

- Maintaining low expectations for minority children.

On an individual level, both covert and overt forms of racism may occur that have the sanction of more complex forms of racism. A covert form of racism may involve the example provided above, wherein educators inadvertently assign a student to a class that does not meet her or his academic needs and abilities. An overt form of racism may occur when a teacher makes a disparaging comment about a student's racial group. An example described recently by a middle school child follows.

A Latina (female) child reported to a sixth-grade class in her new school toward the end of the school year, at which time the teacher gave her an assignment and explained that it was due in a week. Students in the class, however, had been given the assignment at the very beginning of the semester. When the time came for the child to submit the assignment, the student explained with some difficulty that she was not prepared. Enraged, the teacher stated in the direct purview of all the children, that she fully expected her to submit assignments on time and she did not care whether her dog ate the homework or whether it falls on a hot tamale, (Day-Vines & Modest, 1998). This experience must have left the child feeling humiliated and devalued. The fact that the teacher made this comment with virtual impunity attests to the interlocking nature of multiple forms of racism that permit this behavior to occur unabated.

Activities 2.10-2.13 correspond with this section of the training manual.

Recognizing and Responding to Power and Privilege as a Form of Cultural Competency

Pinderhughes (1989) identified the function of power and powerlessness when individuals from different racial and cultural groups interact. Educators from dominant cultural groups wield power, both individually and institutionally, and influence both as members of an esteemed group and as authority figures in the classroom. In striking contrast, learners with disabilities may feel powerless and vulnerable as members of devalued groups. Ethical practice requires that teachers remain cognizant of power dynamics both in the classroom and in society and work to

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consciously eliminate the arrangements that jeopardize student learning.

Power. Power is a sociopolitical process that effects change and wields influence over others, especially in a manner that diminishes one's own sense of personhood (Pinderhughes, 1989) (Slide 19, Activity 2.7).

Powerlessness, on the other hand, functions as the corollary to power and refers to the inability of a person to effect change and influence the outcomes in her or his life (Sue & Sue, 1999) (Activity 2.8). This occurs particularly under circumstances in which status differentials exist between an individual with more power and one with less power.

An examination of some values associated with mainstream American culture reveals a number of power dynamics. Embedded in the values of individualism, personal mastery, competition, and acquisition of material goods are notions that individuals must exercise control, dominion and authority over themselves and others.

Although power can be exercised in a manner that is just and equitable, too frequently power is abused so that individuals with less power are manipulated, controlled, and coerced. As an example, the common practice of tracking has been described as an institutional practice that severely limits the educational opportunities for students whose cultures, language, and socioeconomic status differ from those in the dominant American culture (Robinson & Howard-Hamilton, 2000). Power can also be used for self-enhancement to reinforce another individual's sense of powerlessness and inadequacy. This form of power is often manifested through establishing a form of paternalistic responsibility to others. Further, responses to powerlessness by children and youth may include aggression, disruptive behavior, resentment, and also internalized shame (Pinderhughes, 1989).

Students from marginalized groups may internalize a sense of powerlessness on more than one level. They may feel a sense of powerlessness with respect to issues of race, gender, social class, disability, and sexual orientation.

Privilege. McIntosh (1989) provided a candid discussion of "white privilege" as an obligatory dimension of racism, which provides dominant

learners with decided social, cultural, political, economic, and educational advantages relative to marginalized learners. Privilege grants a set of benefits and system rewards to one group while simultaneously excluding other groups from accessing these advantages (Slide 20, Activity 2.9).

Additionally, McIntosh defined white privilege as "an invisible weightless knapsack of special provisions, assurances, tools, maps, guides, codebooks, passports, visas, clothes, emergency gear and blank checks" (p. 1). More notably, she acknowledged that systems of dominance remain firmly entrenched in our society because beneficiaries of "white privilege" remain perpetually in a state of denial and repression about their advantages. One example of such privilege is that white shoppers are not followed around in stores with someone assuming they are there to steal.

In the context of education, white privilege, or the protective mechanism of skin color, often predisposes middle-class Caucasian children to:

- Fewer discipline referrals
- Reduced likelihood of being falsely identified as having disabilities
- More recommendations for gifted and talented programs
- Advanced and college-bound classes
- More preferential treatment by teachers
- Greater recognition for accomplishments

In some instances, the beneficiaries of white privilege avoid penalties and in other instances privilege confers a questionable sense of meritocracy on its beneficiaries. These privileges and systems of dominance are seldom acknowledged but continuously place students who meet a White middle-class imperative at an advantage while penalizing students from marginalized groups. McIntosh would argue that maintenance of this system of privilege relies on an unwillingness to confront these social realities and the necessity of pretending in order to reinforce it. Educators must lay bare the system of privilege if authentic and meaningful structural elements of cultural competency are to be achieved.

As discussed elsewhere in this document, an educator who endorses cultural competency practice has an ethical responsibility to work

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diligently to preserve the dignity and human worth of all students and create a learning environment that empowers children and adolescents. Understanding one's own attitudes, feelings, and behaviors is a prerequisite for extending an ethic of care to students from marginalized groups. Moreover, this understanding contributes to the development of cultural competence.

Authentic multicultural understanding also results from honestly recognizing and confronting the sociopolitical realities that impact the lived experiences of people of color in this

country. Knowledge of Pedersen's awareness stage contributes significantly to the likelihood that educators will use their personal power to effect change and engage in social action and ethical practice on behalf of powerless groups or remain silent and complicit.

Becoming aware of one's own biases as well as recognizing sociopolitical issues such as oppression, racism, power, and privilege function as initial strategies that naturally lead into the cultural competence sequence. The next step involves attaining knowledge competencies.

Section II Summary

Framework for Cultural Competency: Awareness Competencies

- Mason et al. (1996) developed a model of cultural competence that contains five stages:
 1. **Cultural destructiveness** – acknowledgement of differences is refused
 2. **Cultural incapacity** – differences are widely ignored
 3. **Cultural blindness** – cultural differences are not viewed as important
 4. **Cultural precompetence** – the need for cultural competence is recognized
 5. **Cultural competence** – differences are acknowledged and organizations explore issues of equity, viewing children's backgrounds as resources
- Pedersen's three-stage model of cultural competence
 1. **Awareness** – awareness of own attitudes and biases as well as the sociopolitical issues that confront culturally different youngsters
 2. **Knowledge** – accumulation of factual information about different cultural groups
 3. **Skills** – integration of awareness competencies to positively impact children from culturally distinct groups

Basic Definitions

Race – originally used to categorize people on the basis of skin color. Currently race is a social construction that addresses social and political dynamics that subordinate groups.

Ethnicity – refers to groups that share cultural heritage, as well as political and economic interests, nationality, and language.

Culture – ways of living developed by a group of human beings to meet their needs. Often includes patterns of thought, behavior, communication, customs, values and beliefs.

Iceberg Concept of Culture (Weaver, 1986) – This model provides a more detailed understanding of cultural elements by describing those aspects of culture that are apparent to outsiders (Surface and Folk Culture) as well as deep structural cultural elements that refer to values and beliefs that may be hidden from direct view to the casual observer.

Dimensions of Personal Identity (Arredondo et al., 1996). This model looks at the complexity of human beings by addressing both individual differences and shared identity using three separate but related dimensions of an individual's background.

- **"A" dimensions** of personal identity include characteristics over which we have no control, such as age, race, or gender
- **"B" dimensions** of personal identity involve characteristics over which we can exert some control, such as education
- **"C" dimensions** of personal identity refer to events in a particular historical moment that shape an individual

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Worldview – refers to attitudes, values, opinions, concepts, thought and decision-making processes, as well as how one behaves and defines events.

Oppression – a form of domination and control that grants benefits and rewards to some people and denies the same access to others.

Racism – the process of enlisting institutional resources to support and promote the belief in the inferiority of groups on the basis of skin color. Racism denies opportunities to one group and grants them to a preferred group on the basis of skin color.

Scheurich and Young (1997) define several categories of racism:

- **Overt racism** – deliberate and intentional
- **Covert racism** – unplanned and unintentional, yet yields consequences similar to overt forms of racism
- **Institutional racism** – policies and practices within an organization that penalize members of a particular group
- **Societal racism** – social and cultural assumptions of one group are favored over another group
- **Civilizational racism** – dominant group assigns a subordinate status to the values and viewpoints of groups regarded as lower in the social hierarchy. These beliefs become embedded in society

The effects of each form of racism have overlapping and interlocking effects on minority groups and their experiences. Racism at higher levels has an interlocking and overlapping effect and contributes to acts of racism at lower levels

Power – a sociopolitical process that refers to the capacity to effect change and wield influence over others.

Privilege – privilege grants a set of benefits and system rewards to one group while simultaneously excluding other groups from accessing these advantages.

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Training Activities that Correspond with Section II	
Activity	Activity Title
Activity 2.1	Defining Cultural Competence
Activity 2.2	Diversity Awareness Profile
Activity 2.3	Getting to Know People
Activity 2.4	Understanding Culture
Activity 2.5	Dimensions of Personal Identity
Activity 2.6	Understanding Race, Ethnicity, Worldview, Oppression
Activity 2.7	Crosswalk – Understanding Power
Activity 2.8	The Silenced Self
Activity 2.9	Understanding Privilege
Activity 2.10	A Tale of “O”
Activity 2.11	Blue-Eyed
Activity 2.12	Understanding Prejudice and Discrimination
Activity 2.13	Understanding Racism



Knowledge Competencies



Knowledge Competencies



Education in the broadest sense of the word holds the key to meeting the challenges of global responsibility and fostering tolerance.

Daisoky Ikeda

Knowledge competencies permit us to understand more about the demographic, cultural, and educational experiences of culturally distinct children. This section of the manual provides detailed information about each of the following cultural groups and their experiences in the educational system—African Americans, American Indians, Latinos, and Asian Americans. Before we provide factual information about each group, we will review the concept of racial identity development.

Racial Identity Models

Several theories have been proposed to describe racial identity models for various racial and ethnic groups. In the following we will look at models for Black racial identity (Cross, 1991), White racial identity (Helms, 1984), as well as racial identities of culturally different and European groups (Sue & Sue, 1999).

Racial identity theory pertains to the degree and quality of identification that individuals maintain toward those with whom they share common racial designations (Helms, 1993a) (Slide 22). More specifically, it defines one's sense of affiliation or disassociation with others who possess the same racial heritage. Racial identity theories help people consider the heterogeneity of other individuals (Activity 3.1). That is, although people may share common racial designations, they may have distinct perceptions and attitudes about their own or others' racial designations. In short, these models help us avoid the tendency to view people as monolithic entities.

Cross's racial identity development model

Cross (1991) articulated four distinct stages of racial identity that explain the vast heterogeneity or within-group differences that characterize African Americans (Slide 23). They are as follows:

- Pre-encounter
- Encounter
- Immersion-emersion
- Internalization

In this paradigm, individuals transition from Eurocentric derivations of Blackness, which denigrate Black people, and gradually come to self-prescribed conceptualizations of Blackness, which esteem African-American worldviews, and value orientations, as well as other cultural orientations.

Pre-Encounter Stage

During the pre-encounter stage, individuals assume an assimilationist posture, devalue Blackness, and endorse Eurocentric notions of Blackness. Cross (1991) maintained that pre-encounter individuals can assume a variety of orientations, which account for attitudes toward their ascribed racial group. For instance, some pre-encounter individuals have low-salience attitudes whereby they assign little or limited relevance to being African American. Under such circumstances, these individuals grant higher priority to their religion, occupation, social class, or other distinctive status, and, consequently, de-emphasize their racial identity.

Other pre-encounter individuals may possess social-stigma attitudes so that they perceive Blackness as an inconvenience or encumbrance. Still some pre-encounter individuals harbor anti-Black attitudes, such that they view other Blacks with disdain or contempt. This anti-black orientation usually results from miseducation and racial self-hatred (Vandiver, 2001).

Encounter Stage

The pre-encounter phase draws to a close once the individual experiences a catalytic or jolting event that causes her or him to reconstrue race more meaningfully. Cross argued consistently

that the catalytic event is a necessary, yet not sufficient, condition for movement into the second stage, which is encounter. Not only must the individual experience a catalytic event or degrading experience during the encounter stage, she or he must also internalize such an event or experience by challenging pre-encounter viewpoints.

Catalytic events include, but are not limited to, racial slights and indignities. Positive experiences such as exposure to a new aspect of African or African-American culture can also serve as the basis for reframing stereotypical derivations of race. During the encounter stage, individuals experience cognitive dissonance as a result of vacillating between two identity states, the previous identity and the emerging identity. Consequently, during the encounter stage, individuals pledge to begin an active search for their identity (White & Parham, 1990).

Immersion-Emersion Stage

During stage three, immersion-emersion, individuals bask in their newfound Black identities. Typically, stage-three individuals subscribe to externally driven dictates of what constitutes Blackness. "Ostentatious displays" of racial pride predominate this stage, such as adherence to Black norms of speech, dress, and social activity without internalizing this behavior. Immersion-emersion individuals direct overt hostility toward Whites in particular, or they may exhibit intense Black involvement such that they idealize all that is Black (Vandiver, 2001). These angry emotions may include:

- Rage at Whites for having promulgated stereotypic notions of Blackness;
- A personal sense of shame and guilt for having previously denied Black racial identity; and
- Feelings of overwhelming pride which result from new levels of awareness and consciousness.

During the latter phase of this stage, individuals emerge from this identity state with less idealistic and more objective views of Blackness.

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Internalization Stage

Finally, during stage four, internalization, African Americans demonstrate a greater sense of personal comfort and do not feel the overwhelming anger and hostility characteristic of the immersion-emersion stage. Given their more inclusive worldview, adolescents at this stage prescribe for themselves acceptable notions of Blackness and have a healthy appreciation towards members of their own racial group as well as acceptance of those with other racial and cultural backgrounds.

Cross (1991) described three internalization identity types:

- Nationalist
- Biculturalist
- Multiculturalist

Distinguishing features of each involve the salience of one's Black identity in relationship to other dimensions of the identity structure.

For instance, Black identity is the primary area of interest for nationalists, who devote their attention to the Black community.

Biculturalists integrate their Black identity with a mainstream American identity.

In addition to their racial identities, multiculturalists engage at least two other aspects of their identities, which may include gender, religion, or sexual orientation. They also demonstrate interest in issues pertaining to other racial groups (Vandiver, 2001). Table 2 summarizes Cross's model.

Table 2

Cross' Racial Identity Development Model

Cross' Racial Identity Development Model	
Pre-Encounter	Person devalues Blackness and endorses Eurocentric notions of Blackness.
Encounter	Person experiences a catalytic event that causes reconstruction of issues of race and ethnicity.
Immersion-Emersion	Person basks in newfound Black identity and idealizes everything that is Black.
Internalization	Person achieves a more balanced appreciation of both Blacks and Whites

Parham (2000) revised Cross' 1991 model of psychological nigrescence, pointing out that racial identity development does not always follow a linear progression through the stages. What more likely results, notes Parham, is that individuals confront encounters or catalytic events periodically throughout their lifespan, which prompt them to recycle through encounter, immersion-emersion, and internalization stages.

White racial identity development model. Helms (1984) devised the white racial identity development (WRID) model in an effort to describe the transformations that occur among Whites as they transition from having negative attitudes about people of color to the adoption of a nonracist identity (Slide 24).

Helms proposed six statuses, which include:

1. Contact
2. Disintegration
3. Reintegration
4. Pseudo-independence
5. Immersion/emersion
6. Autonomy

During the contact status, Whites are generally oblivious to issues of racism and often adopt a color-blind perspective. In this stage people often vacillate between two extremes: they either have an uncritical acceptance of White racism, or they

regard racial differences as unimportant. Endorsing the attitude that race is unimportant permits individuals to see themselves as members of the dominant group or as individuals with stereotypes.

During the disintegration status, individuals experience some conflict, which results from contradictions in their beliefs. For instance, parents may regard themselves as nonracist, yet forbid their children to play with children of color in the neighborhood. The irony in these viewpoints leads to feelings of shame and guilt. In an effort to resolve this dilemma, individuals may avoid contact with people of color, avoid thinking about issues of race, or maintain that they are not culpable for their attitudes.

During the reintegration status, the individual regresses, such that he or she returns to initial attitudes and behaviors. In this sense the individual once again idealizes Whiteness and shows indifference and contempt towards people of color.

During the pseudo-independence status, individuals continue to work towards adopting a nonracist identity. The person has difficulty accepting racism and may even begin to identify with people of color. Often people in this status make a conscious effort to interact with people from different racial and cultural groups. Ironi-

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cally, while attempting to help people of color, Whites in this stage may inadvertently impose dominant values and viewpoints on minority groups. Consequently, understanding during the pseudo-independence status occurs more at an intellectual level.

People in the immersion/emersion status begin to ask what it means to be White. They want to understand the meaning of racism and how they have profited from white privilege (McIntosh, 1989). In this status people move from trying to change people of color to the development of an

affective understanding. Many Whites during this status experience this honest appraisal of whiteness as redeeming and recuperative.

During the final autonomy status, individuals reduce their feelings of guilt and begin to accept their role in the perpetuation of racism. They value diversity and are no longer fearful or intimidated by issues of race and representation. People in this status develop a nonracist identity. Table 3 summarizes Helms' white racial identity developmental model.

Table 3

Helms' White Racial Identity Development Model

Helms' White Racial Identity Development Model	
Status	Description
Contact	Oblivious of own racial identity.
Disintegration	Conflict over contradictions between beliefs and behaviors.
Reintegration	Retreat to previous attitudes about superiority of Whites and the inferiority of people of color.
Pseudo-Independence	Intellectualized acceptance of own and others' race.
Immersion/Emersion	Honest appraisal of racism and significance of Whiteness.
Autonomy	Internalization of a multicultural identity with nonracist Whiteness as its core.

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Sue and Sue's racial/cultural identity development stage. Sue and Sue (1999) identified five stages of racial identity development, which provide a useful synthesis of the attitudes and behaviors of people of color:

1. Conformity
2. Dissonance
3. Resistance and immersion
4. Introspection
5. Integrative awareness (Slide 25)

During the conformity stage of this model, people of color have a preference for the dominant culture and tend to have negative impressions of people within their own racial and cultural groups. They may harbor feelings of shame and embarrassment about their racial or cultural group.

During the dissonance stage, individuals accumulate information and experiences that counter some of their conformity attitudes and beliefs. This newly acquired information creates a sense of cognitive dissonance for people of color as they confront issues of racism and oppression. For many, the dissonance stage is the first time they actually consider positive aspects of their racial or cultural group. Concurrently, viewpoints that question the superiority of the dominant culture begin to surface.

Individuals functioning in the resistance and immersion stage tend to reject White social and cultural norms in favor of minority-held viewpoints. During this stage individuals experience competing emotions—guilt, shame and anger—at having previously endorsed dominant cultural viewpoints, as well as pride in their new appreciation of their own race. Individuals in this stage feel a strong sense of connection to their own racial group.

During the introspection stage, individuals recognize that maintaining a strong orientation towards their own culture and an oppositional orientation towards the dominant culture is psychologically taxing. In addition, they realize that, despite their affinity to their own cultural group, they may not endorse all minority-held viewpoints. Strict adherence to minority-held viewpoints often requires that the individual subordinate her/his own autonomy. During this stage the individual may experience some conflict as he/she begins to recognize that not all aspects of American culture are bad.

Individuals functioning in the integrative awareness stage develop a sense of inner security and have a healthy appreciation of their own culture as well as that of other people. Elements of this model are summarized in Table 4.

Table 4

Sue & Sue's Racial/Cultural Identity Development Stages

Sue & Sue's Racial/Cultural Identity Development Stages	
Conformity	Preference for the dominant culture.
Dissonance	Person challenges previously held beliefs and attitudes.
Resistance and Immersion	Person endorses minority held views and rejects dominant values of society and culture.
Introspection	Person recognizes unhealthiness of resistance and immersion stage.
Integrative Awareness	Person has a balanced appreciation of own and others' culture.

Culturally Distinct Groups — Some Caveats

The next section addresses each racial and cultural group separately: American Indians, African Americans, Asian Americans, and Latinos. Knowledge competencies for each group are discussed including:

- Demographic information
- Social and historical experiences
- Education issues
- Cultural values

This information should not be used in a stereotypical fashion. Often there is a high level of heterogeneity within a group and, as educators, we should avoid the temptation, no matter how alluring, to regard culturally different groups as monolithic entities.

As noted in the discussion of racial identity, there is a great deal of variability within groups. This variability was also evident in Arredondo et al.'s (1996) dimensions of personal identity. As a result, the reader is cautioned against overgeneralizing about cultural groups.

As professionals acquire and apply new information about different cultural groups, it is especially important to consider the varying viewpoints and values of minority group members. As previously stated, often there are within-group differences, among people from the same racial, cultural, or ethnic group. For instance, some members may have a very traditional orientation in which they endorse almost exclusively the values, viewpoints, cultural practices, customs, and language preferences of their group of origin.

In marked contrast, other members of the same racial, ethnic, or cultural group may be highly acculturated into the dominant group and have a very limited sense of identity and affiliation with their culture of origin. Instead these individuals may prefer to submerge their culture of origin in favor of the predilections expressed by the dominant culture.

An example of this may be a bilingual child who has internalized a sense of shame and embarrassment about primary language. This child may refuse to speak to family members in any language but English and may prefer to

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associate with friends almost exclusively from the dominant culture. These attitudes are consistent with Sue and Sue's conformity stage of racial/cultural identity development.

A third orientation may be one in which people extract elements from both the culture of origin and the new culture in which they find themselves. These individuals may have bicultural identities, meaning they can function equally well in both cultures. This orientation illustrates Sue and Sue's integrative awareness stage.

As we examine the cultural values of each group, we must assess the degree of acculturation and assimilation before drawing any conclusions about individuals. Inappropriate application of cultural knowledge can mislead professionals into developing preconceived notions of how to work effectively with culturally distinct people.

There are a number of ways to gather information about different cultural groups (Activity 3.2). Reading extensively, gathering information through various media, public education, and personal experiences with cultural groups are but a few examples. Information, however, must be carefully filtered because it is not always accurate and can be filled with stereotypes, distortions, and overgeneralizations about different cultural groups (Cross, 1995/1996).

Another important caveat is that often cultures are not static, but dynamic and ever-changing. Cross (1995/1996) recommended the following:

- Spending time in culturally diverse settings;
- Seeking the expertise of cultural guides or brokers;
- Reading literature;
- Attending cultural events and meetings of leaders within that culture; and
- Asking questions in sensitive ways.

Often culturally different groups are receptive to questions asked with sincerity. Because the dominant culture is often perceived as unreceptive to cultural differences, many minority group members are reluctant to share information about their cultural groups unless specifically asked.

For each of the cultural groups that follow we will:

- Review the unfolding aspects of nomenclature (Slide 27);
- Address the sociopolitical issues each group has confronted; and
- Review broad cultural values that influence an orientation towards education.

American Indians

Nomenclature. Christopher Columbus imposed the term Indian on Indians in 1492 when arrived in the Americas, mistakenly thinking he had landed in India. The term has had an enduring impact on the labeling of Indians in this country. The term Native American was later applied to Indians by the United States government in order to establish uniformity for census-keeping purposes. When applied by the government, the term includes American Indians, Alaskan natives, as well as people from U.S. territories and possessions, including locales such as American Samoa, Guam, Northern Mariana Islands, Trust Territory of the Pacific Islands, and the Virgin Islands (Haukoos & Beauvais, 1996/1997).

Because federal funding is allotted to Native Americans on the basis of their numbers in the general population, scant resources have been redistributed to larger segments of the population relative to those originally identified as Native American (Haukoos & Beauvais, 1996/1997).

In an effort to assert their self-determination, many American Indians now refer to themselves collectively as "First Nations" people. The term "nation" implies having a systematic political structure. American-Indian and Alaskan native nations have very distinct democratic administrative and organizing principles. In fact, the original settlers in the Americas observed and later adapted many of the democratic governing principles that exist in the U.S. government today (Haukoos & Beauvais, 1996/1997).

When referring to their specific ethnic groups, many Indian groups refer to themselves by their original nations; for instance, Sioux Nation, Navaho Nation, etc. In the scholarly literature, Native scholars employ the term "American Indian" when referring to Native peoples as a collective body. It is not uncommon for people to refer to American Indians as tribal members. Members of the dominant culture even imposed onto Native peoples the designation "tribe." This

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term, however, is often considered pejorative. More appropriate terminology makes reference to Native peoples on the basis of their particular nation. Throughout this resource guide we use the term American Indian.

Demographics. In 1990, American Indians comprised .8% of the U.S. population. By the time census data were collected for the year 2000, Indian representation grew to .9%, or close to 2.5 million people. Population growth between 1990 and 2000 ranged from 26.4% to 110.3% among American Indians (U.S. Census Bureau, 2000b). This wide range is due in large part to the fact that census procedures shifted dramatically between the two collection periods. In 1990, individuals could only report a single race but by the year 2000, people could report more than one race. The upper limits of this range reflect vast increases in the people who have claimed Indian heritage. Providing self-reported information about one's American-Indian heritage is very different from having a legal claim to one's Indianness.

American Indians are the only racial group in this country whose legal status has been established by the federal government. That is, in order to lay legal claim to one's Indian heritage, a person must have at least 25% blood quantum (Sue & Sue, 1999). No other racial group in this country conforms to these standards.

Recent sociodemographic findings for American Indians have not yet been released and therefore, the figures reported about American Indians in this resource guide will rely on findings from the 1990 and 1995 census. The vast majority of Indians live in the Southern and Western sections of the United States. More than 20% live on reservations and trust lands (Choney, Berryhill-Paapke, & Robbins, 1995).

In 1990, 2.1% of the Indian population had earned a bachelor's degree in comparison to 7.6% of the total U.S. population. During this same period, 65.6% of American Indians age 25 and over had earned at least a high school diploma in comparison to 75.2% of the remainder of the U.S. population.

Between 1997 and 1999, the three-year average median household income for American Indians was \$30,784 (U.S. Census Bureau, 1999). Nationwide, the median household income in 1999 was \$40,816. In 1999, the average poverty

threshold for a family of three was \$13,290, and \$17,029 for a family of four. During the period between 1997 and 1999, the three-year average poverty rate for American Indians was 25.9%, compared to 23.6% for African Americans, 22.8% for Latinos, and 12.5% for Asians.

According to Education Trust (1998), American Indians comprise .2% of the school age population, .1% of students identified as gifted and talented, .1% of students who receive special education services, and .4% of all suspensions. In the state of Virginia, American Indians comprise .1% of the school age population, .1% of students receiving gifted and talented services, .1% of those enrolled in special education, and 1.1% of all suspensions (Education Trust, 1998).

Social and educational issues. American Indians were the original inhabitants of what is today regarded as the United States. The arrival of European settlers radically altered the relationship American Indians had with their land and their culture. Attempts at conquest, slavery, and religious conversion were met with considerable resistance. During the 16th and 17th centuries, the American-Indian population was reduced to about 10% of its original number as a result, in large part, to disease and warfare (Choney et al., 1995). Between the 18th and 19th century, the U.S. government established more than 100 treaties with American Indians. For the most part these treaties made provisions for American Indians to vacate their homelands and relocate to reservations. Other clauses in the treaties guaranteed education for Indian children.

The Indian Removal Act of 1830 resulted in the displacement of Indians from the mid-Atlantic and Southeastern regions of the United States to the Oklahoma Territory, which settlers considered unsuitable for European habitation (Reyhner & Eder, 1992). This historical event is commonly referred to as the "Trail of Tears." During the 20th century many Indians were forced to move to urban areas in search of employment opportunities. Despite geographical shifts in residence, many Indians maintained close ties with their nations by visiting reservations regularly and preserving aspects of their culture.

Christianity was closely tied to the subjugation of American Indians. Many Christian groups sought to eradicate Indian culture by converting Indians to Christianity primarily through the

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process of education. To this end, numerous schools were erected. Eventually, boarding schools were employed as a tool to separate Indian children from their families in an effort to influence the assimilation process without parental interference. Treaties were also used to make educational provisions with Indians. In many schools, Indian children were forbidden to speak their indigenous tongues and when students did so they frequently encountered corporal punishment.

The most famous boarding school was established in Carlisle, Pennsylvania, in 1879 under the leadership of Captain Richard Henry Pratt. Disavowal of Indian culture was the primary objective of the Carlisle School. Separating children from their families and cultures helped to erode family and tribal cohesion and prevented the transmission of cultural values from parents to children.

During the 20th century, many Indian students were placed in public schools. Even today, for many children and adolescents, cultural conflict arises because of involvement in two very distinct, diametrically opposed cultures. Youngsters too often have difficulty maintaining the expectations of two very distinct cultural groups. On the one hand, they are expected to maintain traditional values, viewpoints, and practices; on the other hand, mainstream American culture often expects complete assimilation. As a result of these and several other stressors, many Indian youth find themselves involved in truancy, school drop-out, arrest, substance abuse, and suicide (Sue & Sue, 1999).

Cultural values. This section provides a discussion of the cultural values that establish a distinct identity and heritage for American Indian children (Slide 28, Activity 3.5, 3.10). At times these values are at odds and conflict directly with the values and viewpoints of the dominant culture. Educators must understand the distinct value systems and cultural experiences of American Indian children and their families and how they may differ from mainstream American life. An earnest acknowledgment and recognition of these competing worldviews can serve as a bridge for fostering cultural competence.

Within the American-Indian cultural system, sharing serves an important function because it permits group members to demonstrate honor

and respect for one another. In fact, refusing to share is often considered selfish and may be regarded as an offensive act directed towards the donor.

Other values that have helped to sustain the American Indian include cooperation and interdependence. Within this context family needs and demands take precedence over individual needs. Group members work towards establishing and maintaining cohesion. For this reason, competition may be a very awkward construct for many American Indian children, particularly those who endorse a traditional worldview.

Noninterference posits that individuals do not interfere with others. Alternative strategies for handling difficult situations involve observing, as opposed to reacting impulsively. This value often contributes to cultural conflict in the classroom given the value placed on participation in mainstream educational settings. Many Indians will not speak unless they have had time to reflect and organize their thoughts because once spoken, words cannot be easily retracted.

Kalyanpur and Harry (1999) pointed out that because many American Indians value silence as opposed to the more garrulous styles of Americans, many Indian children are perceived as having delayed language skills. In fact their receptive language skills may mask their actual performance and abilities.

Within a Western cultural orientation, a future time orientation dominates social activity. For instance, business and government agencies often establish long-range goals that are projected for 10, 20, or even 50 years at a time. For traditionally oriented American Indians, a present time orientation governs life activity. In this sense, what occurs in the here and now is far more meaningful than a precise mathematical adherence to the clock or future time orientations.

In a Western cultural orientation the nuclear family operates as the central unifying force. In marked contrast, the American-Indian extended family networks prize mutual interdependence, cohesion, and responsibility for one another throughout the lifespan (Red Horse, 1980). Family life is an important aspect of Indian heritage and culture, such that family obligations

supercede responsibilities external to the family unit. For the most part, commitment, respect, mutual responsibility, and interdependence govern family relationships. Within the American- Indian family structure, elders are not isolated from children but function as an integral part of their upbringing. The extended family unit relies on elders to provide discipline, wisdom, and spiritual guidance.

American Indians, as an historical collective, regard harmony with nature as another cultural value system. Many American Indians prefer to coexist with nature, as opposed to dominating and controlling the forces of nature. They generally approach aspects of nature with reverence and value them as sacred. For example, American-Indian thought eschews the notion that nature exists for our convenience and disposal.

The above values represent only a few examples of American-Indian cultural thought, values, and behavior, yet they reflect very distinct contrasts to mainstream American culture. In this brief discussion it may be evident to the reader that many American-Indian values serve as a source of conflict and misunderstanding between American- Indian and non-Indian peoples. What is most distressing are the implications these differences may have for the educational experiences of American Indian children. A commitment on the part of educators to bridge the educational divide may have a positive and lasting impact on these children as they enter mainstream educational institutions.

Racial identity development. Zitzow and Estes (1981) described individual differences among Native Americans by developing a continuum that examines the possible cultural orientations of Native Americans (Slide 26). Heritage Consistent Native Americans (HCNA) hold to a predominant orientation that involves traditional Native American values and practices. These individuals may spend a considerable amount of time on the reservation, have a large share of Native American friends, prefer to converse in their native tongue, and the like. On the other hand, Heritage Inconsistent Native Americans (HINA) are less likely to endorse traditional Indian values, and instead may favor more mainstream values and customs. These individuals may be uncomfortable around other Native Americans and have negative views about Native Americans.

African Americans

Nomenclature. *Negro* and *colored* were descriptors assigned early on to label people of African origin (Wells, 1992). Neither of these labels, however, made reference to an African heritage or a landmass. Several other racial groups have labels that connect them to a particular landmass. For instance, Asians are linked to the continent of Asia and Latin Americans have their roots in Central and South America, as well as the Spanish-speaking Caribbean. For many African-origin people, names used over the years have been associated more with skin color than with their origins in a particular region of the world.

With the advent of the Civil Rights Movement in the 1960s and 70s, many Americans with African ancestry gained a greater sense of racial consciousness that resulted in the shedding of the term *negro* that connotes a subservient disposition and adopting the term *Black*. During this historical period, many people of African descent equated the label *Black* with a sense of racial pride and a rejection of the status quo (Smith, 1992). Subsequently, the term *Afro-American* became vogue, but many scholars did not accept it because of its association with the *Afro* hair-style. As group consciousness heightened, there was increasing recognition that the term *African American* functioned as a more precise descriptor that paid homage to one's African heritage.

Currently, professional and scholarly references to people of African origin generally use the term *African American*. There is no consensus, however, among some African Americans about this label. While some people regard the term *African American* as more accurate, others prefer the term *Black* because it has social and political connotations. Still others believe that the term *African American* does not adequately reflect their West Indian or South American roots. Immigrants throughout the African Diaspora, such as those from Jamaica, the Bahamas, and continental Africa may assign more significance to their specific country of origin.

Throughout this guide we use the term *African American* because it provides a more accurate and encompassing label to describe African-origin people in the United States. When interacting with African Americans, we

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recommend that people ask individuals about their personal preferences in this regard.

Demographics. African Americans represent 12.3% of the U.S. population. Between 1990 and 2000, the African- American population growth rate ranged from 15.6 to 21.5% (U.S. Census Bureau, 2000b). This range stems from the fact that in 1990 individuals could only report one race but were able to report more than one race during the most recent census collection period. The difference in the growth rate for African Americans was among the lowest for all minority groups.

Economically, African Americans lag behind all other racial groups. In 1999, the median household income for African Americans was \$27, 900 compared to \$40,800 for all other racial groups (U.S. Census Bureau, 1999). According to federal government standards, a family of three whose income was less than \$12,516 per year in 1996 met the poverty threshold. Poverty predisposes children to numerous risk factors, including poor nutrition, inadequate health care, substandard housing, and inferior child care (Children's Defense Fund, 1998). Alone each risk factor does not necessarily pose an insurmountable obstacle. Taken together, however, these risks have an interactive impact on children that could potentially impede cognitive functioning, school achievement, and physical health. Nationwide, 39.8% of African-American children live in poverty. In the state of Virginia, 30.9% of African-American children live in poverty (Children's Defense Fund, 1998).

During the 1993-1994 school year African-American youngsters accounted for 15.5% of public school enrollment although only 6.8% of teachers were African American (National Center for Education Statistics, 1995). Arguably, the percentage of African-American teachers should reflect the proportion of African-American students in the population. Such ratios provide many benefits. As an example, minority teachers frequently understand and can respond effectively to the cultural experiences that children of color bring to school. Additionally, minority teachers often serve as role models and their presence communicates in subtle and indirect ways that minority children are capable of achieving academically. Further, children who are members of the dominant culture begin to

accept the fact that people of color can assume positions of leadership.

Nationwide, African-American youngsters accounted for 16.9% of the student population, 8.5% of students receiving gifted education services, 20.6% of the special education population, and 33.4% of all suspensions (Education Trust, 1998).

In the state of Virginia, African-American youth represented 26.5% of the school-age population, 11.2% of gifted and talented placements, 30.7% of students receiving special education services, and 48.5% of all suspensions (Education Trust, 1998). Sadly, the underrepresentation of African Americans in gifted education, and their overrepresentation in special education and school suspensions point to the fact that an unacceptable number of students do not receive the intended benefits of a public school education. African Americans from low-income families have a greater probability of leaving school without a diploma (National Center for Educational Statistics, 1995).

Social and educational issues. African Americans were forcibly removed from the shores of West Africa, transported to the New World, and remained in bondage for more than two centuries. Black Codes, Jim Crow legislation, and segregation followed the period of enforced servitude. For years under these very oppressive and inhumane conditions, it was unlawful for African Americans to receive education. Despite these conditions, many persisted and earned an education. Later landmark legislation and court cases relegated African Americans to inferior educational experiences under separate but equal clauses. By 1954, however, the *Brown v. Board of Education* decision established the principle of desegregation of schools and ruled that separate school systems were inherently unequal. Despite this legal victory, many African-American youngsters continue to receive a substandard education.

Economic despair, poverty, poor health, crime, violence, and inadequate education are among the challenges that impact the African-American social experience in this country (Campbell-Whately, Obiakor, & Algozzine, 1997). Often educational difficulties are construed as pathological. Historically, attempts to understand

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African-American children and their families were couched in derogatory terms that enlisted, almost exclusively, deficit viewpoints of intellectual functioning and family life. Less attention, however, has been devoted to the strengths of African-American children and their families.

Cultural values. Educators motivated towards ethical practice and cultural competence recognize the cultural context of student learners from diverse backgrounds (Day-Vines, 2000). They also recognize that these cultural contexts may differ markedly from their own. This section reviews several of the cultural values that have sustained African Americans since their arrival in this country (Slide 29, Activity 3.6, 3.10).

Many of the cultural values prevalent in African-American communities have their origins in West Africa (Holloway, 1990). As is the case with many non-Western peoples, some dominant American cultural values and African-American values are often at odds. For instance, an American cultural orientation or worldview promotes individualism, competition, material accumulation, religion as distinct from other parts of culture, and mastery over nature. In marked contrast, many African Americans, particularly those with very traditional worldviews, embrace values such as the significance of the collective versus the individual, kinship and affiliation, spirituality, connectedness, harmony with nature, and holistic thinking (Akbar, 1985; Asante & Gudykunst, 1989; Myers, 1987; Nobles, 1991).

African Americans, as a whole, have distinct cultural orientations that guide and direct their behavior (Baldwin, Duncan, & Bell, 1992). Verbal communication and interaction patterns of African Americans have been traced to traditional West African society. This linguistic style includes the use of idiomatic phrases, call and response patterns, vocal inflection, the oral tradition, and certain nonverbal indicators, such as gestures and rhythmic movement, to convey and intensify meaning (Asante, 1990; Blackshire-Belay & Eubank, 1995; Myers, 1987; Sinclair, 1983; Smitherman, 1991).

Forms of self-expression among African-American children have been described as projecting a certain verve and spontaneity (Boykin & Toms, 1985). These rhythmic manifestations

appear in manners of work, movement, dance, dress, and gait.

Another personality trait attributed to many African Americans involves an affiliative-socializing orientation in which interpersonal relationships are highly prized. Social relationships are significant to African Americans in that they enable them to come together collectively and channel energy between individuals and others (Kambon & Baldwin, 1992).

The above values and orientations represent some of the cultural attributes with which children enter school. Culturally competent educators capitalize on the cultural values of these students and incorporate them into the learning process and, in so doing, enable students to become culturally competent.

Relative to cultural values, two institutions have weighed prominently in African-American life--the extended family and the church. The extended family consists of nonfictive, biological relatives, such as grandparents, aunts, uncles, and cousins, as well as fictive family members composed of close friends and associates (Billingsley & Caldwell, 1991). Traditionally, extended family members have provided considerable social and emotional support for its members and participated actively in the growth and development of African-American children.

The church has also served a significant role in the socialization of African-American youngsters. In particular, the church has provided educational support, religious guidance, mentoring, financial assistance, and political activism as a mechanism for enhancing the life chances of members in the African-American community. Spirituality provides a source of sustenance for members of the African-American community. This concept does not necessarily refer to formal church membership, but more broadly encompasses the belief in a superior power that provides solace from life's struggles.

Racial identity development.

Boykin and Toms (1985) proposed that African Americans in general, and children in particular, have the difficult task of integrating three distinct identities (Slide 30). Referred to as the "triple quandary," these identities are at once complex, competing, and contradictory. Boykin and Toms argued convincingly that this quandary reflects

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three interlocking arenas of experience or consciousness.

1. First, African-American children receive socialization experiences into mainstream American culture by virtue of their existence within the dominant culture.
2. Second, for African-American children, socialization occurs based on their minority status as members of a race of people who suffer victimization and oppression.
3. Third, socialization experiences prompt African-American children to become conscious of their status as African Americans with a rich heritage linked to the West African cultural experience.

The authors argued that a healthy identity rests upon successful, simultaneous negotiations of each of these three identity domains. For many children, socialization within an American and an African-American identity can pose dilemmas because the two identity structures often function as antithetical forces.

In her study of high-achieving African-American high school students, Fordham (1988) concluded that successful students were compelled to choose between social acceptance by peer group members or academic success.

According to Fordham (1988), the peer group, which she termed fictive kinship networks, discouraged students from pursuing scholastic achievement. In effect, she found that fictive kinship networks espoused a set of values that operated as the direct antithesis of mainstream, American cultural values that concomitantly endorse individualism, achievement, and success. The particular value orientation sanctioned by fictive kinship networks demonstrated racial solidarity among group members and operated as an oppositional response to mainstream American cultural values. This reality stems from a history of slavery and oppression.

Torn between two competing value systems, fictive kinship networks on the one hand and mainstream American cultural values on the other, academically successful African-American students who elect mainstream American cultural values often endure ridicule and ostracism from members of the fictive kinship network. Moreover, such an orientation toward dominant

cultural values exacts a hefty price at the expense of racial identity and psychological well-being (Fordham, 1988).

Under these circumstances high-achieving students must make a mutually exclusive choice between fictive kinship networks and dominant cultural values. Fordham (1996) noted that, given limited alternatives, students who opt for academic achievement and success frequently adopt a "raceless" persona whereby they, in many respects, ignore and minimize any vestiges of an African-American racial identity in order to obtain the accoutrements of success.

Latinos

Nomenclature. The term Hispanic refers to people whose ancestry stems from a Spanish-speaking country. Historically, this term has embodied the legacy of Spanish colonial rule and therefore includes European immigrants from Spain. As a result of the complex history of Latin America, Hispanics comprise several different racial groups that include people of European, African, and Indian ancestry. For this reason, Hispanic people more closely approximate criteria established for an ethnicity versus an actual racial group. The U.S. government originally imposed the term Hispanic as a means of classifying people and dispersing federal resources.

Many individuals regard the term Hispanic as woefully inadequate because it obscures the distinctive political, social, personal, historical, and language identities of people throughout Central and South America, as well as the Spanish-speaking Caribbean (Stavans, 1995). For example, the term may not be adequate because people from Brazil have Portuguese heritage and speak Portuguese as opposed to Spanish.

In a qualitative analysis of how the Hispanic label impacts people, Oboler (1995) found that many study participants felt the term Hispanic homogenized people and several respondents attributed more salience to their nationality than to a classification system based loosely on language and geographic origin. In fact, one informant disclosed that she did not realize she was Hispanic until she immigrated to the United States. For the purpose of this document, the

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term Latino will be used unless authors whose works are cited use other terminology.

Demographics. In 1990, 9% of the U.S. population consisted of Latinos. Within a ten-year period, the Latino population increased by 57.9% to account for 12.5% of the U.S. population (U.S. Census Bureau, 2000c). For the first time in history, Latinos have now surpassed African Americans as the largest minority group in this country. Increases in the Latino population have been attributed in large measure to changes in U.S. immigration patterns and to birth rates (Driscoll, Biggs, Brindis, & Yankah, 2001). Currently, immigrants from Latin America and Asia tend to have the highest birth rates.

Latinos in this country represent a very heterogeneous group whose origins stem from at least 20 countries. Although most Latinos are united by Spanish language, this factor can be misleading. For example, as mentioned, Brazilians speak Portuguese. Further, among Latinos definite language differences exist in the amount of Spanish spoken, and there is the tendency among some Latinos to combine both languages and speak Spanglish, as well as varying dialects that exist throughout Spanish-speaking countries (Robinson & Howard-Hamilton, 2000). There is a great deal of geographic diversity in this population as well. According to the U.S. Census Bureau (2000c), 66% of Latinos residing in this country are Mexican, 14.5% hail from Central and South America, 9% are Puerto Rican, 4% have Cuban origins, and 6.4% are of other Latino backgrounds.

Although we live in the most developed country in the world, poverty remains a pervasive social issue that severely jeopardizes the health, educational outcomes, and economic well-being of children and families. In 1989, 32.2% of Latino children lived in poverty. Currently, the fact that 40.3% of Latino children live in poverty serves as a source of growing concern (Children's Defense Fund, 1998).

Children who experience poverty are 2.8 times more likely to have had inadequate prenatal care, two times more likely to repeat a grade, 3.4 times more likely to get expelled, and only half as likely to earn a bachelor's degree. If education is the great equalizer, then educational

opportunities must improve for children from minority groups.

In a national profile comparing the percentage of public school teachers to student enrollment, the National Center for Education Statistics (1995) reported that in the 1993-94 school year 4.1% of teachers and 11.5% of students were Latino. Although it is not necessary for students and teachers to share the same heritage in order for successful learning outcomes to occur, students do benefit when teachers understand and incorporate cultural elements into their teaching repertoire (Delpit, 1995).

According to Education Watch (1998), Latinos accounted for 13.5% of public school enrollment nationwide, yet only 6.3% of the gifted population. School-age Latino children represented 11.6% of students receiving special education services and 13.1% of all school suspensions. A somewhat different picture emerges at the state level. Latinos accounted for 3.2% of school-age children in Virginia, 1.6% of students identified as gifted and talented, 3.3% of students receiving special education, and 3.0% of all suspensions (Education Trust, 1998).

Latinos accounted for 34.7% of high school dropout rates (National Center for Education Statistics, 1995). The large majority of Hispanic students who drop out of school do so before the tenth-grade (Nicolau & Ramos, 1990). Dropout rates for this population often provide misleading information, however. For instance, when examining dropout rates for U.S.-born Latinos, as opposed to all Latinos in the United States, the dropout rate hovers around 20% (Government Accounting Office, 1994). The fact that many immigrant Latinos have lower rates of educational attainment can be accounted for by examining their purpose in coming to the United States. That is, a vast number of immigrants seek employment as a priority over education and consequently do not enroll in or complete school (Driscoll et al., 2001). Many of these immigrants work as migrants in low-paying service occupations and their income often supports families residing both in the United States and in their countries of origin.

Social and educational issues.

Because Latinos have their origins in several different countries throughout Latin America, they do not necessarily share universal social, historical, or cultural backgrounds. Each group

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has had a varied and unique experience in this country, which includes their reasons for migration, relationship to this country, and their social and educational experiences.

For instance, Mexicans have a longstanding history with the United States. In fact, portions of the Southwestern United States originally belonged to Mexico prior to the Mexican-American War. In the 1848 Treaty of Guadalupe Hidalgo following the war, Mexico ceded California, Nevada, Arizona, Utah, and parts of New Mexico and Colorado to the United States (Samora & Simon, 1993). This treaty guaranteed U.S. citizenship to Mexican inhabitants. More recently, many Mexicans have fled their homeland to seek employment opportunities in this country.

Among other Latino groups, Cubans arrived on the shores of the United State largely due to Fidel Castro's overthrow of the Cuban government and installation of a communist regime in 1959. Puerto Rico is a commonwealth of the United States, so its citizens automatically have U.S. citizenship. Civil war, political strife, and poverty are among the reasons why many people from Central and South America chose to emigrate from their homelands.

Despite their varied histories and compelling reasons for entering this country, many, if not most, immigrant Latinos have, at some point, had to cope with the burden of language acquisition in a country that shuns individuals who do not speak English fluently. The Supreme Court and a host of researchers have addressed the issues surrounding bilingualism.

In 1974 the Supreme Court ruled in *Lau v. Nichols* that all non-English speaking students were entitled to a meaningful education. This mandate resulted in the proliferation of bilingual education programs throughout the country. Oddly enough, the concept of bilingual education has been shrouded in controversy since its inception, particularly because there is a tendency to equate English proficiency with patriotism. To complicate matters, many people have mistaken notions of even the definition of bilingual education.

Bilingual programs involve children receiving instruction in their native tongues for at least a portion of the day with the intent that they transition into English-speaking classes within

two to three years (Nieto, 1996). As an advantage, bilingual programs permit students to remain abreast of the curriculum through instruction in their native language while simultaneously learning English. The success of bilingual education programs can be attributed to the fact that students' native tongue is used as a bridge for learning English.

Other approaches to second-language acquisition include English-as-a-second-language (ESL). Typically, ESL programs provide non-native English-speaking students with language skills so they can function adequately in an English language class. ESL teachers are not necessarily proficient in the students' native language because ESL programs are predicated on the fact that students will learn the rudiments of English. ESL approaches to learning are particularly useful for students from low-incidence groups in which there are not enough speakers of a particular language to warrant a bilingual program. Many Asian languages fall into the low-incidence category. Unfortunately, students have the potential to flounder in ESL programs because they do not receive instruction in the content areas while learning English.

Proposition 227 resulted in the elimination of bilingual education programs in the state of California. As it stands now, students for whom English is a second language receive one year of transition services followed by placement into an English immersion program (Sue & Sue, 1999). In 2000, Arizona voters enacted a similar initiative banning bilingual education. Washington state provides transition services that permit students to receive bilingual services for three years before shifting them to all-English classes. The controversy surrounding English acquisition has placed stumbling blocks in the path of language-minority students who routinely confront:

- Discrimination
- Negative perceptions about their ability
- Low expectations from educators for achievement
- Inadequate funding for instructional programs
- Resentment and opposition from those who wield power in educational and political arenas

In an ethnographic study of 97 classrooms spanning a period of six years, Ortiz (1988) compared the educational experiences of Hispanic and non-

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Hispanic children. Some very disturbing findings emerged regarding the instructional quality provided for these two cultural groups. For example, teacher informants in the study openly acknowledged individual acts of both covert and overt racism. Individual teacher behaviors that could be described as discriminatory included a pattern of low expectations, deprecating remarks about Hispanic students' background and language proficiency, and instances in which exemplary student performances were questioned or attributed to some anomaly.

Other examples included the fact that when supply shortages occurred, Latino students did not receive materials or were asked to share supplies with other Latino students. When questioned about these practices, teachers responded that Latino students tend to be more cooperative than other students and do not mind. Ortiz also noted that teachers frequently avoided eye contact and close interactions with these students, praised mediocre performances, and expressed exasperation when students did not respond directly to questions. Surprisingly, teachers, who volunteered for interviews and whose classes were observed, obtained high profiles on three separate attitudinal measures that assessed sensitivity towards cultural difference.

In Ortiz's study, teacher attitudes and behaviors seemed to be reinforced by institutional practices. Within several schools regular education teachers regarded bilingual teachers with contempt and hostility. Ortiz even documented a disturbing incident in which regular education teachers requested not to eat lunch with bilingual teachers for fear that they would converse in Spanish among themselves. Worse yet, building-level administrators honored these requests. This example suggests that building-level administrators who are expected to remain impartial out of a sense of ethical responsibility opted instead to reinforce and condone intolerance and bigotry.

Ortiz also documented policies and decisions that reinforced a system of bias on the basis of culture and race. In this study, bilingual classes were often situated in remote areas of the building and instructional supplies tended to be scant. Frequently, teachers in bilingual classrooms were younger and more inexperienced. It was not uncommon for teachers without any formal training in bilingual

education to serve bilingual students. Moreover, bilingual education curriculum was not aligned with the regular education curriculum, although students were expected to perform according to national performance standards.

These factors emanate from and persist within larger social structures that point to the complexity and interaction of individuals, institutions, and societies in maintaining systems of inequality for students from devalued cultural groups. Uncontested, such practices contribute to the continued subordination of minority groups through the perpetuation of social and economic stratification, and injustice (Patton, 1998). This study does not reflect a single perspective. In fact, similar findings have been documented elsewhere (Darder, 1995; Hilliard, 1992).

Nicolau and Ramos (1990) noted that many Latino parents are not aware of strategies for promoting academic achievement and success. To complicate matters, Latino parents and school personnel are often estranged from one another and do not know the other's expectations. Many immigrant Latino parents are frequently more attuned to the importance of developing social skills in their children than academics.

Further, the U.S. educational system differs markedly from school systems in their homelands. In their native countries, the school and families performed very different and distinct roles. For instance, the school assumes responsibility for providing learning resources and parents prepare students to behave appropriately by instilling social competencies in their children. Social competence may include behaviors such as deference to teachers, silence, and cooperation. In an educational system where verbal fluency is highly regarded, this strategy is not very appropriate.

In a study of extreme and acquiescent response styles among Latinos, Marin, Gamba, and Marin (1992) found that less acculturated and less well-educated Latinos tended to provide responses that agreed with the examiner. As acculturation levels increased, the tendency to acquiesce decreased. The researchers suggested that an acquiescent response set may be related in part to cultural values such as *simpatia*, or an emphasis on the collective. In addition, extreme and acquiescent response styles may be consistent with power differentials that exist between individuals in a dominant and subordinate role

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and shape the level and depth of social interactions.

Altarriba and Bauer (1998) noted that, because of the proximity between the United States and Latin America, many Latinos retain their language and values. Low-income Latino children frequently suffer delayed language development (Nicolau and Ramos, 1990). Curiously, immigrant children are often discouraged from speaking Spanish in school, which has complex consequences on their ability to develop a healthy bicultural identity (Darder, 1995; Espin, 1987; Ortiz, 1988).

More specifically, the devaluation of Spanish language contributes to cultural subordination and has negative consequences on the ability to develop a healthy ethnic identity.

Frequently, immigrant groups, who are expected to conform to dominant cultural values, are regarded as outsiders and viewed as intruders in mainstream American society.

As Ortiz (1988) demonstrated, the general climate of mainstream institutions towards Latinos has been inhospitable at best. These students do not have a history of having their contributions and strengths responded to by teachers and educational systems.

Watt, Guajardo, and Markman (1987) examined the scholastic achievement of 222 Latino high school students in Colorado. They classified participants into three categories:

1. Dropouts
2. Strugglers or those students who maintained poor grades and attendance
3. Achievers or those students who experienced academic success

According to their findings, correlates of academic success included:

- Socioeconomic status
- Involvement in extracurricular activities
- School satisfaction
- Postsecondary aspirations
- Good grades

Cultural values. Latinos have a culturally distinct set of values that guide and direct their thought and behavior (Slide 31, Activity 3.7, 3.8, 3.10). Cultural values among Latinos include:

- *Familismo*, or the importance of the family
- *Simpatia*, which refers to positive social behaviors and avoidance of conflict
- *Respeto* or respect for interpersonal relationships

Other cultural values include fatalism, which refers to the tendency to take life as it comes, patriarchal family structures, and religiosity (Altarriba & Bauer, 1998; Casas & Pytluk, 1995; Triandis, Marin, Lisansky & Betancourt, 1984). Sue and Sue (1999) noted that Hispanics have strong family ties. Allocentrism is another characteristic attributed to Hispanics, which involves high levels of conformity, empathy, and sacrifice for the welfare of the group, trust, and personal interdependence.

Many Latino families have a strong belief in the existence of a higher being and the need to follow prescribed formal practices to worship this being. In addition, folk healing is a common practice that is often enlisted during periods of crisis. The involvement of folk healing symbolizes the tendency not to separate physical and emotional well-being.

Many of these families have the added task of contending with acculturative stress, which results from attempting to adapt to a new cultural milieu (Altarriba & Bauer, 1998; Williams & Berry, 1991). For instance, high unemployment and poverty rates, health factors, as well as difficulty securing assistance from schools and agencies complicate the ability of immigrant families to enter a new culture. Issues of race, gender, class, language, culture shock, a sense of grief and loss of the homeland, shifting gender roles, cultural conflict, loneliness and isolation, and, depending upon the circumstances of migration, post-traumatic stress syndrome, can all have adverse effects on the experiences of immigrants in this country.

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Acculturative stress exerts a psychological toll on immigrants and affects physical health, decision-making, and occupational functioning (Smart & Smart, 1995). Refugees, in particular, experience an extraordinary amount of stress because of the economic and political climate in their homelands, tendency to flee under situations of duress, and trauma that often results from the migration experience (Williams & Berry, 1991).

For many immigrant families, survival is the major emphasis and preparation for school consequently assumes a lower priority (Nicolau & Ramos, 1990). These issues can easily impact the degree of involvement that Latino families maintain in their children's education. For example, Avila and Avila (1995) found that many Mexican American parents avoid contact with school officials for fear they will embarrass themselves or their children. Others have noted that frequently Hispanic parents regard education as the school's domain and feel their responsibility involves addressing issues of behavior (Casas & Furlong, 1994; Nieto, 1996; Valdes, 1996). Serious efforts to enhance the educational prospects of Latino children will need to integrate cultural values, group orientations towards education, as well as the social experiences of Latinos in this country.

Asian Americans and Pacific Islanders

Nomenclature. Asians in the United States represent 29 ethnic and national groups and Pacific Islanders represent 19 ethnic and national groups. Together, Asians and Pacific Islanders speak more than 100 different languages (Sue & Sue, 1999). These numbers alone suggest the vast heterogeneity that characterizes this population group. Asians and Pacific Islanders hail from such places as Japan, China, the Philippines, Thailand, Cambodia, Tahiti, the Fiji Islands, Guam, and Samoa, to name a few. Each country has its own cultural, historical, ethnic, and linguistic diversity. The varying nationalities represent vastly different histories, cultures, and social experiences. For this reason, we cannot accurately lump all Asians together as if they were identical. Each Asian and Pacific Island group reflects a diversity that includes reasons for migration, the number of generations in this country, as well as levels of acculturation.

Although individuals from Asia are commonly referred to in this country as Asians as a mechanism of convenience that reflects geographical and ethnic origin, this descriptor often mutes racial and cultural variability. More appropriate and accurate terminology may reference people of Asian descent by their geographical origin. For instance, a more precise reference to an Asian or Asian American of Korean descent may be Korean American. As always, when unsure about specific references, it is appropriate to inquire. For the purpose of this resource manual, we will apply the term Asian to individuals of Asian descent.

Demographics. Currently Asians comprise 3.7% of the United States population (U.S. Census Bureau 2000b). Between 1990 and 2000, the entire U.S. population increased by 13.2%. When disaggregating the data by racial group, a different picture emerges. In the decade between 1990 and 2000, the Asian population grew between 48.3% and 72.2%. Because data-collection procedures changed between census periods, individuals were permitted to report more than one race. Changes in immigration policies and the influx of Southeast Asian refugees since 1975 have contributed to the surge in the Asian population. As it stands now, the majority of Asians in this country are foreign born (Sue & Sue, 1999).

Asians have relatively low rates of poverty. Nearly 11% of Asians live below the poverty level in comparison to 7.7% of Whites and 23.4% of all other racial groups (U.S. Census, 1999). Asians in this country maintain relatively high levels of educational attainment. Among Asians and Pacific Islanders, 43.9% of those 25 and over have earned at least a bachelor's degree compared to 28.1% of Whites in the same category (U.S. Census Bureau, 2000a). High school graduation rates hover around 86% for Asians and 88% for Whites. In 1999, the median income for Asians and Pacific Islanders was \$51,200 while the median income for all races was \$40,800.

Nationally, Asians comprise 3.7% of public school enrollment, 5.9% of the gifted and talented population, 1.3% of special education placements and 1.9% of all suspensions (Education Trust, 1998).

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Similar figures have been reported at the state level for Virginia: Asians comprise 3.5% of public school enrollment, 5.7% of gifted and talented placements, 1.4% of students identified for special education, and 1.4% of all suspensions.

Historical Experiences with Oppression.

The next section provides a brief overview of the historical experiences of Chinese and Japanese immigrants, two of the earliest Asian groups to arrive in the United States. The reader will receive insights into the antipathy directed toward these groups by members of the dominant culture.

The Chinese. Chinese immigration to the United States occurred during the mid-19th century with the discovery of gold in California and the potential for employment. When Asians first arrived in this country, African Americans were still enslaved and American Indians were living on reservations. The influx of Chinese immigrants occurred because of the need for a labor force, especially in the railroad, construction, mining, and factory industries. As the Chinese entered this country, they were met by a wave of anti-immigrant sentiment that included racism, oppression, hostility, and violence.

Additionally, legislation was enacted to support opposition to new groups. For instance, in the 1854 California Supreme Court Decision *People v. Hall*, a Caucasian citizen named Hall was convicted of murder based on the testimony of a Chinese witness (Kim, 1973). The court ruled that the testimony of the Chinese man was inadmissible because minorities were not permitted to testify for or against Whites. This legislation fueled growing anti-Chinese sentiment leading to murders, lynching, property damage, and robbery of many Chinese nationals. Between 1850 and 1870, California levied a Foreign Miner's Tax that was collected from Chinese miners. Taxes in the amount of 50% of their total revenue were enacted the first year of the legislation and then 98% thereafter. Finally, by 1882, Congress authorized the Chinese Exclusion Act, which prohibited the coming of Chinese laborers into this country until 1902.

The Japanese. The Japanese arrived in Hawaii in 1885. Previously, the Japanese government had enacted a ban on emigration. After

this policy was relaxed, the Japanese were heavily recruited to work within the sugar production industry. Japanese were often regarded as threats to national security particularly as it related to the Russo-Japanese War of 1905. By 1907 the United States and the Japanese government signed a "gentleman's agreement" in which Japan would no longer permit the immigration of Japanese nationals (Kim, 1973). Additionally, Californian legislators enacted the Alien Land Law, which prohibited aliens from owning land. The Immigration Act of 1924 (National Origins Quota System) severely limited the amount of immigration of Asians. Ironically, no quotas were established for Northern European immigrants.

Other immigrant groups. Following the "gentlemen's agreement" in 1907, which eliminated immigration of Japanese nationals, the Hawaiian Sugar Planters Association invited large numbers of Filipinos to Hawaii. As a result of the Spanish War of 1909, the United States held a trusteeship over the Philippines. The Filipinos who arrived in this country experienced a great degree of racism and oppression that severely impacted their experience.

Kim (1973) described three primary groups of Asian immigrants:

1. Those who immigrated prior to the Immigration Act of 1924;
2. The war brides and adopted children of U.S. citizens and immigrants who arrived after World War II; and
3. American-born second-, third-, and fourth-generation Asian Americans.

The most recent immigrants included Southeast-Asian refugees, who have had to contend with a very different set of social and acculturation experiences in this country (Sue & Sue, 1999). Many of these immigrants are refugees who are fleeing political persecution in their homelands; they arrived on the shores of the United States for asylum. They have come from such places as Vietnam, Cambodia, and Laos. Unlike their Asian counterparts, who may have come to the United States in order to obtain education, employment, or economic mobility, many of these refugees endured undue hardships that complicate their transition into this culture. For instance, many refugees may have experienced the loss of family members due to death and permanent separation, torture, hunger, and

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violence, as well as other issues that make their concern for safety paramount (Bemak & Greenberg, 1994). Refugees are also likely to experience a sense of isolation, estrangement, feelings of being devalued, as well as a loss of power.

The Hmong, a group of refugees primarily from North Vietnam, Laos, and Thailand, had a rather difficult passage to the United States. Their hardships have often been attributed to cultural differences, their agrarian background, as well as their limited exposure to formal education prior to their relocation experience (Sue & Sue, 1999). In 1961, the U.S. government attempted to install a non-communist Laotian government; consequently, the Central Intelligence Agency (CIA) hired Hmong soldiers to fight the communist guerillas (Cerhan, 1990; Fadiman, 1997). Eventually, the Laotian government fell to the communist regime, endangering the lives of those Hmong who had supported the noncommunist political system. At this point many Hmong fled to Thailand for security and later to the United States for asylum. Once arriving in the United States, many Hmong experienced difficulties associated with the trauma of war, dislocation, and separation. As a result, they experienced high rates of social distress, cultural conflict, unemployment, and difficulty negotiating an American cultural system, which too often included school failure (Fadiman, 1997).

By viewing the specific and unique circumstances of varying Asian groups, dispelling the myth of the “model minority” is possible. Generalizing or presuming expectations of success upon all Asian subgroups severely distorts the actual experiences of each group.

Social and educational issues. As educators work with Asian-American children, they should exercise caution against applying the universal myth of the “model minority.” Because this stigma has been applied widely for so long, many find it difficult to recognize the challenges that some Asian groups experience.

For many Asians, the expectation of academic success is an important variable in their family pride (Hartman & Askounis, 1989). Many Asian parents instill in their children an achievement-oriented work ethic, recognizing that academic accomplishments contribute to social status and mobility. At the same time, academic failure is often regarded as a form of shame and loss of

face brought on the family. Many of these parents make great sacrifices to ensure their children’s success. Relatedly, many young people feel obligated not to disappoint family members or disgrace the family honor.

Academic success may vary for many Asian groups depending upon:

- The amount of time they have been in the United States
- Their reason for immigration
- Social status in the previous country
- Educational background

Again, the myth of the “model minority” cannot be applied universally to all Asian subgroups. Certainly, there are groups that experience grave difficulty in obtaining educational parity in this country, and they tend to lag behind their more successful Asian counterparts.

Asian cultural values. Although we must recognize the vast heterogeneity of each particular cultural group, this section highlights some of the broad and overarching cultural values that many Asian groups may share (Slide 32, Activity 3.9, 3.10). The reader is cautioned, however, not to apply these values unilaterally to all groups, but to consider the individual characteristics and their social and historical experiences in a particular cultural context. This strategy precludes seeing all Asian groups, as well as previously discussed groups, as a monolithic entity.

An important cultural value for many Asians involves the prominence of family honor. Many Asian families prize interdependence over independence (Marsella, 1993). Relatedly, the collectivist nature of the family requires that family members subordinate their own interests while elevating the preferences of the family. An individual’s behavior not only impacts that person, but reflects upon the entire family. As a result, negative behavior such as school failure and juvenile delinquency brings shame and embarrassment to the entire family, not just the individual involved.

Many Asian families maintain a hierarchical structure in which authority is accorded on the basis of age, gender, and social status. Within the family constellation, deferential behavior is a particularly important facet of interpersonal

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relationships. Group members are socialized to respect authority, maintain harmonious relationships, and remain humble. As a result, confrontation is usually discouraged, and children are often raised to limit their verbal expressiveness. For Asian students who endorse a more traditional cultural orientation, therefore, the expectation that they would participate actively and assertively in a Western-oriented class may run counter to their socialization experiences. One Asian expression notes, “The nail that sticks out will be hammered down” (Leong, 1992, p. 222). The extent to which an Asian individual adheres to certain Asian cultural values depends in large part on the level and degree of acculturation or the extent to which that individual has been socialized into mainstream American culture.

Given Pedersen’s model (1994), we have focused on the knowledge competencies needed to establish the knowledge basis for cultural competency. The next section will focus on the necessary skills needed to become culturally competent.

As we integrate our awareness and knowledge competencies, we must do so in a spirit that recognizes and values all children as worthy of respect and dignity, not just the smart children, or the affluent children, or the charming children.

The children whose personhood we, as educators, least want to acknowledge, such as those with impediments to learning or those who lead chaotic lives, are probably the most needy academically, socially, and emotionally. The children whose egos and psyches are most wounded and broken are the ones who need the warmth and nurturing embodied in multicultural practice the most. Patton (2001) reminded us that we have an ethical responsibility and a moral obligation to educate all children, irrespective of their race, ethnicity, gender, social class, or disabling condition. He continued by suggesting that often when students fail to learn it is because they have not been taught. In fact, he has suggested a new category of disabling condition known as “ABT,” or “ain’t been taught.”

The skills section of this resource manual focuses on specific strategies that educators may use to enhance their efficacy levels as they pertain to cross-cultural competence and, thus, their ability to reach and teach these learners. The section begins with a broad overview of skills appropriate for many minority children. By extension, several of the skills are appropriate for all children. We will begin with a discussion of classroom climate or the social environment that educators create in their schools and classrooms that can make students feel either comfortable or uncomfortable.

Section III Summary Knowledge Competencies

Racial identity refers to one's sense of group identity or affiliation and disassociation with others who possess the same racial heritage.

➤ The Cross (1991) model of racial identity:

- **Pre-encounter** – person does not see race as a salient part of her or his identity
- **Encounter** – person experiences a catalytic event which causes reconstruction of issues of race and ethnicity
- **Immersion-Emersion** – person basks in newfound black identity and usually idealizes everything Black
- **Internalization** – person achieves a more balanced appreciation of both Blacks and Whites

➤ The Helms (1984) white racial identity development model:

- **Contact** – oblivious to own racial identity
- **Disintegration** – conflict over the contradictions between beliefs and behaviors
- **Reintegration** – retreat to previous attitudes about superiority of Whites and the inferiority of people of color
- **Pseudo-Independence** – intellectualized acceptance of own and others' race
- **Immersion-Emersion** – honest appraisal of racism and significance of whiteness
- **Autonomy** – internalized multi-cultural identity with nonracist whiteness at its core

➤ The Sue and Sue (1999) racial/cultural identity development model (RCID):

- **Conformity** – person prefers aspects of the dominant culture to her or his own culture
- **Dissonance** – person challenges previously held beliefs and attitudes
- **Resistance and Immersion** – person endorses minority-held views and rejects dominant values of society and culture
- **Introspection** – person recognizes the unhealthiness of resistance and immersion stage
- **Integrative Awareness** – person has a balanced appreciation of own and others' culture

Knowledge competencies refer to the acquisition of factual information about the groups under review: American Indians, African Americans, Latinos, Asian Americans.

American Indians

- The most appropriate designation for this population is American Indians.
- American Indians comprise .8% of the U.S. population.
- The federal government determines the legal status of American Indians. A person must have at least 25% blood quantum in order to lay legal claim to her or his Indian heritage.
- American Indian cultural values include sharing, cooperation, interdependence, cohesion, noninterference, present-time orientation, nuclear family, and harmony with nature.
- Heritage Consistent Native Americans (HCNA) maintain traditional Indian values and practices, while Heritage Inconsistent Native Americans (HINA) favor more mainstream American values and customs.

African Americans

- The most appropriate designation for this population is African American.

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- African Americans represent 12.3% of the U.S. population.
- African Americans are overrepresented in special programs, student suspensions, yet are underrepresented in gifted programs.
- African Americans have gone to great lengths to attain educational opportunities in this country and to battle segregation, oppressive policies, and slavery, when it was unlawful to receive an education.
- Cultural values of African Americans include group centeredness, kinship, spirituality, harmony with nature, and holistic thinking. The extended family and the church have played very prominent roles in the African-American community.
- African Americans are socialized in three distinct ways based on their (a) American, (b) African American, and (c) minority identity (Boykin & Toms, 1985).
- Peers or fictive kinship networks discouraged some achievement-oriented African-American children from attaining academic success (Fordham, 1988).
- Each Latino group has had a varied historical experience in the United States. For instance, many Mexicans originally inhabited areas in Mexico that were later ceded to the United States through war and conquest. Cubans arrived in this country as a result of the communist regime in Cuba, and Puerto Rico is a commonwealth of the United States.
- Bilingual education programs provide students with instruction in their native tongue until they eventually transition into English speaking programs, while English-as-a-second language (ESL) programs provide nonnative speakers of English with English language skills so they can function adequately in English-language classes.
- Many immigrant parents lack familiarity with the American educational system and do not understand the expectations, practices, and policies found in American school settings. These parents may devote more attention to developing social competence in their children as opposed to stimulating children's cognitive functioning.
- Latino cultural values include familismo, simpatia, respeto, fatalism, patriarchal family structures, and religiosity.

Latinos

- The most appropriate designation for this population is Latinos.
- Latinos represent 12.5% of the U.S. population
- Latinos comprise several different racial groups, which include people of European, African, and Indian ancestry and more closely reflect an ethnicity than a racial group.
- Latinos are overrepresented in special education programs, school suspension rates, and dropout rates, but underrepresented in gifted education programs.

Asian Americans

- The most appropriate terminology for this population is Asian American.
- Asian Americans comprise 3.7% of the U.S. population.
- Asian Americans represent various nationalities that have vastly different histories, cultures, and social experiences. During the 19th century, the Chinese immigrated to this country due to labor force needs in the railroad, construction, mining, and factory industries. Later, U.S. officials halted Chinese immigration. The Japanese arrived next to work in the sugar

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industry, but by 1907 were no longer permitted to enter the country. Filipinos later replaced the Japanese in the sugar industry. During the 1960s and 70s immigrants arrived from Southeast Asia as a result of political strife and war in their homelands.

- The myth of the “model minority” has been widely applied to many Asians; however, overgeneralization obscures the experiences of those Asians groups

who encounter difficulties becoming integrated into U.S. society.

- Asian cultural values include family honor, the importance of the group versus the individual, hierarchical family structures, respect for authority, and harmonious relationships.

Training Activities that Correspond with Section III	
Activity 3.1	Understanding Racial Identity Development
Activity 3.2	The Breeding of Impotence
Activity 3.3	Bias in Education
Activity 3.4	American Indians
Activity 3.5	American Indians
Activity 3.6	American Indian Case Study
Activity 3.7	Latinos
Activity 3.8	Latinos
Activity 3.9	Latinos Case Study
Activity 3.10	African Americans
Activity 3.11	African Americans Case Study
Activity 3.12	Asian Americans
Activity 3.13	Asian-American Case Study
Activity 3.14	Culture-Specific Information About Minority Groups

SKILLS COMPETENCIES



Strategies for Developing Cultural Competence



Class, race, sexuality, gender—and all other categories by which we categorize and dismiss each other—need to be excavated from the inside.

Dorothy Allison

Six basic foundational principles undergird any set of strategies designed to enhance teacher and student cultural competence. These principles consist of the following:

1. Valuing diversity
2. Engaging in cultural self-assessments
3. Understanding the dynamics of difference
4. Developing cultural knowledge
5. Adapting to culture, especially to its deep structural aspects
6. Establishing cultural reciprocity

These six constructs, which represent the thinking of Mason et al. (1996), Pedersen (1994), and Kalyanpur and Harry (1999), serve as the basis for the development of strategies that should be designed to enhance teacher and student cultural competence.

Valuing Diversity

Valuing diversity means acknowledging and celebrating diverse values and viewpoints. Education is not culturally neutral. Hence assuming that all children will respond to a system based entirely on White middle-class norms eliminates many students from the educational process (Kalyanpur & Harry, 1999). Schools need to take into account the situations of the children and families they serve and make adjustments accordingly. For example, Day-Vines and Modest (1998) described a school community that valued its Mexican immigrant families by working collaboratively with members of the Latino community to address needs identified by the Latino population. This collaborative partnership resulted in:

- Establishing English language classes for parents
- Corresponding with the families in Spanish
- Eliciting input from the families about their views and desires
- Hiring a Spanish-speaking school receptionist
- Hiring a bilingual teacher

These activities resulted in a high parent participation rate in school activities. The Mexican immigrant families were made to feel welcome in the school setting because of the actions of the school personnel. By recognizing the deep structural cultural orientations and perspectives of culturally different children and accepting and appreciating their experiences within the educational system, educators are in a better position to enhance the educational outcomes of ethnic minority learners (Activity 4.1).

Cultural Self-Assessments

Cultural self-assessments of one's own identities, attitudes, values, and beliefs, if done critically, allow individuals and school systems to determine what areas to address and change. This process serves as a form of "cultural therapy." Schools and individuals must examine and inventory their cultural attitudes, assumptions, worldviews, values, prejudices, and biases. There is generally reluctance to engage in this self-assessment process. Even when teachers who have been trained to find deficits in others examine themselves, they still find it easier to recognize deficiencies in others rather than in themselves.

By looking critically and analytically at the cultural self as well as the institution, educators can determine the structural and individual areas that warrant attention. Too frequently, educators wish to overemphasize the similarities that exist among different groups. Although this is a helpful process, it is important to remember that the most divisive and often retractable aspects of cross-cultural interactions are the differences that do in fact exist between groups, not the similarities. As dissonance-producing as it may be to confront some of the cultural shortcomings within the self and the institution, cultural self-assessment is necessary in order to promote cultural competence and appropriate educational experiences for students.

All of those involved in the teaching and learning process should reflect on their own cultural and ethnic identities and determine how these identities have either advantaged or disadvantaged them within our society. This

form of cultural therapy that requires us to examine, explore, and reconsider our cultural, ethnic, and racial identities represents a precondition to relating to and increasing the life chances of learners with disabilities, especially culturally and linguistically distinct learners.

Teachers, who themselves are frequently unaware of, or uncomfortable with, their cultural ethnicity and competence, must reconnect with their own backgrounds.

Teachers can provide the model and lay the groundwork for students to reclaim their histories and voices, so that we all may become culturally competent and schools will truly represent the highest principles of democracy.

The Dynamics of Difference

The dynamics of difference include the stereotypes we all bring to any interaction. These stereotypes affect the way teachers and students interact with each other and should be discussed in an effort to bridge the cultural schisms that currently impede mutual acceptance and understanding between culturally different groups.

When two individuals from different cultures interface, both bring aspects of this dyad and their assumptions and stereotypes about someone from the other group. This often results in cultural conflicts and misunderstandings that can impede educational progress. For instance, Nieto (1996) discussed the fact that many teachers often have negative expectations for poor children of color. These negative assumptions may, in fact, counter reality. Additionally, she noted that many Latino children for whom English is a second language are placed into classes for the language impaired.

Developing Deep Cultural Knowledge

Developing deep cultural knowledge, especially the culture of self and that of the children in our classrooms, enhances interaction. Being willing to ask for and seek out information from others, especially the children and their parents, often results in acquiring such information. If we truly are interested in learning about the "other," opened-hearted questioning of others usually reveals much useful information. As mentioned, there are a number of ways to gather information about different cultural groups:

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- Reading extensively
- Engaging in public education
- Using media materials
- Personally experiencing these groups

Obtaining this increased knowledge base of culturally distinct groups requires efforts on behalf of individual teachers as well as the collective effort of educational institutions and structures.

Adapting to Cultural Differences

Adapting to cultural differences refers to the process in which individuals and systems (teachers and students) include, analyze, and infuse funds of cultural knowledge and artifacts into the organization, structure, and processes used in schools and the teaching/learning process. Valuing cultural and other forms of difference and including these forms of difference in the routines of teaching and learning exemplify this principle. At times adapting to diversity is awkward; however, educators can benefit from this practice by using children's differences as a bridge from which to grow and increase knowledge.

Cultural Reciprocity

In this regard, Kalyanpur and Harry (1999) have discussed the importance of cultural reciprocity as an important dynamic involved in adapting to cultural differences. Cultural reciprocity represents the shared and mutual process of collaboration involving individuals, families, or other institutions (Slide 33). Cultural reciprocity involves a willingness to consider the assumptions that culturally diverse individuals and families have that could impact the educational process for children. In other words, educators who demonstrate cultural reciprocity engage in "perspective taking" as they attempt to adapt to cultural differences. Kalyanpur and Harry (1999) identified four critical steps in developing a posture of reciprocity:

1. Identification of cultural values inherent in the educational practice;
2. Consideration of family perspectives regarding educational issues that may differ from educators' conceptions;
3. Demonstration of respect toward varying values and viewpoints; and

4. Development of effective strategies that integrate professional interpretations and the family's value system.

This model promotes educators' recognition and incorporation of cultural adaptations and family values and viewpoints into the educational process without reinforcing the stereotype of the educator as "expert."

Skills Competencies

In this section of the cultural competency training model we synthesize each of the previous sections, awareness and knowledge, in an effort to highlight culturally relevant skills that enhance effective teaching. To reiterate, this training model operates under the premise that individuals attain levels of competence through a series of carefully sequenced stages that build upon one another (Pedersen, 1994). Specifically, this training model was developed assuming that individuals transition through three distinct stages:

1. Awareness
2. Knowledge
3. Skills

Awareness

In the awareness section we addressed recognition of one's own biases and attitudes that impact cross-cultural relationships, noting that an inability or unwillingness to consider one's own position can severely hamper intercultural interactions. We also discussed sociopolitical issues such as racism, oppression, power, and powerlessness as factors that contribute to educational outcomes for students from marginalized groups. Recognition of one's own biases, as well as the sociopolitical issues that impact the educational experiences of minority group members, is an important correlate of cultural competence.

Knowledge

The second section of this document focused on knowledge competencies, which involve the acquisition of factual information about culturally distinct groups. The minority groups under consideration included American Indians, African Americans, Latinos, and Asian and Pacific Islander Americans. In that discussion, a review was made of issues related to

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nomenclature, demographic information, cultural values, as well as social and educational experiences in the United States. Deep cultural knowledge of specific information about culturally distinct learners has important implications for implementing culturally appropriate interventions in the classroom.

Skills

The skills section focuses on specific strategies that educators can employ to enhance their efficacy levels with regard to cultural competence. This section begins with a broad overview of skills appropriate for many minority children. By extension, several of the skills are appropriate for all children, irrespective of race, ethnicity, and social class.

An important caveat is that, as we work with children in educational settings that embrace cultural competence, we must recognize that we will not solely isolate and hone in on a child's minority status, while subsequently attributing our observations to the fact that this child is from a marginalized group. To the contrary, this approach tends to stigmatize children and attribute differences to deficit explanations, thus reinforcing negative stereotypes about these learners.

Instead, it is important that we recognize children as individuals, and examine their specific issues and concerns within a cultural context. To illustrate, let us examine the following case. A Latina child is having academic difficulty in school. In the first building support team meeting to discuss the student's lack of learning, a teacher insinuated that "after all, she doesn't speak English and she is 'Hispanic'."

In reality the fact that a Latina child experiences academic difficulty cannot be attributed solely to her race, ethnicity, culture or language. Perhaps some of the difficulties can be attributed to factors that may impact all children with academic difficulties. Even as we examine variables that impact all children, we must consider how cultural factors impact this particular child. If we use the multicultural training model recommended by Pedersen (1994), we would consider issues of awareness, knowledge, and skills in an effort to conceptualize the child's needs and subsequently develop appropriate classroom interventions.

Using Pedersen's tripartite model, we would consider awareness and knowledge issues as we work toward increasing this child's prospects for educational success. As we explore awareness issues we would consider:

- How the teacher feels about working with a Latino child—what are some of the assumptions the teacher makes about this child?
- How did the teacher arrive at some of these assumptions?
- What structural mechanisms in the school contribute to the difficulty the child may be experiencing?
- What cultural variables impact the child such as acculturative stress, economic conditions, etc.?

These are some of the considerations that a culturally competent individual would address before arbitrarily making assumptions about a child in a manner that is either race-neutral or race-laden. In working towards cultural competence, we understand that to ignore race can have equally as damaging consequences as to consider only issues of race and representation. In addition to awareness issues, a culturally competent educator would also consider culturally relevant information about the child.

- What generation in the United States does this child represent?
- If the child is from an immigrant family, what were the reasons for immigration and are there any issues such as acculturative stress with which the family may have to compete?

A culturally competent educator would also discern:

- Is English a second language for the child?
- Which language is spoken predominantly in the home?
- What is the general economic status of the family?
- What is the child's orientation toward schooling?
- What cultural values and family strengths can contribute to her academic success?

All of these knowledge issues are likely to impinge on the child's academic performance and educators' abilities to devise culturally relevant interventions. Without some or all of this information it is easy to make assumptions about the child that may in fact be erroneous. Additionally, this information helps us view the child in a cultural context.

As is illustrated, the skills section helps us to integrate and synthesize the awareness and knowledge competencies in an effort to develop an appropriate set of culturally competent skills that may be applied to a child's particular needs. At this point we will focus on how educators can integrate their awareness and knowledge competencies to increase positive outcomes for learners who have disabilities and who come from culturally and linguistically different backgrounds.

Integrating Awareness and Knowledge as a Form of Cultural Competence

The awareness section focused initially on the importance of examining one's own attitudes and biases. For many this is a threatening proposition. Often those who are uncomfortable with exposing their personal positions are the very ones who maintain that this component of training is unnecessary or those who only want cross-cultural competence training to provide them with a set of strategies they can apply directly. We must recognize that achieving cultural and cross-cultural competence is developmental in nature (Activity 4.3). As such, it is a process in which one cannot simply employ a set of skills in the absence of a theoretical or conceptual framework, knowledge, and a set of procedural protocols and algorithms.

The model we recommend, a combination of Pedersen's and Mason's cultural competence models in the domains of awareness, knowledge, and skills, has merit and meets these requirements. We suggest that users of this document not just borrow from the components they believe suit their immediate needs. For instance, developing cultural competence cannot be attained by simply following a recipe in which we combine a specific set of ingredients under certain conditions that will provide, when applied correctly, a certain product. Human beings are far too complex for such an approach to work consistently.

We also believe that developing cross-cultural competence is a process, a way of being that one cannot turn on and off like an appliance. Rather, being culturally competent reflects a lifestyle that is interwoven in all aspects of life, not just when we are at work, at houses of worship, or only in settings where cultural competence is endorsed. If we are to be authentic actors and proponents of cultural competence, we must recognize that it is not an artifact we pull out of a closet or cupboard at random; rather, these forms of competence represent a quality that, when applied with a sense of integrity and concern for ethical critique, justice, and caring, permeates all aspects of our being.

As previously mentioned, and consistent with Pedersen's tripartite model, Kalyanpur and Harry (1999) recommended four steps for addressing an issue they refer to as "cultural reciprocity."

First, they note that educators should identify the cultural values that are embedded in their interpretation of a student's difficulties or in the recommendations for service. This involves acknowledging both the positive and the negative attitudes teachers maintain about the child's background that may impede the educational process.

For instance, if the Latina child we cited as an example earlier in this section is experiencing difficulty, do we attribute this to her supposed laziness, a harmful stereotype that makes an unfair generalization about an entire group of people? What other damaging and derisive thoughts might educators harbor that focus on student deficits as opposed to their strengths?

We must recognize that some teachers may hold negative attitudes about culturally different learners, which may, in turn, interfere with their ability to help construct positive outcomes for these learners. An astute educator should consider what other negative attributions may be assigned to a child. We know, in general, that our attitudes often govern how we behave toward individuals. If we think negatively about a person, our behaviors may coincide with some of our attitudes and stereotypic thinking, despite elaborate efforts to camouflage these attitudes and epistemologies. Openly acknowledging these biases is the first step in eliminating these sentiments so that we can work more effectively with children. Other considerations involve

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whether the child is believed to be capable or incapable of performing adequately.

Nieto (1996) reminded us that negative teacher attitudes towards many Latino children have often compromised student achievement and efficacy levels. The efforts of teacher Jaime Escalante, whose enduring confidence in his minority students' abilities contributed to their outstanding performance on a standardized math exam, led to questions about the veracity of test results. A subsequent re-examination of the students confirmed the original results. As educators, our beliefs, in one direction or another, about students' capacities to perform often translate into the quality of effort invested in the educational process.

According to Kalyanpur and Harry (1999), a second correlate of cultural reciprocity involves identification of cultural values endorsed by culturally distinct families. This means that educators must not use their culturally laden interpretations of children as conclusive guides for understanding student performance and attitudes toward school. Instead, educators must consider the cultural values and viewpoints these children and their families maintain about education. Often the viewpoints of teachers and members from culturally diverse groups are competing and contradictory. In order to build cultural bridges, educators must engage in a certain level of perspective taking that facilitates understanding the viewpoints of the culturally different. Perspective taking is parallel to Pedersen's concept of acquiring factual information about culturally different groups, which includes:

- Understanding their immigration experiences
- Encounters with racism in this country
- Cultural values
- Levels of acculturation
- Educational experiences

One very damaging criticism frequently lodged against culturally distinct families is the assumption that parents do not care. Harry (1995) has conducted considerable research refuting this notion. She concluded that often parents are very interested in maintaining involvement in their children's education but encounter obstacles that make this prospect difficult.

For instance, Harry noted that frequently when parents make efforts to participate, collaborative interactions, such as parent conferences, often become little more than an effort to secure parents' compliance with school demands, yet another bit of ritual. In other words, parents are frequently not invited into parity and reciprocal relationships with school representatives.

Additionally, school personnel often employ tactics that reduce parent participation such as using technical jargon or scheduling meetings at times when parents are not available.

Often, too many of these parents feel intimidated by the educational process. For instance, if a parent did not complete school or barely completed high school, her/his experiences at school were likely not favorable. As a result of encountering academic difficulties, parents may harbor feelings of isolation, embarrassment, intimidation, and reluctance to encounter representatives within the school setting.

Harry's findings contradict the assumptions that many educators make about the involvement level of parents from marginalized groups. This clearly illustrates, therefore, that when engaging in cultural reciprocity, the points of departure between our own conception of issues and the conception maintained by our constituents who include both children and their families must be seriously considered.

As we attempt to integrate what we know about many Latino families, we must recognize that a traditional cultural orientation may contribute to Latino parents' beliefs that their responsibility for their children's education often involves making sure they are neat, clean, and obedient. Many Latinos feel that teachers are vested with the authority to provide instructional leadership in the classroom (Avila & Avila, 1995). Within a Western cultural orientation, while these are certainly among the expectations, it is often commonly understood that parents maintain active involvement in their children's education by participating in homework, remaining abreast of school developments, and even supplementing their children's education with enrichment activities.

Parents may feel daunted by the educational process and may not fully understand the expectations endorsed by the American, dominant mainstream if they:

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- Were not educated in this country
- Had difficult experiences while they were in school
- Lacked familiarity with middle-class educational norms

A culturally competent and savvy educator recognizes these possibilities and, therefore, would not assume that parents don't care and would instead identify "deficits" within the family or some structural issues that possibly contribute to parents' limited involvement in school. These teachers may consider other explanations as well. For instance, a salaried employee, or a person with a professional job, can usually take time off from work with fewer consequences. Indeed, this may not be the case for hourly wage earners. If a parent is an hourly employee, he or she would unlikely be available for regular school visits. Missing time from work may mean that a portion of a person's salary is withheld, which, in turn, may impact the ability to satisfy basic survival needs.

Other factors such as transportation and childcare can impact parents' ability to participate in their children's education. These issues are offered so that factors that contribute to the educational prospects of children, especially those with disabilities or who come from culturally or linguistically diverse populations, may be identified. In no way are these explanations offered as excuses for lack of educational attainment.

The third component of Kalyanpur and Harry's model of cultural reciprocity involves the demonstration of respect toward varying values and viewpoints.

Using the examples provided above, an educator devoted to cultural competence would consider the obstacles parents encounter in trying to provide food, shelter, and other necessities, such that education may be less of a priority.

Culturally competent educators might recognize that a parent's inability to attend a scheduled parent conference may have less to do with disinterest and more to do with potential loss of income from missing time from work. Hourly wage earners may recognize that they may not be able to pay the rent or buy groceries if time is spent away from work. In contrast, many parents with salaried positions may only have to

reschedule appointments in order to attend a conference.

Compassionate understanding is an integral component of cultural reciprocity and cultural competence.

Other ways that educators would accommodate varying values include re-examining assumptions about student inability. In fact, poor academic performance may be more a function of nurturing, exposure, and opportunity to learn than intellectual inferiority.

As a final example, parent reluctance to remain involved in the educational process may result from negative experiences encountered during their own school tenure. Many individuals who pursue careers as teachers can look back on educational experiences that were rewarding and affirming. These positive experiences often complicate their ability to recognize that others may not have had the identical experiences. Considering alternate worldviews challenges educators to reframe many of the assumptions they make about children and families from marginalized groups.

The final component of Kalyanpur and Harry's cultural reciprocity paradigm requires educators to develop strategies that integrate both professional interpretations and the family's value system. This component parallels the skills component of Pedersen's cultural competence model. Strategies for addressing these issues might include:

- Scheduling parent conferences in children's communities at times that are mutually convenient for parents and teachers; and
- Providing education workshops to help parents better understand the educational process.

Both of these strategies should subsequently foster conditions at home that contribute to educational success. Such workshops would also allow professionals to learn more about parents and families.

Schools should take into account the situations of the children and families they serve and make adjustments accordingly. For example, as previously noted, Day-Vines and Modest (1998)

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described a school community that valued their Mexican immigrant families by:

- Communicating with the families in Spanish;
- Eliciting input from the families about their views and desires; and
- Hiring a Spanish-speaking receptionist and a bilingual teacher.

These activities resulted in a higher rate of parent participation in school activities. The Mexican immigrant families were made to feel welcome in the school setting because of the actions of the school personnel.

Addressing Classroom Climate as a Form of Cultural Competence

Much has been written about the classroom climates to which many culturally and linguistically diverse children are exposed (Day-Hairston, 2000; Harry, Rueda, & Kalyanpur, 1999; Ortiz, 1988; Wang, Haertel, & Walberg, 1993). In some instances, classrooms are very sterile, impersonal environments that distance certain students from the educational process. In the quest to cultivate high academic standards and maximize test performances, concern about the whole child may be disregarded or minimized. An important correlate of successful teaching recognizes that emphasis cannot be placed solely on the cognitive growth of the child, but concern must also be devoted to social and emotional growth (Foster & Peele, 1999).

Ladson-Billings (1994) addressed the importance of creating classrooms that foster a sense of psychological safety for young learners. By this she meant that students should feel a sense of belonging and that teachers should create warm, nurturing environments that students experience as welcoming. In a study of effective strategies for working with African-American children, Ladson-Billings noted that successful teachers of these students exuded warmth and respected the personhood of students by demonstrating simple kindness through praise, listening, smiling, and showing respect for other students. Student informants in this study generated this list of “niceties” that separated extraordinary teachers from their mediocre counterparts. The ironic and disturbing fact about these student reports is that one would expect all teachers to routinely engage in these types of behaviors.

Drawing on the extended family values inherent in many African-American communities, Ladson-Billings noted that exceptional teachers cultivate a family atmosphere in their classrooms. When at home, students were accustomed to assuming responsibility for family members. These skills were transferred to the classroom as a means of creating linkages between the cultural familiarity of home and the school experience. She reminded students that, like families, their success depended on their mutual interdependence. Additionally, this strategy places more emphasis on collective functioning than on individual achievements and accomplishments.

Again, when we consider mainstream cultural values, we recognize that Western culture often endorses a competitive, individually oriented approach to education. In the classrooms of teachers who achieved success with African-American youngsters, group support contributed to student success. This notion of family was often achieved by the teachers in her study through implementation of cooperative classroom learning environments.

Pang and Barba (1995) remind us that we must build cultural bridges in classrooms in such a way that we take experiences that are familiar to children and build on them. As educators, we cannot minimize the importance of fostering classroom climates and communities in which students feel a sense of belonging and respect. Much has been written about the educational success of students and the classroom environment (Foster & Peele, 1999; Ladson-Billings, 1994; Pang & Barba, 1995). When teachers communicate to students that they are capable and have the potential for excellence in learning, they often produce positive outcomes for these learners (Ladson-Billings, 1994).

Teachers cannot convey the message that they are frightened of students. When this occurs, students feel that they can manipulate their teachers’ fears and wreak havoc on classroom discipline. Students who describe their most successful teachers note that teachers placed demands on them and balanced firmness with unconditional positive regard for youngsters.

Many children of color have difficulty performing when viable relationships and mutuality do not exist. Far too many educational researchers have documented the contempt and indifference with which marginalized students and their

families have been treated (Ortiz, 1988). Day-Hairston (2000) underscored the centrality of establishing hospitable classroom climates and personal relationships that communicate to learners their worth and value.

As instructional leaders in the classroom, teachers set the pace for establishing caring communities that convey warmth, positive regard, and appreciation of students' backgrounds (Starratt, 1994; Zimpher & Ashburn, 1992). These students have keen perceptive abilities and readily recognize and are responsive to authentic and genuine school personnel. When warmth, positivity, and praise are withheld, students frequently resort to disruptive and uncooperative behavior (Franklin, 1992).

In the knowledge section of this document we addressed the cultural values of many culturally diverse learners.

- Among American Indians we discussed cultural values related to group cohesion and respect.
- Many African Americans have an affiliation orientation in which social relationships are highly prized.
- Many Latinos endorse the notion of *simpatia*, or positive social relationships and *respeto*, or respect for interpersonal relationships.
- Many Asians are culturally responsive to the notion of harmonious relationships.

With each of the cultural groups discussed, particular emphasis is placed on the value of social relationships. Given the importance of these values to members of each of the cultural groups, they must be integrated into teachers' personal and pedagogical styles and ways of relating with children.

The importance of cultivating favorable individual and collective school and classroom climates as a prerequisite for facilitating the educational process cannot be overstated (Harry, 1995; Ortiz, 1988; Wang, et al., 1993). Failure to do so can have adverse consequences for our culturally different learners. Armed with this information, teachers can devote special attention to cultivating a learning environment that parallels the familiar cultural experiences of learners from diverse backgrounds.

Teachers must accommodate the backgrounds of students with their curricula and pedagogy as much as possible. Cultural competence indicates that we incorporate the familiar aspects of students' cultural backgrounds into teaching practices. Classroom teachers can capitalize on the significance of human relationships and the importance of human connectedness in classrooms.

Cultural Continuity as a Multicultural Competence

Pang and Barba (1995) addressed the importance of incorporating patterns of interaction with which children are familiar. Children's first learning occurs in the home where they are exposed to certain cultural elements. When students from culturally different backgrounds enter school, their culture of origin may not be synchronized with mainstream American culture. Consequently, many students experience school as an alien environment. The people, expectations, organizational structures and rules, and cultural cues, all may lack a certain familiarity that fosters a sense of belonging and comfort for children. Knowledge of some of the cultural patterns and interactional styles often provides important clues for reaching children in culturally appropriate ways.

Delpit (1995) reported the findings of researchers who have identified differences in communication styles between working and middle-class families. These differences have important implications in schools where communication frequently conforms to a White, middle-class norm. As it pertains to discipline, many working-class families issue directives in order for their children to comply with their demands. On the other hand, middle-class parents are often more prone to ask questions in an indirect manner. For instance, a working-class parent might issue a command using the following language, "Clean up your room right now." In contrast, a middle-class parent may make the same request using language that is less directive. For example, this parent may observe, "You didn't clean your room today." In both situations, the intended messages are similar. Each parent recognized and wanted the child to clean up her/his room. The child from a working-class family may view the request made by the middle-class parent as implying an option. If this same incident were to occur in a school context and the teacher placed

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a demand on a child using a middle-class orientation, the teacher might interpret the child's failure to comply as disruptive behavior. A more culturally appropriate strategy would require the teacher to use familiar interactional patterns with which the child can readily relate.

Much has been written about the communication styles of American- Indian children. Consideration of cultural values suggests that many traditionally oriented American Indians prefer to engage in unhurried reflection before they participate in dialogue, based on the belief that once words are uttered in Indian societies, they cannot be retracted. For that reason, people must carefully consider their words.

Mainstream American society encourages students to be actively involved in class discussions. Indeed, students are often prompted to speak. This instructional strategy may be uncomfortable and unfamiliar to many American-Indian students and may contribute to an emotional and psychological disengagement in the learning process. If we use what we know about American-Indian culture to better structure learning environments, we would draw on strategies that are used in the home. For instance, we might extend waiting periods. Teachers can reframe their constructions of reticence in children as their attempt to organize their thoughts and structure appropriate responses, as opposed to assuming students are disinterested and disengaged.

Storytelling is an integral part of oral communication in many American- Indian societies. Using stories as an instructional strategy has academic merit. In addition, smaller groups where students can communicate more informally may enhance the level of participation and further develop language proficiency, particularly among students who speak their native languages. Also, learning in many traditional American-Indian settings takes place through observation. For instance, instead of listening while a teacher catalogues a plethora of detailed instructions, many Indian children learn by carefully observing their elders and reproducing what they noticed.

Educators cannot assume that lack of active dialogue is equivalent to language deficiency. Although participation functions as a normative feature in many mainstream American settings, more reticent approaches to communication

cannot be automatically equated with an inability to learn or lack of motivation.

What may be occurring is a different pattern of interaction, which can be recognized and accommodated in many classroom settings. Teachers can capitalize on the cultural skills that children bring to the classroom rather than assuming pathology, student disinterest, or even student incapacity to learn.

Other strategies that may work with more reticent students build on cultural patterns used in the community. For instance, in many Hawaiian homes an individual usually does not command the attention of the entire group, as social relationships tend to be more collaborative in nature. In keeping with this cultural tradition, many Hawaiians engage in talk story (Au & Kawakami, 1985). Talk story involves several people telling a story together. Similarly, teachers can use parallel strategies in their classrooms to facilitate dialogue and student participation. When teachers are unaware of students' cultural attributes, the possibility of cultural schisms in the classroom expands exponentially.

Many African-American students communicate using styles referred to as Black English, or Ebonics. Ebonics has been dismissed as a language form in mainstream educational settings (Foster, 1992). Instead of viewing students who enlist nonstandard forms of English as incapable, educators must recognize and capitalize on their specific strengths. Language is one area where this can occur. When learners are chided for the way they speak, or for other cultural patterns they maintain, they internalize many negative self-perceptions regarding their worth.

Language is an artifact of culture. Students must get the message that they are capable. Teachers have the resources in time and often expertise to bolster confidence and efficacy levels. When students speak in the vernacular, culturally competent teachers accept their language patterns but let students know in a sensitive way that certain language patterns are appropriate for home, while others are appropriate for school (Foster, 1992). Teachers can convey messages about appropriateness of language for certain settings without effacing the students' culture of origin. To solely attribute students' difficulties to

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race, ethnicity, culture, or class is not caring or ethical.

Pang and Barba (1995) reminded us that we “need to allow children to work in classrooms that enable and encourage them to use their language, personalities, metaphors, and preferred learning styles as tools for learning new information” (p. 342).

Enlisting Cultural Informants as a Cultural Competence

One strategy for increasing levels of cultural competence involves seeking out new information. Given the dramatic demographic shifts in this society, teachers will be unlikely to learn the nuances of every culturally different child that enters her or his classroom. Teachers can more reasonably expect to learn a considerable amount of information about the racial and cultural groups with which they have the most contact. Immersion into a particular culture facilitates understanding, as does involvement in particular communities.

Other strategies for obtaining information about students from diverse backgrounds include seeking out cultural informants. Cultural informants are members of an indigenous culture who can provide considerable insight into aspects of the culture that may be unfamiliar to outsiders. Usually, cultural informants are bicultural, meaning they can maneuver fluently both in mainstream American culture and in their own indigenous culture, while respecting the central properties of both. Often their ability to commute between two very disparate cultures permits them to understand the expectations of both their own and the culture of the “other.” These individuals serve as guides and have an abundance of resources upon which classroom teachers can capitalize.

As an example, if we were traveling to a new destination about which we had little information, many of us would consult travel agents, seasoned travelers, or residents of that particular locale to obtain information. For the sake of discussion, if we were planning a trip to New York we might enlist the services of insiders to provide critical pieces of information that would facilitate our travel experience. For instance, we might inquire of the consultant whether we

- Arrive at Kennedy or LaGuardia airport
- Catch an airport shuttle, limousine, taxi, or public transportation into the city;
- Stay in mid-town or downtown Manhattan;
- Stay in an exclusive hotel or a moderately priced hotel;
- Dine at an ethnic restaurant, a deli, or a restaurant that serves American cuisine; and
- Visit a museum, the Statue of Liberty, Ellis Island, or take in a Broadway play.

All of these questions and many more would be addressed before we left the familiar surroundings of home.

Similarly, when we are interacting with people from different cultures and we possess limited information about these cultures, gaining guidance from someone more experienced than ourselves is a good idea. Consulting those who are more informed does not diminish our worth as individuals or lessen our potential as educators. To the contrary, acknowledging areas in which we have limited information strengthens our competence levels as educators and better positions us to have positive impacts on learners from culturally distinct groups. As long as educational institutions lack adequate representation from diverse members of society, educators must find alternate means of acquiring information about diverse learners (Delpit, 1995).

Seeing Students Holistically as a Cultural Competence

Often teachers construct their understanding of students of culturally different backgrounds from a race-neutral lens. Although many liberally minded individuals see this as a superior criterion for appearing bias-free, such a strategy often denies children a salient aspect of their identity. Minority groups have often learned, in an effort to survive in mainstream American settings, to be accommodating (Sue & Sue, 1999). This accommodating, interpersonal style often requires that aspects of the self remain hidden from view.

When one of the major authors of this document is teaching a college class, she often asks students to generate a list of those aspects of their identity that are important. Such a list would include anything about the self or the extended

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self or family that is a routine part of one's discussion with others. Once students have generated the list, the instructor asks them to introduce themselves to their neighbors. There is, however, one stipulation in their introductions: They cannot mention any topic generated on their list. This means that students must talk about themselves without mentioning significant and meaningful aspects of their identity such as spouses, partners, children, goals, and accomplishments.

This exercise serves to help students recognize that not talking about important aspects of the self serves as a silencing tool. To constantly be guarded about those aspects that are not permissible for discussion:

- Inhibits free expression
- Invalidates salient aspects of the self
- Contributes to disengagement from those who wield power and influence over us

Similarly, when we look at students and neglect to see them as individuals with rich cultural backgrounds, we run the risk of stagnating their growth, motivation, and orientation toward education. Additionally, disregarding important aspects of the cultural self can lead to internalization of the pernicious and abundant stereotypes about people from minority groups. In the same vein, focusing only on a student's racial or cultural background is equally damaging.

Instead, we must view students as individuals first and then as members of culturally distinct groups whose backgrounds can be used as resources versus liabilities in the classroom. This balance permits us to consider the complexity of student learners and positions us to better meet their educational needs.

Section IV Summary

Strategies for Developing Cultural Competencies Skills Competencies

- The skills section focuses on specific strategies that educators can apply in order to work more effectively with students from culturally distinct groups.
- This section also synthesizes the previous sections, awareness and knowledge, in an effort to highlight culturally relevant skills that enhance effective teaching.
- **Cultural reciprocity** is a four-step model that establishes mutually collaborative partnerships between schools and families. The steps require educators to:
 1. Identify the cultural values that are embedded in your interpretation of a student's difficulties or in the recommendation for service;
 2. Find out whether the family being served recognizes and values these assumptions and, if not, how their view differs from yours;
 3. Acknowledge and give explicit respect to any cultural differences identified, and fully explain the cultural basis of your assumptions; and
 4. Develop effective strategies that integrate professional interpretations and the family's value system.
- Classroom climate often contributes to successful learning outcomes for children and has been documented as an important variable in the performance of American Indians, African Americans, Latinos, and Asians. Warm, nurturing, hospitable environments facilitate learning.
- **Cultural continuity** is the process of incorporating patterns of interaction that are familiar to students and that draw on their cultural cues, social experiences, upbringing, and rules. Teachers who accommodate students' backgrounds by capitalizing on the cultural skills children bring to school can positively impact the educational process.
- **Cultural informants** are members of an indigenous culture who can provide considerable insight into aspects of the culture that may be unfamiliar to outsiders. Consulting cultural informants strengthens competence levels and better positions educators to have positive impacts on learners from culturally distinct groups.
- Seeing students holistically is a cultural competence that recognizes the rich cultural backgrounds that students possess. Seeing students as individuals first and then as members of culturally distinct groups whose backgrounds are used as resources in the classroom is important.

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Training Activities that Correspond with Section IV	
Activity 4.1	Understanding Applications of Multiculturalism
Activity 4.2	Cultural Reciprocity
Activity 4.3	Case Study
Activity 4.4	Cultural Reciprocity Case Study

Section
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DIFFERENTIATION OF INSTRUCTION FOR STUDENTS WITH DISABILITIES WHO ARE CULTURALLY AND LINGUISTICALLY DIVERSE

➤ ➤ ➤ Introduction

- Culturally proficient instructors have good command of their subject matter and use a variety of teaching techniques. They see each learner as an individual and express to the learner, in myriad ways, their interest in the learner's success and ability to learn.
- Culturally proficient corporate trainers or university professors may not have this intimate knowledge of each learner. Nonetheless, they recognize that learning styles differ, and they prepare materials and activities that acknowledge the diverse needs and learning styles of adult learners.

Robins, Lindsey, Lindsey, & Terrell, 2002, p. 82

The two statements above have significant implications for moving beyond the development of professional cultural competence to cultural proficiency that results in the delivery of culturally responsive instruction. The first statement describes the performance behavior desired of general and special education teachers, while the latter speaks to the need for educators to model the preferred methodology for preservice and inservice teachers and specialists as training occurs.

A disproportionate number of students with disabilities who are culturally and linguistically diverse (CLD) are failing to meet the expectations of schools. A glaring and

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insidious achievement gap exists between white students and students of color. When the impact of a disability is factored in, often along with the effect of low income or poverty, this gap widens for many students (Williams & DeSander, 1999).

A Curriculum and Pedagogy for Cultural Competence has thus far addressed cultural sensitivity and the development of knowledge, skills, and dispositions around diversity issues. This section seeks to respond to the teacher's question, "Now that I have achieved a level of cultural competence, what can I do to facilitate school success for CLD students with disabilities?" Sufficient evidence supports that teachers who do succeed with these students adopt a philosophy described as differentiated instruction. Teacher preparation programs should develop skill in teacher decision making on the use of such strategies in response to specific learner needs or profiles.

The goals of this section are to:

- Outline a conceptual framework to assist preservice and inservice educators to use differentiated instruction in responding to the needs of students with disabilities who are culturally and linguistically diverse
- Discuss strategies that have promise for improving teaching and learning in classrooms that are culturally and linguistically diverse.

Rather than repeat information on this topic from other sources, this module directs the teacher educator or staff development professional to resources which provide background information to facilitate class or workshop preparation.

Rationale for Differentiation of Instruction

The balancing act is responding to national, state, and district standards and facing the reality that classrooms contain a diverse, heterogeneous group of learners. Learners who have different cultural backgrounds, different experiences, interests, learning styles, and multiple intelligences are the norm.

Gregory & Chapman, 2002, p. xi

Defining Differentiation of Instruction

The primary objective in schools and classrooms is to foster success for students by helping them to become self-directed, productive problem-solvers, and critical thinkers. Educators face more challenges than ever before in a time of:

- Standards-based reform
- High expectations for student achievement
- New cognitive research on human learning, knowledge of the brain and how it processes memory and makes meaning
- Increasing student diversity

Numerous research-based instructional strategies and assessment tools have made a positive difference in achievement for all students and that also have promise for exceptional students (Bell, 2002/2003; Friend & Bursuck, 2002; Friedman & Fisher, 1998; Gay, 2000; Gregory & Chapman, 2002; Hrabowski, 2002/2003; Hoy & Hoy, 2003; Huber-Bowen, 1993;

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Marzano, 2003; Marzano, Pickering, & Pollock, 2001; Mastropieri & Scruggs, 2000; Obiakor & Ford, 2002; Reglin, 1995; Schmoker, 2001; Tomlinson, 1999; Tomlinson & Allan, 2000).

Emerging from this research, as an approach to respond to diverse learner needs, is differentiated instruction. This is not a set of tools but a philosophy that enables teachers to plan strategically in order to meet the unique needs of learners (Gregory & Chapman, 2002). A differentiated classroom is one in which the teacher responds to those needs (Tomlinson, 1999). This type of instruction gives a variety of options to successfully reach targeted standards. It meets learners where they are and offers challenging, appropriate options for them in order to achieve success.

Teachers can differentiate:

- The content
- The assessment tools
- The performance tasks
- The instructional strategies

Theoretical and Research Base for Use of Differentiated Instruction

Several authors have documented the inconsistency in ability reports for culturally and linguistically diverse students and low socio-economic children and youth as they progress through the educational system (Ford, Obiakor, & Patton, 1994; Howard, 1999; Kea, Cartledge, & Bowman, 2002; Kunjufu, 1985; Reglin, 1995). This work suggests that one of the reasons that we see poorer achievement from students who previously did well in school is because we change the way we teach. Seatwork in the intermediate grades replaces the integrated, active participation so common in primary classrooms today. The “skill-and-drill” model plagues so-called “lower achieving” students while the needed activities and explorations that awaken

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learning are often reserved for “the best” students or those schools who can afford better resources.

The model of differentiated instruction advocated here rests upon an active, student-centered, meaning-making approach to teaching and learning (Tomlinson and Allan, 2000). Such approaches are often called “constructivist.” Many researchers have contributed to our thinking about this approach to education, including John Dewey, Jean Piaget, and Jerome Bruner, and more recently, Brooks and Brooks (1993), Erickson (1998), and Wiggins and McTighe (1998). For purposes of brevity, we will not discuss constructivist theories here; however, we suggest that educators examine these. these approaches offer the development of responsive instruction to guide students. Tomlinson and Allan also suggest the exploration of theories and research supporting differentiation by readiness, interest, and learning profile: the three key elements of differentiation itself. Table 5 summarizes these theories and notes major theorists for each.

Table 5 Theoretical Foundation for Differentiation

Theorist(s)	Contributions
Vygotsky, 1978	The point of skill and understanding where a child cannot successfully function alone but can succeed with adult scaffolding or support is that child’s “zone of proximal development.” In that range new learning takes place when the task is challenging enough for the child, but when adult support provides guidance for success.
Howard, 1994 Jensen, 1998	Learning occurs when the learner experiences neither boredom nor anxiety—when he or she is neither overchallenged nor underchallenged.
Bruner, 1961	When interest is tapped, learning is more likely to be rewarding, and the student becomes a more autonomous learner.
Collins & Amabile, 1999	By helping students discover and pursue their passions, we can maximize their involvement with learning, their productivity, and their individual talents

Csikszentmihalyi, (1990)	<p>“Flow” is a state of total absorption that comes from being lost in an activity that is so satisfying that the participant loses track of time, weariness, and everything else except the activity itself. Keys to achieving flow are:</p> <ul style="list-style-type: none"> • interest • clarity about purpose and goals of the task and • the participant’s sense that the task is within his or her capacity to act
Dunn, 1996	<p>Individuals vary in preference for conditions of learning. Teachers might consider four learning-style categories:</p> <ul style="list-style-type: none"> • Environmental • Emotional • Sociological • Physical
Gardner, 1983 Sternberg, 1985	Human intelligence is fluid rather than fixed. It manifests itself in many spheres of human endeavor (“multiple intelligences”).
Banks & Banks, 1997 Delpit, 1995 Garcia, 1998 Tannen, 1990	<p>The following may be advantageous to members of some gender or cultural groups and disadvantageous to others:</p> <ul style="list-style-type: none"> • Instructional materials • Curriculum • Staff attitudes and beliefs • Policies • Teaching styles • Assessment procedures • Other facets of schools

Planning for Differentiation

Gregory and Chapman (2002) offer a useful framework for organizing the elements needed in the classroom to engage students and facilitate learning to increase the chances that all learners will succeed. They categorize the tools and strategies for designing inclusive classrooms for diverse learners into the following:

- Climate
- Knowing the Learner
- Assessing the Learner

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- Adjustable Assignments
- Instructional Strategies
- Curriculum Approaches

Table 6 delineates the elements these researchers discuss under each of the categories. This frame can serve as a self-assessment tool for a school or classroom setting. Their book, *Differentiated instructional strategies: One size doesn't fit all*, explains and clarifies each phase of this model.

Climate

Key to planning a successful learning environment is acknowledging the importance of establishing a classroom climate where all students feel included. While this has been addressed earlier, in Section IV (pages 110-114), the concept of climate is a good place to begin our work with preservice and inservice teachers. Professional development sessions should encourage discussion and skill development in promoting a facilitative classroom climate.

Closely related to teachers' behaviors is the development of a classroom climate conducive to good thinking...students cannot think well in a harsh, threatening situation or even a subtly intimidating environment where group pressure makes independent thinking unlikely. Teachers can make their classrooms more thoughtful places by demonstrating in their actions that they welcome originality and differences of opinion.

(Gay, 2000; Marzano, 1998; McTighe, 1990)

“People need to know you care before they care what you know.”



(Adage)

Table 6 Tools and Strategies for Designing Inclusive Classrooms for Diverse Learners

Climate	Knowing the Learner	Assessing the Learner
<ul style="list-style-type: none"> • Safe • Nurturing • Encourages • Risk taking • Inclusive • Multi-sensory • Stimulating • Complex • Challenging • Collaborative <p>Team and Class Building Norm</p>	<ul style="list-style-type: none"> • Learning styles • Multiple Intelligences 	<ul style="list-style-type: none"> • Before: <ul style="list-style-type: none"> Formal <ul style="list-style-type: none"> Written pre-test Journaling Surveys/Inventories Informal <ul style="list-style-type: none"> Squaring off Boxing Graffiti facts • During: <ul style="list-style-type: none"> Formal <ul style="list-style-type: none"> Journaling/Portfolios Teacher-made tests Checklists/ Rubrics Informal <ul style="list-style-type: none"> Thumb it Fist of Five Face the fact • After: <ul style="list-style-type: none"> Formal <ul style="list-style-type: none"> Post test Portfolio/Conferences Reflections Informal <ul style="list-style-type: none"> Talking Topics Conversation Circles Donut

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Table 6 Tools and Strategies for Designing Inclusive Classrooms for Diverse Learners (continued)

Adjustable Assignments	Instructional Strategies	Curriculum Approaches
<p>Compacting</p> <p>T. A. P. S.</p> <p>Total Group:</p> <p>Lecturette</p> <p>Presentation</p> <p>Demonstration</p> <p>Jigsaw</p> <p>Video</p> <p>Field trip</p> <p>Guest speaker</p> <p>Text</p> <p>Alone:</p> <p>Interest</p> <p>Personalized</p> <p>Multiple intelligences</p> <p>Paired:</p> <p>Random</p> <p>Interest</p> <p>Task</p> <p>Small Groups:</p> <p>Heterogeneous</p> <p>Homogeneous</p> <p>Task-oriented</p> <p>Constructed</p> <p>Random</p> <p>Interest</p>	<ul style="list-style-type: none"> • Brain/Research Based Memory model Elaborative rehearsal • Focus activities • Graphic organizers Compare & contrast Webbing • Metaphors • Cooperative group learning • Jigsaw • Role play 	<p>Centers</p> <p>Projects</p> <p>Problem Based</p> <p>Inquiry</p> <p>Contracts</p>

(Gregory & Chapman, 2002, p. xii)

Knowing the Learner

In addition to a facilitative learning environment, teachers need to know the individual learning and thinking styles present in classrooms. Realizing that each student is truly unique should cause the culturally competent educator to select tools which assist students with understanding how they learn best. Research at the Maryland State Department of Education indicates that “teachers who help students develop and internalize metacognitive strategies through direct instruction, modeling, and practice promote learning,” because the primary difference between more and less able learners is the effective use of these strategies (McTighe, 1990).

Assessing the Learner

One of the first things to do is pre-assessment to find out what students already know or can do. Then as instruction is provided, assessment should be conducted as ongoing feedback, not just at the end of the learning. Feedback is often too little, too late, too vague, or presented in the wrong form, and therefore lacking in impact (Jensen, 1998). Gregory and Chapman (2002) provide an excellent discussion of strategies for ongoing assessment at different points throughout the instructional cycle.

Adjustable Assignments

Adjustable assignments are also referred to as “modifications.” In addition to those delineated in Table 6, modifications can be made in the following areas to accommodate learner differences and facilitate learning:

- **Size**--modify the number of items that the student is expected to learn (e.g., complete odd or even math problems, write three paragraphs instead of five, reduce the number of vocabulary words to be learned at one time).

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- **Time**-modify the minutes, hours, or days allotted for completing tasks or for testing (e.g., individualize deadlines for assignments, allow extra time for class work to be completed at school or at home, extend or drop time limits for tests, use a mechanical timer the student can see).
- **Complexity**-modify the skill level or problem type according to what the learner is ready to learn (e.g., rewrite questions or directions in simpler form, offer multiple choice items rather than fill-in-the-blanks, provide an outline and require student to highlight topics as they are presented).
- **Participation**-modify the extent to which a student is actively involved in the learning (e.g., allow a student to listen and follow while others read, use group presentations in which roles will vary, require the student to keep a daily assignment sheet).
- **Environment**-modify the classroom to better accommodate the student's needs (e.g., adjust seating for better natural lighting, cluster students for the advantage of one student, consider sensory impairments and processing challenges in assigning seating).
- **Input**-modify the way you deliver instruction to the whole class or to a particular student (e.g., use concrete objects in your demonstrations, put a concept to music, dramatize a story instead of just reading it).
- **Output**-modify the way students can demonstrate that learning is taking place (e.g., give project options to demonstrate what has been learned, use response cards to hold up signaling the correct answer, allow work to be done in manuscript or word processed on a computer rather than write in cursive).

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- **Support**-adapt the amount of human or mechanical assistance given to a student (e.g., organize buddy work, use adult volunteers or paraeducators to tutor, listen, and guide individual students, use computers to help with specific skill development and practice).
- **Goals**-set different outcomes for individual students to achieve using the same or similar materials as the large group (e.g., in math, one student continues to work on multiplication tables while some others proceed to solving multiplication problems involving decimals or fractions; in an assignment requiring memorization, one student memorizes a brief version while others learn the complete passage).

Instructional Strategies

Teachers need a wide repertoire of strategies to facilitate learning for students with disabilities who are culturally and linguistically diverse. Many of the resources cited in this section offer suggestions for strategies to facilitate and support students who have challenges in memory, motivation, auditory and visual processing, attention, social skills, and study skills. Culturally relevant methodology supports student achievement and helps to overcome or compensate for these challenges.

Curriculum Approaches

Curriculum approaches for differentiated classrooms appeal to individual learners and their needs for novelty, engaging activities, and quests for meaning (Gregory and Chapman, 2002). They offer centers, projects, problem-based approaches, inquiry, and contracts as approaches with promise for meeting learner needs.

Culturally Responsive Pedagogy

Schools have traditionally taught and tested linguistic and logical-mathematical intelligences only. Teaching was talking, learning was writing, and knowing was reproducing. But intelligence and genius are much broader than the written essay and the mathematical computation allow (Gardner, 1991). The more suitable and sophisticated components of multiculturalism require a critical review of the way we have presented content and how we have assessed learning. Huber-Bowen (1993, p. xviii) offers a few illustrations which make this point clearer:

- ◆ Non-western populations often:
 - Use imagery as a dominant way of thinking, writing, conceptualizing, and speaking
 - Think in descriptive abstractions
 - Emphasize extensive expression of concrete emotional words and metaphors
- ◆ Some American Indian students evidence a higher frequency and relative strength in processing visual/spatial information.
- ◆ Some children learn through trial and error. Others are taught to learn and then expect trial and success. The former may become more impulsive learners; the latter more reflective. Sending students to the board to solve problems may interfere with the reflective students' processing style. They may prosper with activities which encourage development of intrapersonal intelligence with independent study options.
- ◆ A field dependent person is less able to separate a part from a whole, but is more conscious of other people and therefore often socially intuitive. These students may develop strong interactive intelligences and benefit from opportunities to use interactive strategies and work collaboratively.

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- ◆ Important aspects of the learning styles of some ethnic groups and the ways in which they demonstrate what they know are:

- Emotionality
- Variability
- Novelty
- Active participation

For them teaching and learning are more than cognitive and technical tasks; they are also active and emotional processes. Consequently, all of these are critical features of culturally responsive teaching (Gay, 2000). [See Allen & Boykin, 1992; Boykin, 1994, for a discussion of studies that demonstrate the effect that teaching strategies that include these features have on African American students.]

These examples of multiple intelligences, ways of knowing, and modalities do not mean that we assess, evaluate, and label each student and then teach to his or her strength. It does mean that a planned quality learning experience should include multiple approaches to the important information being taught. It further signifies that as America continues to diversify, education must restructure to prosper from the riches of our diversity.

Tomlinson's Conceptual Framework for Differentiation of Instruction

Tomlinson, C.A. (1999) has developed one of the most widely used conceptual frameworks to support teachers in differentiating instruction. Figure 3 is an organizer, developed by Tomlinson (p.15), to facilitate understanding of the principles of differentiation. She offers that differentiation is a teacher's response to learner's needs, guided by such general principles as respectful tasks, flexible grouping and ongoing assessment and adjustment. Teachers can

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differentiate content, process, and product according to student's readiness, interests, and learning profiles, through a range of instructional and management strategies.

The two statements above have significant implications for moving beyond the development of professional cultural competence to cultural proficiency that results in the delivery of culturally responsive instruction. The former statement describes the performance behavior desired of general and special education teachers; while the latter speaks to the need for teacher educators to model the desired methodology for preservice and inservice teachers and specialists as training occurs.

A disproportionate number of students with disabilities who are culturally and linguistically diverse (CLD) are failing to meet the expectations of schools. There is a glaring and insidious achievement gap between white students and students of color. When the impact of a disability is factored in, often along with the concomitant effect of low income or poverty, this gap widens for many students (Williams & DeSander, 1999).

A Curriculum and Pedagogy for Cultural Competence has thus far addressed cultural sensitivity and the development of knowledge, skills, and dispositions around diversity issues. This section seeks to respond to the teacher's question, "Now that I have achieved a level of cultural competence, what can I do to facilitate school success for CLD students with disabilities?" There is sufficient evidence to support that teachers who do succeed with these students adopt a philosophy described as differentiated instruction. Teacher preparation programs should develop skill in teacher decision making on the use of such strategies in response to specific learner needs or profiles.

The goals of this section are to:

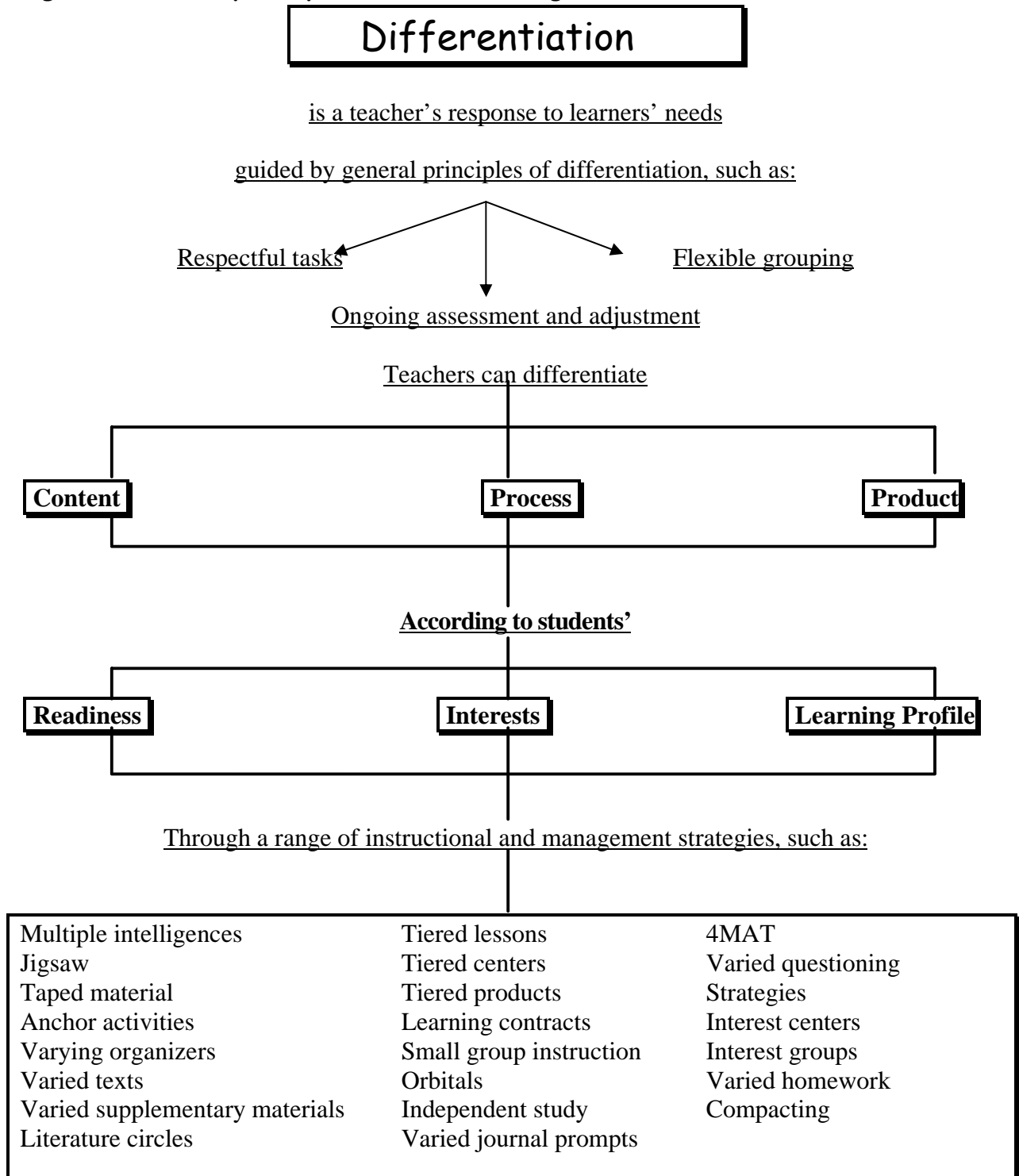
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- ❖ Outline a conceptual framework to assist preservice and inservice educators to use differentiated instruction in responding to the needs of students with disabilities who are culturally and linguistically diverse; and
- ❖ Discuss strategies that have promise for improving teaching and learning in classrooms that are culturally and linguistically diverse.

Rather than replicate information on this topic from other sources, this module directs the teacher educator or staff development professional to resources which provide background information to facilitate class or workshop preparation.

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Figure 3 A Concept Map for Differentiating Instruction



SOURCE: See for example, Tomlinson, C. A. (1999). *The differentiated classroom: Responding to the needs of all learners*. Alexandria, VA: ASCD.

A Note on Strategies

Instructional strategies are tools of the teacher's art. Like all tools, teachers may use them artfully or clumsily, appropriately or inappropriately. The person who uses them determines their worth. No instructional strategy can compensate for a teacher who:

- Lacks proficiency in a content area
 - Is unclear about learning goals
 - Plans an unfocused activity
 - Does not possess the leadership and management skills to orchestrate effective classroom functioning
- (Tomlinson & Allan, 2000).

Nonetheless, a teacher who is skilled in the use of multiple instructional strategies is more likely to reach out effectively to varied students than is the teacher who uses a single approach to teaching and learning. Teachers are particularly limited when the sole or primary instructional strategy is teacher centered (such as lecture), or drill-and-practice (such as worksheets).

Strategy Toolkit

Numerous instructional strategies invite attention to student readiness, interest, and learning profile (Bessant Byrd, 2002; Gay, 2000; Gregory & Chapman, 2002; Tomlinson & Allan, 2000; Tomlinson, 1999). Among these strategies are:

- cooperative learning
- learning centers
- interest groups
- compacting
- complex instruction

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- tiered activities
- learning contracts
- use of rubrics and alternative forms of assessment

In addition to the resources cited earlier in this section, Huber-Bowen (1993) provides a comprehensive, user friendly chapter on developing strategies that will help both novice and experienced teachers.

In addition, Marzano, Pickering, and Pollock (2001), in their work at Mid-Continent Research for Education and Learning (McREL), analyzed selected research studies on instructional strategies that teachers in K-12 classrooms may use. One of the primary goals of the McREL study was to identify those instructional strategies that have a high probability of enhancing achievement for all students in all subject areas at all grade levels. The following nine categories of strategies were identified as strongly affecting student achievement:

- Identifying similarities and differences
- Summarizing and note taking
- Reinforcing effort and providing recognition
- Homework and practice
- Nonlinguistic representations
- Cooperative learning
- Setting objectives
- Generating and testing hypothesis
- Questions, cues, and advance organizers

Teacher educators should become familiar with the practice presented in this resource. Chapter 12 provides suggestions for using these strategies in instructional planning.

Electronic Resources

Culture, Difference, & Power by Christine Sleeter. Electronic Book featuring 16 chapters with an Instructor's Manual illustrating how to use electronic resources in three different courses. It includes readings, video clips (classrooms, teachers, school leadership team, theorists, artists), interactive quizzes, guides for examining oneself as a cultural being, guides for investigating community, school, and classroom issues, pictures, animated cartoons, diagrams and over 500 references accessible through a search engine. Part of a multicultural Education series edited by James Banks, this resource is published by Teachers College Press.

Educating Everybody's Children- Association for Supervision and Curriculum Development (ASCD). Six-tape video series offers practical strategies for teaching in diverse classrooms. (Stock # 400228)

The Eisenhower National Clearinghouse (www.enc.org/topics/equity) provides equity materials focused on science and mathematics education; includes a vignette section.

Suggested Professional Development Activities

Research consistently shows that changing the practice of schooling requires far more than simply presenting pre-service or in-service educators with new strategies in isolated class experiences or in an “in-service workshop” (Dilworth, 1998; Fullan, 2001; Guskey, 2000; Joyce & Showers, 1988). Consistent with the CCTP Training Activities provided in Section IV, activities in this section are designed to develop knowledge, skills, and dispositions to effect instructional changes that improve educational outcomes for students with disabilities who are culturally and linguistically diverse. While acknowledging that achieving such substantive change is challenging, literature on effective professional development offers the following elements for trainers to consider:

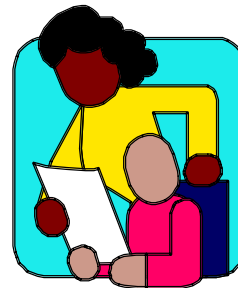
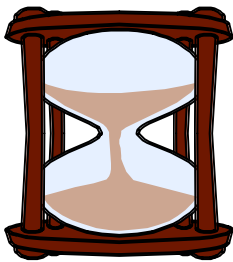
- **Adequate modeling and practice.** Universities and districts should provide teachers with training experiences that include effective modeling of strategies, along with substantial time to practice them.
- **Feedback.** Universities and districts should provide accurate and timely feedback to preservice and inservice teachers by asking them to participate in study groups as they try out new strategies. Members of a group might observe one another's as they implement a given strategy and then “debrief” one another on those elements of the strategy that worked well and those that did not.
- **Allowance for differences in implementation.** We encouraged teachers to try out the recommended format for a given strategy first; however, they may also adapt strategies to their particular needs and for the context in which they will use them.

Section V

Use the training outline provided here as independent sessions or structure it for Weeks 13-15 of a traditional 15-week semester with sufficient time allowed for modeling and practice of strategies.

Differentiation Can Make the Difference

Workshop for A CURRICULUM AND PEDAGOGY FOR CULTURAL COMPETENCE



Differentiation Workshop

Instructor/Trainer Notes:

- Use this opening frame to review the purpose of the Cultural Competence Curriculum Project: reference the objectives of the project and its relationship to Virginia's Special Education State Improvement Plan
- Create an anticipatory set by discussing information from Section V relating the rationale for culturally responsive curriculum and instruction

Workshop Objectives

- ⌘ To develop shared meaning on differentiation of instruction as a means of achieving culturally responsive instruction
 - ⌘ To examine strategies for differentiating
 - ⌘ To develop an individual professional growth timeline to improve teaching practice by differentiating instruction
-
- Review objectives of the session
 - Explain the timeline that has been selected for this topic (i.e., 1 or 2 class sessions; 1, 2, or 3 hour workshop session)

Theoretical Foundation for Differentiation



Handout # 1

What are the implications of these theories for teaching practice?

- Give each participant a handout.
- Model “Think-Pair-Share” strategy.
 - * Assign a set of theories to a pair of participants.
 - * Have each work individually to answer the question.
 - * Have the pair share responses with each other
 - * Have total group sharing

Potential Barriers to Learning for CLD Students With Disabilities

⌘Content	⌘Assessment
⌘Delivery	⌘Resources
⌘Expectations	⌘Outside involvement

Culturally proficient educators must be able to see the process of teaching and learning from the social context of the learners. An important component of this teaching-learning dynamic is to see the barriers that exist for some, but not all, learners. When educators acknowledge and consider these barriers in preparing instructional materials, they provide for more equitable learning opportunities.

Six institutional processes can pose barriers:

1. Content—a curriculum that projects only one cultural experience
2. Delivery—instruction that emphasizes lower-order thinking skills (memorization, learning by rote, recitation of the one right answer). Even students with reduced cognitive abilities can be prompted, by appropriate teacher questioning techniques, to higher order thinking

Section V

3. Expectations—preconceptions based on stereotypical views of the learners
4. Assessment—evaluation of progress or achievement that is compliance oriented
5. Resources—culturally inadequate resources that continue and maintain inappropriate policies and practices
6. Outside involvement—biased parent and community involvement that caters to the most influential parents and community members

DISCUSSION/ASSIGNMENT: Small group—Brainstorm solutions to each of barriers.



- Note importance of collaborating with others to achieve an environment where all students achieve.

- Emphasize Gay’s definition and discussion of “culturally responsive instruction.”

Descriptive Features of Culturally Responsive Instruction

⌘ Comprehensive

⌘ Multidimensional

⌘ Empowering

⌘ Transformative

⌘ Emancipatory

- Gay, pages 29-36
- Encourage the instructor to read Geneva Gay’s discussion on culturally responsive instruction in preparation for this discussion. [See Reference List for full citation.]
- Encourage participants to offer implications for changes that school divisions and current teaching practice might need to achieve culturally responsive instruction.

KWL on Differentiation

♦To establish and draw upon prior knowledge

♦To set goals for learning

♦To decide on a plan for achieving the goals

♦To summarize new knowledge

K What we already <u>know</u>	W What we <u>want</u> to find out	H <u>How</u> we will find out:	L What we <u>learned</u> :

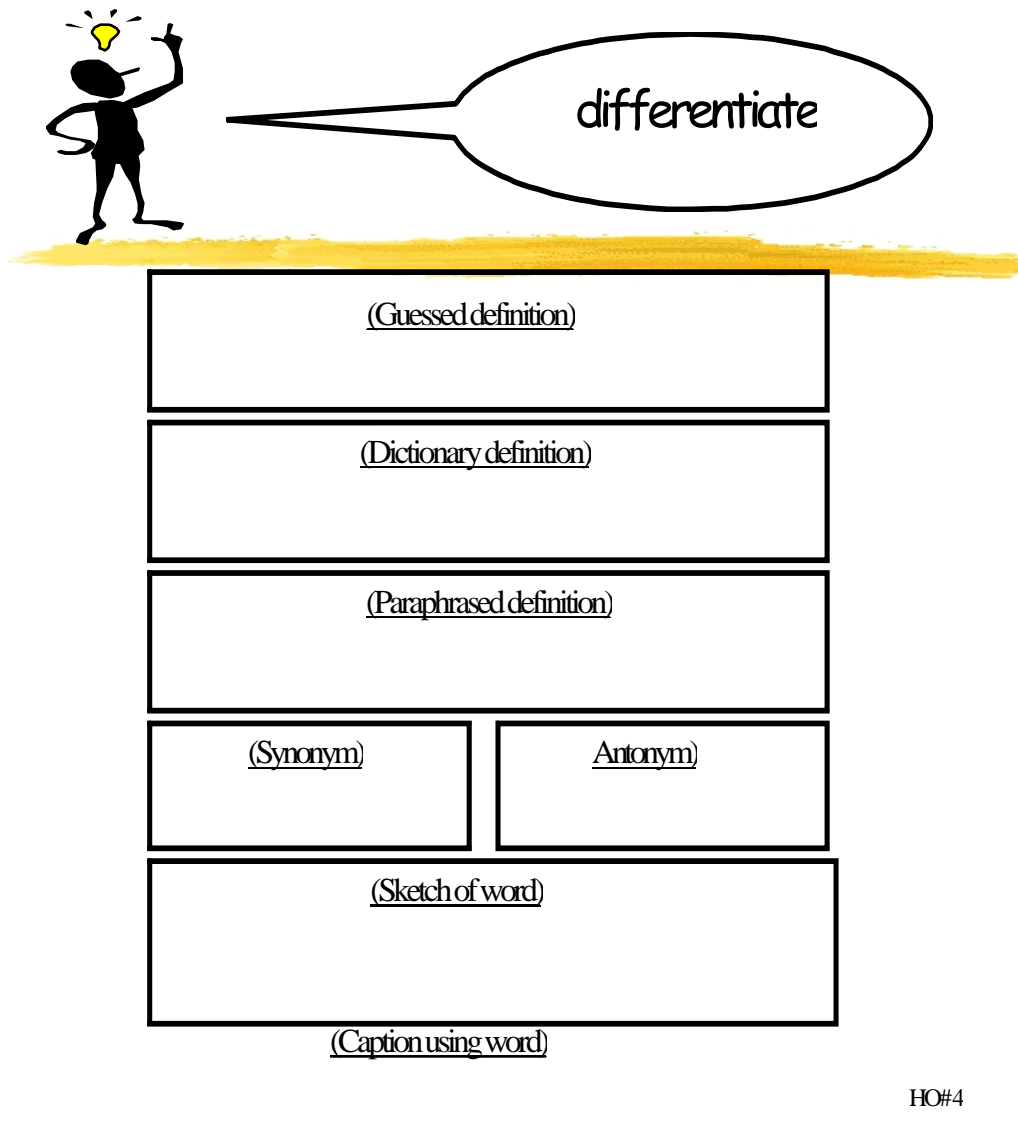
HO#2

M

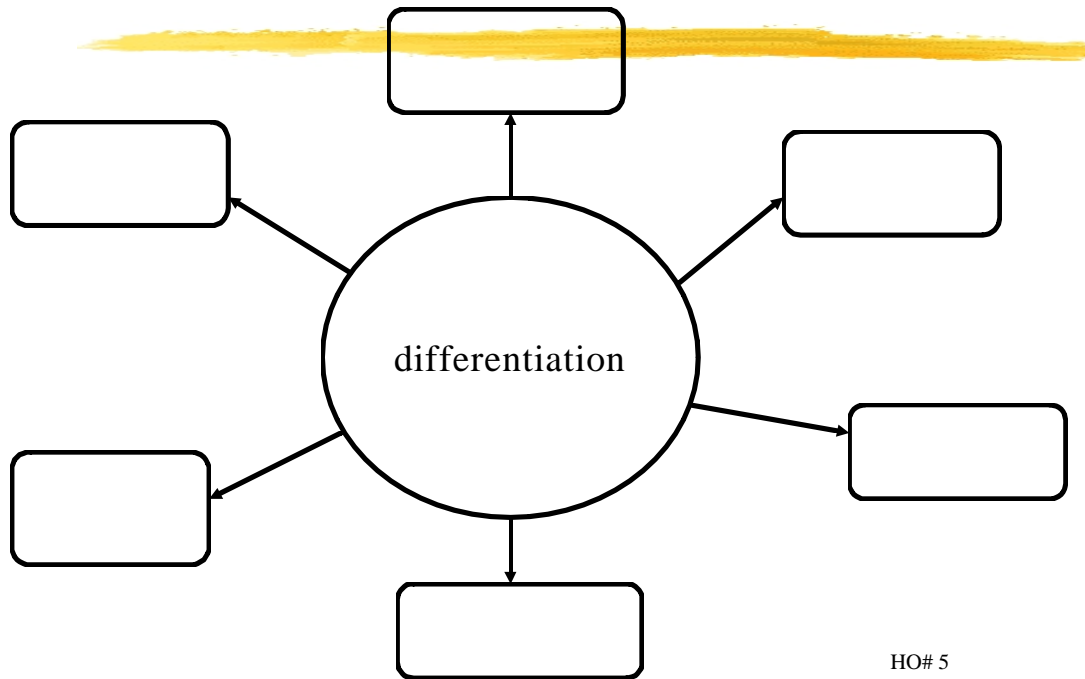
odel the KWL strategy—modified to include “H” (how we will find out)

- Have participants complete—using this slide as a handout (#2) or Handout # 3 which depicts specific components of differentiation

Section V



- This slide models another strategy for approaching the definition of “differentiation.” All participants may move through together or instructor may assign a specific task to individuals or small groups. Use Handout #4
- Allow time to discuss how the tasks differed. Which learner strengths or weaknesses might be addressed?



- Model use of a conceptual map to discuss words or phrases which come to mind when presented with the word, “differentiation” (Handout #5)
- Use this slide as a handout for each participant or it may be drawn.
- Allow individual time to complete, then share.

When I say “differentiate”, you say:

☑ Individualization

☑ Essential knowledge


☑ Modification

☑ Assessment

☑ Respectful tasks

☑ Flexible grouping

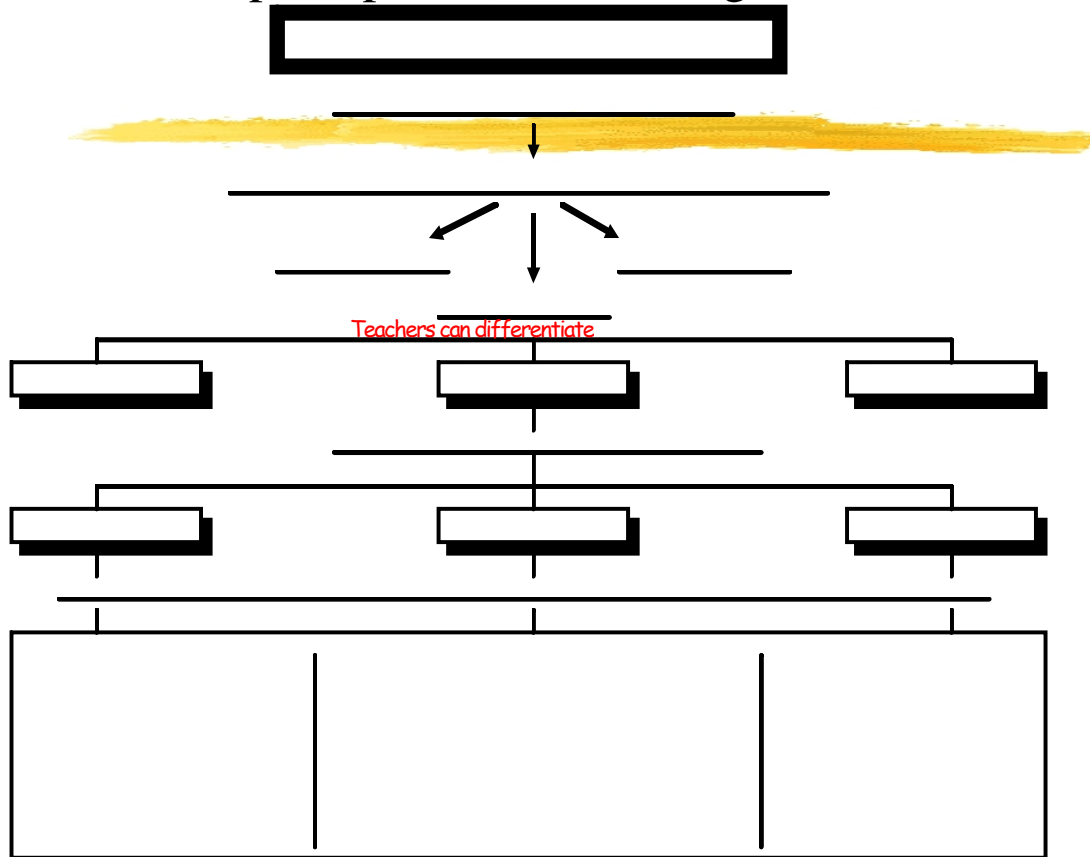
- Share some of the key concepts from the literature on differentiation.
- Have participants compare this list to the words they filled in on the conceptual map.



Tomlinson's Framework for Differentiating Instruction

- Provide an overview of the work of Carol Tomlinson. See Reference List for resources to support this discussion

A Concept Map for Differentiating Instruction



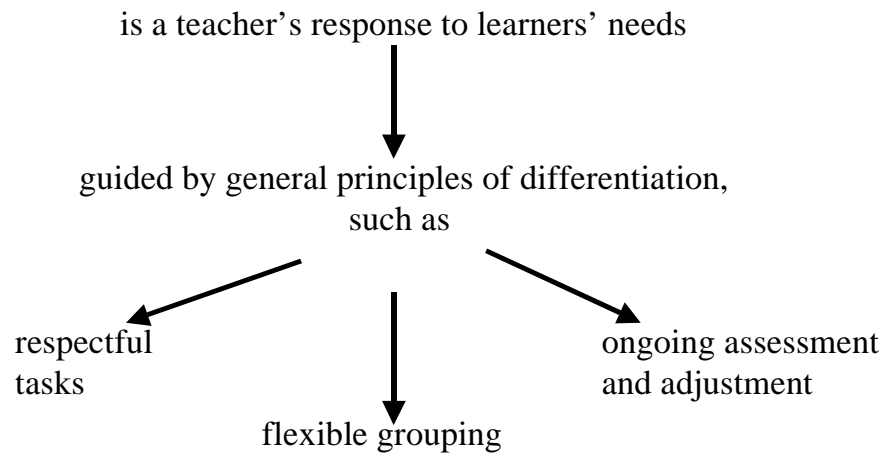
SOURCE: See for example, Tomlinson, C. A. (1999). *The differentiated classroom: Responding to the needs of all learners*. Alexandria, VA: ASCD.

HO#6

- Reference this tool as Handout #6
- Have participants complete it during the discussion of Tomlinson's framework

A Concept Map for Differentiating Instruction

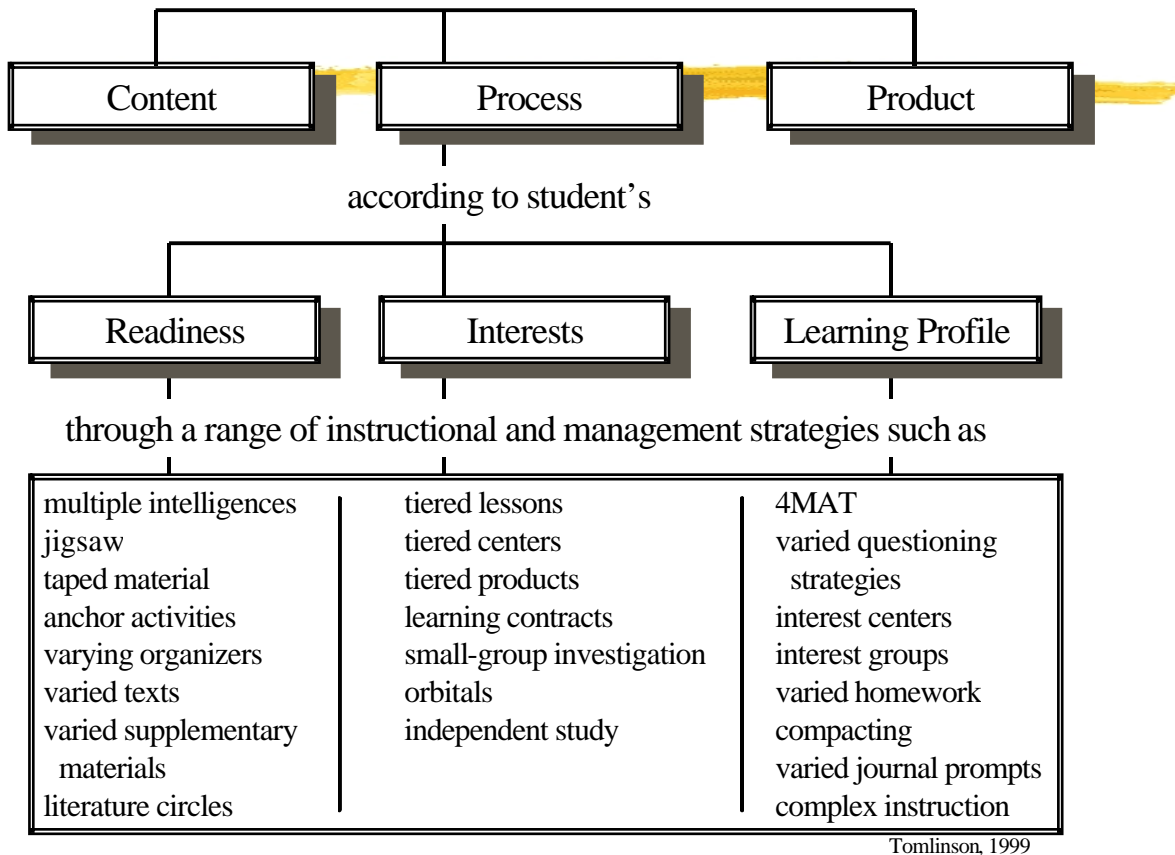
Differentiation of Instruction



Tomlinson 1999

- Discuss the component's of Tomlinson's definition
- Prior to this discussion outline relevant exemplars to use with each principle.
- Ask participants to contribute their own.

Teachers can differentiate



Tomlinson, 1999

- Continue the framework discussion. Define and give examples of content, process, product, readiness, interest, learning profile.
- The list of strategies is illustrative. There are many more! Give a needs assessment at this time to determine current knowledge of the strategies you want to emphasize, if you like. (Handout #7 is a sample.) Assign individuals or small groups to present one or more strategies. The sharing of these strategies can be another session or a class assignment. Which strategies respond best to which learner needs?

Differentiation

⌘ **Differentiation is simply attending to the learning needs of a particular student or small group of students rather than....teaching the class as though all individuals in it were basically alike.**

— Tomlinson and Allen, 2000

- Summary of the concept. Discuss these questions:
 - * What does attending to really mean?
 - * What is the desired teacher behavior?
 - * How does being culturally competent facilitate knowing what to do?

Differentiating:

⌘ WHAT?

⌘ HOW?

⌘ WHY?

- **Differentiate What** refers to the curricular element the teacher has modified in response to learner needs.
 - * content
 - * process
 - * product
 - * learning environment
- **Differentiate How** refers to the student trait to which the differentiation responds.
 - * readiness
 - * interest
 - * learning profile
- **Differentiate Why** addresses the teacher's reason for modifying the learning experience.

Tomlinson, 1999, p. 48-49

PROCEDURE FOR DIFFERENTIATING



- ⌘ **Plan lesson for the whole class.**
- ⌘ **Consider your plan in terms of specific learners.**
- ⌘ **Determine the appropriate modifications for specific learners.**
- ⌘ **Observe/evaluate how your adaptations work when you teach.**

Discuss each of these steps in differentiating. [Note: This might be a good time to review the lesson plan formats used by participant.]

Types of Modifications

⌘ **Size**

⌘ **Time**

⌘ **Complexity**

⌘ **Participation**

⌘ **Environment**

⌘ **Input**

⌘ **Output**

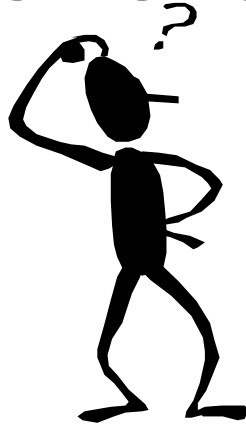
⌘ **Support**

⌘ **Goals**

Discuss each of these using information provided in Section V. Give examples for each.

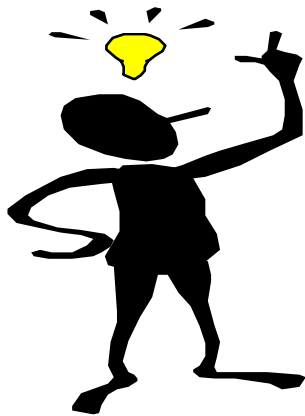
Practicing Modifications

QUESTIONS???



- Use Handouts # 8-10 to simulate how to modify specific instructional tasks or create your own using a blank template and inserting appropriate Virginia Standards of Learning (SOLs).
- Use as small group breakout session in training or for a class have students complete as an assignment and turn in or share with peers.
- If completed in session, have a table with resources from the reference list which would make it easy to identify additional instructional strategies.

**As a result of this training, I
will....**



- Have participants (preservice or inservice) develop written plans, indicating goals and timeline for individual professional growth to improve teaching practice by differentiating instruction
- Set goal(s)
- Develop an action plan for achieving goal(s)
- Indicate which of the potential barriers to cultural proficiency, discussed earlier, might be remedied by implementation of the plan

Section
V

CCTP Training Activities

➤ ➤ ➤ Introduction



The following activities coincide with the narrative section of this manuscript and may be used as part of a training sequence. These activities correspond with Pedersen's tripartite model of awareness, knowledge, and skills. We have recommended a sequence of activities for one-, two-, three-day, and semester-long training sessions. Facilitators may decide which activities to use based upon their goals for training. Whether you use a one- or three-day training format, the training sessions address awareness, knowledge, and skills competencies. We also recognize that some facilitators may want to arrange their own training sequence.

We recommend that participants read the entire manual before selecting certain parts for training, in order to fully understand and appreciate particular concepts that the training introduces. The activities will provide some didactic and many experiential opportunities for participants to:

- Engage in perspective taking
- Acquire new information
- Obtain strategies for working more effectively with learners from culturally distinct groups

➤ ➤ ➤ CCTP Training Activities

Section 1: Introductory Activities (1.1, 1.2, etc.)

The first set of activities addresses:

- Ground rules
- Possible reactions participants may experience during training
- Getting-acquainted activities
- A model describing the transitions that individuals and organizations make as they move towards achieving and practicing cultural competence

This section also reviews basic constructs and definitions that are germane to developing cultural competence and serve as a foundation for understanding subsequent training sections.

Section 2: Awareness Activities (2.1, 2.2, etc.)

The second set of activities corresponds to Pedersen's awareness competencies or understanding one's own biases as well as the sociopolitical issues that confront children from marginalized groups. Here participants review terms such as:

- Race, ethnicity, and culture
- Worldview
- Power
- Privilege
- Racism
- Oppression

The activities in this section help illustrate each of these constructs.

Section 3: Knowledge Activities (3.2, 3.3, etc.)

The third set of activities corresponds to Pedersen's knowledge competencies and addresses specific information about the social and educational experiences of American Indians, African Americans, Latinos, and Asian Americans. During shorter training sessions, the facilitator may not be able to adequately cover each racial or cultural group; therefore, prior to the training, participants should decide the groups on which they would like to focus. The racial or cultural groups selected will probably relate to the largest minority populations within a particular school district.

Section 4: Skills Activities (4.1, 4.2, etc.)

The final set of activities addresses Pedersen's skills competencies. Participants will not only integrate their awareness and knowledge competencies, but they will also develop a repertoire of skills to enhance the learning experiences of minority children. Case studies are incorporated as instructional tools.

Training Activity 1.1

Activity 1.1 (Establishing Ground Rules)

Time: 30 Minutes

Objectives

- ◆ To generate a list of ground/operating rules that will guide the Cultural Competency Training (CCT) sessions
- ◆ To apply ground/operating rules during CCT workshop sessions
- ◆ To create a climate of safety, trust, and respect

Activity Description

Present a preliminary list of ground rules that will guide the flow of interaction and interpersonal communication during the training sessions.

Ground Rules

- Share expertise
- Create a safe climate
- Communicate in nonjudgmental fashion
- Refrain from directing personal attacks on individuals or groups but focus the discussion on institutions
- Resist the temptation to engage in adult acting out behaviors
- Use “I” statements
- Maintain confidentiality
- Affirm and acknowledge diverse perspectives and experiences

Facilitator's Notes

1. Use Slide 1 (Establishing Ground Rules) with this exercise.
2. Read the list and ask if any group members need clarification on any of the ground rules.
3. After presenting the list of ground rules, permit participants to add items. If group members volunteer new rules, ask the person offering the rule to provide some clarification or elaboration if necessary.
4. Elicit from group members the steps they would like to take if ground rules are violated. Each participant should have the right to remind the group of any of the rules during the workshop. The facilitator should not shoulder this responsibility alone.
5. During different junctures in the training remind group members of the agreed-upon rules, particularly if individuals' comments and behaviors are interfering with group processes.
6. Reveal only what you feel comfortable revealing about yourself.

Training Activity 1.2

Activity 1.2 (Recognizing Possible Reactions to Training Activities)

Time: 30 Minutes

Objectives

- ◆ To recognize potential positive and negative reactions that may result from the training process
- ◆ To recognize that positive and negative reactions to the training process are a natural consequence of addressing issues of cultural competence

Activity Description

1. Conduct a discussion of the positive and negative aspects associated with the training experience.
2. In dyads, ask participants to brainstorm their anticipated reactions to the training.
3. Process their comments with the entire group.
4. Post participant comments on transparencies or chart paper for later review.

Possible Positive Reactions to Training

- Conduct Self-assessment of attitudes toward culture and diversity
- Acquire new information
- Increase levels of cultural competence
- Gain a greater appreciation of diversity issues
- Increase sensitivity to diversity issues
- Acquire new teaching skills and strategies
- Increase understanding of sociopolitical issues that impact culturally distinct groups

Possible Negative Reactions to Training

- Tired of reviewing information
- Insecurity
- Guilt
- Shame
- Embarrassment
- Boredom
- Frustration
- Emotionally jarring
- Dissonance producing
- Polarization of members of cultural groups represented by participants

Facilitator's Notes

1. Remind group members that this experience may challenge some very core beliefs they have come to adopt over the years.
2. Use Slide 2 (Recognizing Possible Reactions to Training Activities) with this exercise.
3. Let the participants know that this experience may evoke a sense of cognitive dissonance in some group members, which is necessary in order to grow, learn, and change.

Training Activity 1.2

4. Review this list at different junctures during the training sessions, if necessary, particularly as group members have emotional reactions to the training content. This also provides some reassurance that these feelings are a natural consequence of the training experience.

Training Activity 1.3

Activity 1.3 (Rationale for Multicultural Competency Training)

Time: 30 minutes

Objectives

- ◆ To understand the purpose of multicultural competency training
- ◆ To identify demographic shifts in the population as a rationale for multicultural competence training
- ◆ To identify the educational experiences of minority children as a rationale for multicultural competence training
- ◆ To identify ethical reasons as a rationale for multicultural competence training

Activity Description

List several reasons for conducting multicultural competency training using the following transparencies:

Slide 3: Rationale for Multicultural Competency Training

Slide 4: U.S. Population by Race and Latino Origin

Slide 5: National Profile of Public School Teachers vs. Student Composition

Slide 6: U.S. Special Student Placement

Slide 7: Minority Dropout Rates

Slide 8: Ethical Responsibility (Starratt, 1994)

- Demographic shifts in population
- Educational experiences of minority students (i.e., teacher vs. student composition, overrepresentation of minority students in special education, gifted and talented enrollment, suspension rates)
- Limited preparation in multicultural competence
- Historical experiences of minorities in educational institutions
- Ethical responsibility

Facilitator's Notes

1. To complete the discussion on demographic shifts in the population, use the demographic information provided such as:
 - changes in population
 - teacher ratio vs. student composition
 - the special programs information
2. To personalize the information, contact a particular school district and obtain specific information, such as:
 - population by race
 - number of students in advanced placement courses
 - suspension rates
 - gifted and talented enrollment
 - dropout rates

Training Activity 1.3

Such information helps to establish a rationale that addresses the specific and unique needs of a particular school district

3. Center the discussion of limited preparation in multicultural competence on the fact that only a handful of teacher education programs provides (subject is the singular "handful") training in cultural diversity, much less cultural competence.

In fact, a 1997 study of accreditation reviews of schools of education conducted by the National Council for the Accreditation of Teacher Education (NCATE) found that only 56% of the institutions surveyed addressed cultural diversity adequately in the professional education curriculum (Goodwin, 1997). When this issue was addressed, it usually included a cultural diversity module focusing on awareness and sensitivity. Further, although 41 states require some form of diversity training for teacher licensure and certification, specific requirements, definitions, and standards vary significantly and are routinely not enforced (Ewing, in press)

4. Focus discussions of the historical experiences of minority students in educational settings on the explanations provided in the knowledge component of this document. For instance:
 - American Indian children and boarding schools and the attempted eradication of their languages of origin
 - the overrepresentation of African-American children in special education classes
 - the controversial use of bilingual and ESL programs for many Latino children
 - the tendency to view Asians as a model minority to the exclusion of Asians who have had a difficult passage through the American education system
5. Center the discussion about ethical responsibility on Starratt's (1994) contention that educators should administer:
 - an ethic of critique to expose educational inequities
 - an ethic of justice to correct structural inequalities in education
 - an ethic of care or a sense of compassion to ensure proper education of all children

Training Activity 1.4

Activity 1.4 A Look at Assumptions and Stereotypes (Silent Introductions)

Time: 45 Minutes

Objectives

- ◆ To understand the inaccuracies and hurtful impact of assumptions and stereotypes
- ◆ To understand how stereotypes stigmatize an entire group
- ◆ To identify sources that perpetuate stereotypes
- ◆ To identify strategies for eliminating negative stereotypes and assumptions

Activity Description

Divide participants into dyads, preferably with someone whom they don't know. Without soliciting input from their partner, each person answers the following questions about their partner.

- Where is your partner from?
- Did your partner grow up poor, working-, middle-, or upper- class?
- What is your partner's religious affiliation?
- For how many generations has your partner's family been in this country?
- What is your partner's ethnic origin?
- What is your partner's marital status?
- How much formal education do your partner's parents have?
- How many children does your partner have?

After everyone has answered the above questions, ask each person to:

- Share assumptions with their partners
- Explain why and how they generated these assumptions
- Correct any erroneous statements made about him or her
- Describe how it felt to hear these
- Ask the dyad partners to discuss what factors contribute to the stereotypes and how they originated

Facilitator's Notes

1. Process with the group their reactions to the experience.
 - What assumptions did they make and why?
 - What did they learn about themselves during this exercise?
 - How did they generate these assumptions?
2. Discuss the use of schemas as a mechanism for organizing and synthesizing the wealth of information we have. Also point out that although schemas can be useful, there are limitations because they can lead to very damaging stereotypes.

This exercise should help participants recognize that all of us make assumptions about others. Frequently, these assumptions are inaccurate and based on distortions about how we have come to think about people who may be different from ourselves.

Training Activity 1.4

3. Generate strategies from group members for avoiding stereotypes. For example:
 - Identify the positive aspects of individuals or groups
 - Question how people obtain or develop a particular stereotype
 - Describe credible sources of information that defy the stereotype

Training Activity 2.1

Activity 2.1(Defining Cultural Competence)

Time: 45 Minutes

Objectives

- ♦ To brainstorm definitions of cultural competence
- ♦ To consider varying viewpoints regarding cultural competence
- ♦ To identify the barriers to cultural competence

Activity Description

1. Divide participants into six small groups.
2. Assign each group a particular stage of Mason's cultural competence model and ask the groups to respond to the role play based on the assigned stage.
3. Allow each group five minutes to devise a 3-5 minute skit.
4. Ask other group participants to guess what stage of cultural competence was demonstrated.

Mason's Stages of Cultural Competence	
Cultural Destructiveness	<ul style="list-style-type: none"> • The refusal to acknowledge the presence or importance of cultural differences in the teaching/learning process exists. • Differences are punished and suppressed. • Teachers and schools endorse the myth of universality.
Cultural Incapacity	<ul style="list-style-type: none"> • The individual or organization chooses to ignore cultural differences. • No attention is devoted to supporting cultural differences. • Emphasis may be on the cognitive growth and maturity of youngsters versus addressing the issues of cultural awareness.
Cultural Blindness	<ul style="list-style-type: none"> • Individuals and organizations believe that cultural differences are of little importance. • Others are viewed through a Western cultural mainstream lens. • Messages are communicated to students that their culture is of little consequence to the learning experience.
Cultural Pre-Competence	<ul style="list-style-type: none"> • The individual or organization recognizes and responds to cultural differences. • An open acknowledgment of the need for cultural competence exists. • Educators may seek out new information about diversity by attending training sessions or interacting with those individuals who have insider cultural information.
Cultural Competence	<ul style="list-style-type: none"> • The individual and organization value and appreciate cultural differences. • Issues related to equity, cultural history, knowledge, and social justice are explored. • Students' cultural experiences are valued and integrated into the learning process.

Slide 9: (Pedersen's Developmental Model)

Slide 10: (Defining Cultural Competence)

Slide 11: Mason et al.'s Cultural Competence Model (1996)

Training Activity 2.1

Role Play

A large number of Mexican migrant families have recently moved into your school district. Most of the children who come to this school speak Spanish and are having difficulty making the transition to the American school system. Communication with parents has been difficult because many of the parents do not speak English fluently. The classroom teachers and school administrators meet to decide what strategies they might enlist in order to work more effectively with this population.

Facilitator's Notes

1. Present Mason, Benjamin and Lewis' (1996) cultural competence model.
2. Discuss examples of each of the stages of this model:
 - cultural destructiveness
 - cultural incapacity
 - cultural blindness
 - cultural pre-competence
 - cultural competence
3. In completing this exercise, refer to Mason et al.'s explanation in the manual regarding developmental stages of cultural competence
4. When assigning the role plays, make certain that group members know only the stage to which they are assigned
5. When processing the activity, ask participants how they felt about the exercise and whether the exercise was easy or difficult.
6. Finally, ask participants for suggestions about how to deal with individuals and organizations functioning in each of the stages of this model

Adapted from National Multicultural Institute. (1999). Teaching Skills and Cultural Competency: A Guide for Trainers. Washington, DC: Author.

Training Activity 2.2

Activity 2.2 (Diversity Awareness Profile)

Time: Approximately 60 Minutes

Objectives

- ♦ To identify ways in which the participants discriminates against others
- ♦ To generate strategies for changing behavior

Activity Description

Distribute copies of the Diversity Awareness Profile (DAP), explaining to the group that this instrument helps participants examine their behaviors when interacting with people from culturally distinct groups. Questions in this survey help individuals think critically about the impact their behavior has on others.

Facilitator's Notes

The DAP is scored using a 4-point Likert scale. The instrument asks participants to indicate the frequency in which they engage in certain behaviors. Responses range from (1) almost never to (4) almost always.

1. When the survey is completed, ask respondents to hand score them. Scores should be summed and totaled. DAP scores can range from a low of 40 to a high of 160. Different scores are associated with different types of behaviors
2. Stinson (1991) described five behavior types:
 - naïve offender
 - perpetrator
 - avoider
 - change agent
 - fighter

Scores for **naïve offenders** vary greatly because of their impact on others.

Scores for **perpetrators** range from 40 to 79 and suggest that although individuals recognize behavior, they do not feel compelled to change. These individuals reinforce the system of racism and oppression.

Scores for **avoiders** range from 80 to 119. These individuals recognize their biased behaviors but choose instead to ignore unjust behaviors.

Change agents' scores range from 120 to 139. These individuals feel compelled to eradicate the system of racism and oppression by challenging various forms of discrimination when they occur.

Finally, **fighters** have scores that range between 140 and 160. Fighters confront various forms of racism and discrimination and are often perceived by others as annoying and antagonistic.

Training Activity 2.2

3. Once respondents have scored their surveys, discuss participant reactions to the survey. Questions can include the following:
 - What were your reactions to the survey?
 - Do you think your score accurately reflects your behavior?
 - What societal factors contribute to people functioning in each category?
 - What personal factors contribute to people functioning in each of the five categories described by Stinson?
 - What are some things individuals can do to raise their scores?
4. Obtain information for this survey by phone at (800) 274-4434 fax (800) 569-0443 or on the World Wide Web at <http://www.pfeiffer.com>.

Training Activity 2.3

Activity 2.3 (Getting to Know People)

Time: Approximately 45 Minutes

Objectives

- ◆ To explore one's own personal values, cultural identity, family history, and current lifestyle
- ◆ To facilitate greater understanding and appreciation for the diversity within the group

Activity Description

1. Distributes the ethnicity exercise handout and instructs the participants to take a couple of minutes to record answers to the questions on the handout.
2. Inform the participants that they will be expected to share their responses with the rest of the group.
3. After about two minutes, ask someone in the group to give his or her responses.

Before sharing ethnicities, instruct participants to look around the room and identify two people whom they do not know. Ask participants then either mentally or on a sheet of paper to imagine what those two people are going to say about their backgrounds. This information is not shared with anyone; however, it helps people realize that they formulate ideas about others based on how they look.

Tell the group that each person will be limited to about two minutes per person to give everyone a chance. The time for this activity depends on the number of people participating in the workshop. Once everyone has had an opportunity to speak, ask the group to discuss the generalizations they have observed as a result of the exercise.

Facilitator's Notes

1. Begin this exercise in order to model the kind of information that needs to be shared.

Because this activity can be emotional for certain people, remind them that they only have to reveal what they feel comfortable revealing. Participants who find this emotional are usually those who don't know about their heritage and those who have been adopted.

2. Some generalizations that usually emerge include:
 - Everyone is unique and no two people have the same background no matter what group they are in.
 - The more you find out about a person's uniqueness, the more you realize how similar we all are.
 - Cultural diversity means more than just Black and White.
 - Most people find out something about others within the group that allows them to connect.
 - Religion and family seem to play a major role in most people's stories.
 - Often White people come to the realization that they also have a culture.

Even though this is a fairly time-consuming activity, participants really enjoy it.

Training Activity 2.3

4. As an important transitional point from this activity, ask participants, "Why do you think we use this activity?"

Besides the generalizations listed above, point out that our ideas about people who are like us and not like us were formed early in our lives. Having people share where they are from and who their ancestors are help them to get in touch with some of these influences.

Ethnicity Exercise Handout

1. Please state your name.
2. What generation in the United States do you represent? Are your siblings the first of your family to be born in this country? Were you foreign-born?
3. Where did your ancestors migrate from? Within the United States? From outside the United States? Why?
4. Does your immediate family or extended family practice ethnic or cultural customs that you or they value or identify with? For example: foods, celebrations, traditions, social behaviors, manners, and beliefs.

Adapted from Bob Covert, University of Virginia

Training Activity 2.4

Activity 2.4 (Understanding Culture)

Time: 45 Minutes

Objectives

- ♦ To generate definitions culture
- ♦ To identify the complex nature of culture

Activity Description

1. Distribute diagrams of Weaver's (1986) Iceberg Concept of Culture.
2. Have participants identify different components of the model.
3. Allow students to interpret the model by selecting 3-5 components of culture and describing how these issues impact their culture.
4. Next have students discuss the impact these concepts may have on people from other cultures who are functioning in the dominant culture.

Slide 12 (Definition of Culture) corresponds with this exercise.

Slide 13 (Iceberg Concept of Culture) corresponds with this exercise.

Facilitator's Notes

1. Have group members share their responses to each of the questions.
2. Explain to participants that we can only see 10% of a person's cultural attributes. Ordinarily we do not see dimensions of a person's culture including values, attitudes, and beliefs. Aspects of the deep structure of culture are frequently outside the awareness of people who are not members of the culture. Most of our assumptions are based on information gleaned from the tip of the iceberg. Culture clash is often triggered by the attributes on the tip of the iceberg. This prevents us from delving deeper and determining differences.
3. Point out that, like an iceberg, the majority of culture is hidden from view.
4. Encourage participants to explore strategies they would use for understanding in more depth cultural aspects of their students from marginalized groups.

Adapted from National Multicultural Institute. (1999). Teaching Skills and Cultural Competency: A Guide for Trainers. Washington, DC: Author.

Training Activity 2.5

Activity 2.5 (Dimensions of Personal Identity)

Time: 45 Minutes

Objective

- ♦ To identify the complexity of human beings by addressing individual differences and shared identities

Activity Description

1. Distribute copies of Arredondo et al.'s (1996) model, Dimensions of Personal Identity.
2. Review each component of the model.
3. In groups of 3-4 have students share their A, B, and C dimensions of personal identity by exploring the extent to which they are affected by each dimension.

For instance each group member should describe their “A” dimensions of personal identity and indicate how they were able to exert some influence over their “B” dimensions of personal identity. In the context of this discussion participants should discuss how their “C” dimensions of personal identity have impacted their “A” and “B” dimensions.

Slide 14 (Dimensions of Personal Identity) corresponds with this exercise.

Facilitator's Notes

1. Have group members process what aspects of their identity are similar or different.
2. Remind group members that this model helps see uniqueness but also avoids the pitfall of looking solely through the lens of race.

Arredondo et al. (1996) address the complexity of human differences by looking at individual differences and shared identity. Referring to this model as “Dimensions of Personal Identity,” Arredondo identified three primary areas of a person’s identity, “A,” “B,” and “C” dimensions. Each dimension underscores the vast heterogeneity and complexity of individuals.

According to Arredondo et al.:

- **“A” dimensions** of personal identity include those characteristics over which we have little control. Characteristics such as age, race, ethnicity, and language functions as immutable characteristics of our existence and are not amendable to change. Because they are more visible characteristics, another notable feature of “A” dimensions is that they frequently engender stereotypes about people.
- **“B” dimensions** of personal identity, on the other hand, refer to those characteristics over which we can usually exert some influence. For example, we can determine how much education we will acquire, alter our geographic location, and adopt certain recreational preferences.

Training Activity 2.5

- Finally, **“C” dimensions** refer to those events that have occurred during a particular historical moment. “C” dimensions also situate people within a social, cultural, and political context. The combination of each affiliation makes every person unique.
3. Encourage group members to share as much or as little about themselves as they feel comfortable. No one should feel pressured to self-disclose.

Training Activity 2.6

Activity 2.6 (Understanding Race, Ethnicity, Worldview, Oppression)

Time: 60 Minutes

Objective

- ♦ To identify terminology related to the development of cultural competence

Activity Description

The facilitator reviews definitions of constructs that contribute to cultural competence. These definitions operationalize (simpler word?) the discussions in this training manual.

Slide 15 (Definition of Race)

Slide 16 (Definition of Ethnicity)

Slide 17 (Definition of Worldview)

Slide 18 (Definition of Oppression)

Facilitator's Notes

- Frequently the terms **race** and **ethnicity** are used interchangeably and treated as identical constructs. In actuality several distinctions can be made between the two terms. This exercise outlines the terms and definitions that will be agreed upon for use with this document.

Training Activity 2.7

Activity 2.7 (Crosswalk – Understanding Power)

Time: 30 Minutes

Objectives

- ♦ To identify the effects of power/powerlessness
- ♦ To discuss feelings associated with power/powerlessness
- ♦ To discuss the impact of power/powerlessness

Activity Description

1. Ask all participants to stand on one side of the room.
2. As descriptors are read aloud, have participants cross over to the other side of the room if the statement describes them. The descriptors are aspects of our identity that may remain hidden from the direct purview (more understandable word?) of others. Group members should pay particular attention to how they felt after they had to cross over. (I don't think these are clear instructions for this exercise. Do they stay over on the other side of the room?)

Slide 19 (Definition of Power) corresponds with this exercise.

Descriptors

If ...Then Please Cross Over

You or anyone in your family has ever been on welfare

You can't say the Pledge of Allegiance with pride

You have ever received less than equal pay for equal work because of gender

Someone you know, or care for, has, or had, HIV or AIDS (no comma after "has")

It has ever been risky or even dangerous for you to hold hands in public with someone you love

You have been sexually harassed

You have ever been asked, "When did you come to this country?"

Your name is routinely mispronounced

You have ever been followed with suspicion in a store because of race

You or a member of your immediate family has ever been a blue-collar worker

You have ever been the only member of your race in a classroom situation

You have ever been ridiculed because of a physical condition (other than race)

You have ever been in fear of being raped

You have ever been denied access to a building or social situation because of a physical condition

You have ever been discriminated against because of who you choose to love

You or your immediate family has ever had to buy groceries with food stamps

You know intimately what it is like to "pass" in order to feel safe in a group

You or someone you care deeply about has been ridiculed as "poor trash"

You have never had a teacher who looks like you

You have ever been ridiculed because of where you live

You identify as a person of color

You are not a White male

You have ever had serious doubts as to whether you would be able to pay your tuition for school

You are part of the first generation in your family to go to college

You don't identify Christianity as your religion

Training Activity 2.7

You have ever been in a swimming pool or Jacuzzi and people have gotten out

Following this exercise participants discuss the impact these issues have had on them. Participants discuss by extension (what does this mean--by extension?) how similar issues would impact students from marginalized groups.

Facilitator's Notes

1. Emphasize:
 - The seriousness of the activity and the feelings that might come up
 - That this activity is about making the “invisible” visible
 - That each prompt will be interpreted individually
 - That everyone has a choice to cross over to the unsafe side or stay on the safe side. The safe side represents information about oneself that people would not ordinarily know. The unsafe side represents information that one may self-disclose that could contribute to one’s vulnerability.
2. Use all or some of the descriptors listed above. For instance, you may decide to select about ten items from the list based on applicability to the target audience. It is likely that if all items in the list are used, most individuals will have crossed over before the list is completed.

Adapted from Bob Covert, University of Virginia.

Training Activity 2.8

Activity 2.8 (The Silenced Self)

Time: 30 Minutes

Objective

- ♦ To understand feelings that result when people's cultural backgrounds and identities are excluded from the curriculum

Activity Description

1. Ask participants to record on a blank sheet of paper a list of those aspects of their identities that are important. This list may include information about family, friends, work, education, hobbies, and anything about themselves or their extended families that is a routine part of one's discussion with others.
2. Once participants have generated this list, divide them into dyads and have them introduce themselves to someone whom they don't know. There is however, one stipulation to these introductions: Participants may not mention any topic generated on their lists. This means they must talk about themselves without mentioning significant and meaningful aspects of their identities.
3. Ask participants to pay particular attention to how they feel as they are completing this exercise.

Facilitator's Notes

1. Give participants about 10 minutes to complete this activity. Meanwhile, circulate the room and observe the kinds of interactions going on.
2. Once participants have had ample time to make their introductions, ask for a few volunteers to describe their experiences during this exercise. For instance:
 - What was it like making introductions and not being able to talk about important aspects of yourself?
 - What were some of the items you listed on your paper?
 - What were some of the issues you decided to talk about?
3. Generate a list of adjectives that describe how participants felt during this exercise. Responses may include: awkward, guarded, silenced, oppressed, disengaged, etc.
4. Ask participants to describe how young learners may feel when important aspects of their cultural backgrounds and identities are omitted from the curriculum (i.e., angry, devalued, disinterested, oppositional, unmotivated, inhibited, stagnated).
5. Ask participants to brainstorm suggestions for preventing students from being ignored or excluded from the curriculum

Training Activity 2.9

Activity 2.9 (Understanding Privilege)

Time: 1 Hour

Objectives

- To define privilege
- To identify sources of privilege
- To identify one's personal source of privilege

Activity Description

1. Show participants the video entitled "Free Indeed."

This video portrays a group of young Caucasian adults who decide they would like to provide volunteer services to a local African-American congregation. Before the minister of the congregation permits these volunteers to work in the church, he sends a representative to meet with group members and address issues of power and privilege. The church representatives take the volunteers through a set of exercises that underscore the privilege to which they are exposed and to the potential for their deeds to be construed as paternalistic (Could you say this in an easier-to-understand way?). After this meeting the volunteers confront their own intentions and reconsider their initial project.

2. Following the video encourage the participants to discuss their initial reactions and explore assumptions the volunteers in the film made about the church.
 - What sources of privilege were embedded in the volunteers' assumptions?
 - How were issues of power and privilege embedded in this film?
 - How do similar incidents occur in schools? In classrooms?

Slide 20 (Definition of Privilege) corresponds with this exercise.

Facilitator's Notes

1. Discuss McIntosh's (1989) definition of privilege.

McIntosh defines White privilege as, "an invisible weightless knapsack of special provisions, assurances, tools, maps, guides, codebooks, passports, visas, clothes, emergency gear and blank checks" (p. 1). Beneficiaries of "White privilege" often remain in a state of denial and repression about their advantages. Such advantages grant a set of benefits and system rewards to one group while simultaneously excluding another group from accessing these advantages.

2. Elicit reactions from group members about each of the characters in the video.
 - What were their intentions?
 - Do you know anyone who resembles characters in the video?
 - What implications does this notion of privilege have for classroom teachers?
3. Identify some elements of privilege that may be operative in our schools

Ordering information for this video can be obtained by calling (717) 859-1151 or (717) 859-3889.

Training Activity 2.10

Activity 2.10 (A Tale of “O”)

Time: 1 Hour

Objectives

- To recognize the dynamics and consequences of being different
- To identify the dynamics of difference that occur in school settings
- To determine feelings associated with difference
- To generate strategies to mediate the harmful effects of difference

Activity Description

1. Show participants the video entitled, A Tale of ‘O’ – Revised Edition.”

This nonthreatening, 27-minute video is an allegorical account of what happens when a person who is perceived as different enters a new group setting. The video uses symbols rather than actors to avoid making specific references to culturally different groups. By using Os to represent those in the minority and Xs to represent the dominant group, emphasis is placed on issues as opposed to people. This video promotes understanding and cooperation.

2. Following the video, divide participants into small groups and have them discuss their reactions to the video.
3. Distribute newsprint and markers and ask participants to record responses.
4. Ask participants to discuss the extent to which these dynamics occur when people interact.
5. Have participants discuss examples of feeling different in their personal lives and examples of how we observe and respond to difference when it occurs in the school and classroom setting.
6. Finally, ask group members to discuss what strategies can be used in classrooms to manage differences.

Questions to Be Recorded on Newsprint

- What happens when “X”s and “O”s are people?
- How do “O”s feel in a group setting in which they are a numerical minority?
- What are some personal examples of feeling different in your own life?
- How do school personnel respond to difference in the school and classroom setting?
- What strategies can be used to mediate the harmful effects of difference?

Facilitator's Notes

1. As group members engage in the exercises following the video, circulate the room to get some sense of participants’ reactions and to provide direction to the group discussion if necessary.
2. Encourage group members to share only personal examples with which they are comfortable. No one should feel compelled to volunteer a very painful experience.

Training Activity 2.10

3. Encourage participants to recognize and respond in an empathic manner to cultural difference in the classroom or school setting.

Ordering information can be obtained from the following website: <http://www.hrpress-diversity.com>

Training Activity 2.11

Activity 2.11 (Blue-Eyed)

Time: 2 Hours

Objectives

- To identify a rationale for promoting multicultural competence
- To recognize the damaging consequences of racism and oppression
- To sensitize people to the danger of racism and discrimination

Activity Description

1. Ask participants to view the video entitled, Blue-Eyed.

This 93-minute video simulates a discriminatory environment based on eye color. The blue-eyed members participate in an exercise that involves pseudoscientific explanations of their inferiority, culturally biased IQ tests, and blatant disrespect. In just a few hours under facilitator Jane Elliott's withering regime, we see grown professionals become despondent and distracted, stumbling over the simplest commands. Black members of the group forcefully remind Whites that they undergo similar stresses, not just for a few hours in a controlled experiment, but every day of their lives. Elliott points out that sexism, homophobia, and ageism are just as damaging.

Elliott conducted a similar exercise in an elementary class during the 1970s in Iowa. This experiment received widespread national coverage and evoked some hostile reactions from townspeople.

2. Following the video, divide participants into small groups and have them discuss their reactions to the video.
3. Ask participants to discuss what racism means to them and how racist behaviors were exhibited in the film. Present participants with definitions of racism. Continue the small group discussion by having group members describe how racism is manifested in our schools? Classrooms?

Facilitator's Notes

1. Define racism as follows: **Racism** is a particular form of oppression that refers to the systematic process of enlisting institutional resources not only to support and promote a belief in the inferiority of groups on the basis of skin color, but to deny opportunities to one group and subsequently grant them to a preferred group. (Nieto, 1996; Tatum, 1997)
2. This video may evoke some spirited reactions from group members. Acknowledge these feelings and perhaps review Activity 1.2, Recognizing Possible Reactions to Training Activities.
3. People do not feel an overwhelming need to shoulder the responsibility for racism and oppression.

Discuss the fact that as participants gain a more in-depth understanding of racism, they need to decide what role they will play in eliminating the insidious nature of

Training Activity 2.11

racism. More specifically, how will individuals use their sphere of influence to improve the educational outcomes of children from disenfranchised groups?

Ordering information about the Blue-Eyed video can be obtained from the following website: <http://www.hrpress-diversity.com>

Training Activity 2.12

Activity 2.12 (Understanding Prejudice and Discrimination)

Time: 45 Minutes

Objectives

- To make individuals aware of how they first became conscious of prejudice and discrimination and the feelings associated with it
- To make participants aware that everyone has experienced prejudice and discrimination and that it comes in many different forms

Activity Description

1. Divide the large group into small groups of 3-5 participants.
2. Distribute the activity worksheet (see below) and ask each participant to take a couple of minutes to think of some experiences that she/he would like to share with the small group based on the questions from the worksheet.

Facilitator's Notes

This activity will allow everyone to tell at least one story relating to his/her experiences.

1. Acknowledge the feelings that are associated with each of the stories.
2. The stories often involve people we care about the most. Be careful not to make people feel guilty about themselves or their families or significant others. The activity is about acknowledging things the way they are and then you can begin to consider how you would like things to be. Perhaps the most important point here is what you, as an individual, can do about these things if you choose to.

We cannot change what happened 5 minutes ago, let alone several years ago. The point is to figure out exactly what we are doing and then decide if we want to continue doing the same things. For example, do I tell racist, sexist, or heterosexist jokes? Obviously, if I have, I cannot take them back, but I certainly can make a decision not to tell them anymore.

Some people learn about prejudice early and are taught to deal with it. Others are exposed to it early, but the people around them do not talk about it. Still others are taught explicitly to be prejudiced. There are no generalizations here. It is important to hear the myriad stories and begin to understand the complexity of the issues surrounding these topics.

Generally, people have no trouble coming up with stories about how they have been discriminated against. Because these stories are so readily available, people still use them to make sense out of their relationships with others. Allowing people to tell these stories often proves cathartic.

The discussion should not lead to creating a hierarchy of discrimination so that some people think that some prejudices or forms of discrimination are better or worse than others.

Training Activity 2.12

Pre-Exercise Activity Worksheet

Request that every participant write the definitions for 5 words:

- Prejudice
- Discrimination
- Racism
- Sexism
- Homophobia
- Political correctness (optional)

This assignment has two parts.

1. First, participants should define the terms in their own words.
2. Second, they should go to a dictionary or other reliable source and copy the definitions.

Ask them to record the title and date of the dictionary or other source used. These definitions will serve as the basis for small-group discussions at the following session.

Adapted from Bob Covert, University of Virginia.

Training Activity 2.13

Activity 2.13 (Understanding Racism)

Time: 90 Minutes

Objectives

- To examine one's own attitudes toward race
- To understand the subtleties of racism
- To identify ways to take concrete action to address race relations in the workplace

Activity Description

1. Show participants a 53-minute documentary entitled, *Skin Deep*.

In this video college students describe their experiences with race relations in America during an interview. During the session students from culturally diverse backgrounds examine their deeply held attitudes and feelings about race and ethnicity while exploring the barriers to building a society that truly respects diversity and pluralism. The video helps people to evaluate their own race-related beliefs and practices and facilitate interracial dialogue.

2. Following the video, have participants write on a sheet of paper some of their own race-related beliefs and practices.
3. Have them also record how they think they developed some of these beliefs systems and the extent to which some of these belief systems may impact their teaching effectiveness.
4. Next, ask participants to record what they think it will take to eliminate some of these attitudes.
5. After participants have responded to each of these questions, have them get into dyads and share at least one bias or race-related belief or practice with a group member.

Slide 21 (Definition of Racism) corresponds with this exercise.

Facilitator's Notes

1. As group members record their own race-related beliefs, remind them that these thoughts and feelings may not be flattering and often result from living in a society that tacitly endorses such attitudes and belief systems.
2. Remind group members that, as they share what their bias is, they should only share a bias with which they are comfortable. Also, remind group members of the confidential nature of the discussion

At the close of this activity, remind group members that it takes a lot of courage to complete a task such as this and that acknowledging one's biases is an initial step in eliminating them.

Training Activity 3.1

Activity 3.1 (Understanding Racial Identity Development)

Time: 45 Minutes

Objectives

- To define racial identity development
- To review racial identity development models
- To identify self on a racial identity development continuum

Activity Description

1. Present students with Cross' nigrescence model (1991), Sue and Sue's racial cultural identity development model (1999), and Helms' white racial identity development model (1984).
2. Explain in detail the definition and purpose of racial identity development and how such models permit us to recognize within-group differences.
3. Have participants identify a racial identity model that can be used to describe their racial identity.
4. Next, ask participants to identify the stage or status that most closely resembles their current mode of functioning and cite reasons for this particular classification.
5. Afterwards, ask participants to describe characteristics and behaviors of individuals functioning in each stage of the model they have chosen.
6. For the second portion of this exercise, divide participants in groups according to the racial identity model they have chosen and have group members exchange characteristics and behaviors of individuals functioning in each stage of that particular racial identity development model.

Slide 22: Definition of Racial Identity

Slide 23: Cross' Racial Identity Development Model

Slide 24: Helms' (1984) White Racial Identity Development Model

Slide 25: Sue & Sue's (1999) Racial/Cultural Identity Development Model

Slide 26: Racial Identity Development – American Indians (Zitzow & Estes, 1981)

Facilitator's Notes

1. Consider that stages are not fixed and people can operate in more than one stage simultaneously.
2. Consider that individuals recycle through each of the stages at varying points in their lives.
3. Refer to the transparencies provided in the curriculum on racial identity development to complete this exercise.

Training Activity 3.2

Activity 3.2 (The Breeding of Impotence)

Time: 90 Minutes

Objectives

- To understand educational issues that plague poor children and children of color
- To consider strategies for overcoming school failure

Activity Description

Show participants the 55-minute video entitled, The Breeding of Impotence.

This video examines the culture of failure that is endemic among children of poverty and children of color in our society, its causes, its consequences, and the prognosis for overcoming it. The problem of increasing violence in our schools and communities is discussed in the context of larger social issues of economics, culture, and community life. Students, teachers, administrators, parents, community leaders, and clergy provide a range of perspectives on the current crisis. Included among the authors interviewed are Cornel West (Race Matters), Luis Rodriguez (Always Running), Valerie Polakow (Lives on the Edge), and Thomas Fleming (National Teacher of the Year). The video also examines the systemic tendency for some children to be held in lesser regard, tracing the effects of this tendency through the educational system, particularly with regard to special education and race issues.

Facilitator's Notes

1. During the knowledge component of the training, review as many exercises on varying racial and cultural groups as possible.
2. Ask participants to determine the largest racial and cultural groups in their school district. Focus on those groups that are most widely represented in participating teachers' classes and school districts.
3. Regardless of which racial/cultural groups the training focuses on, this serves as the initial video before proceeding with race specific exercises.
4. Prior to viewing the video distribute the following questions for discussion at the conclusion of the video:
 - What issues are new to you?
 - What issues have you observed in your classroom, school, or community?
 - How do issues of poverty and race impact learning?
 - What strategies might educators use to overcome issues of educational failure?

Ordering information can be obtained from <http://www.cinemaguild.com/>

Training Activity 3.3

Activity 3.3 (Bias in Education)

Time: 90 minutes

Objectives

- To address issues of bias in education
- To consider issues of anti-bias in the classroom

Activity Directions

1. Show participants the videotape entitled, *Start Seeing Diversity: The Basic Guide to an Anti-Bias Curriculum*.

This video introduces teachers to bias as it emerges in the early childhood classroom and helps them to establish a framework to respond effectively. The video summarizes the four goals of an anti-bias approach and addresses six specific areas of bias:

- Age
 - Gender
 - Sexual orientation
 - Economic class
 - Physical abilities/characteristics
 - Race/ethnicity
2. Following the video participants respond to the following questions:
 - What new information was learned from viewing this film?
 - What impact does bias in the classroom have on culturally and linguistically diverse learners?
 - What are some examples of bias in the classroom?
 - What are some strategies for eliminating bias in the classroom?

Facilitator's Notes

1. During the knowledge component of the training, review as many of the exercises on varying racial and cultural groups as possible.
2. Ask participants to determine the largest racial and cultural groups in their school district. Focus on those groups that are most widely represented in participating teachers' classes.

Ordering information can be obtained from the following website:

<http://www.teachingforchange.org>

Training Activity 3.5

Activity 3.4 (American Indians)

Time: 1 Hour

Objectives

- To review issues of nomenclature with American Indians
- To review the demographic data on American Indians
- To review the cultural values of American Indians
- To review the social and educational experiences of American Indians

Activity Description

Ask participants to review the 29-minute video entitled, *Spirit of the Dawn*.

This video chronicles the educational experiences of American Indians, ranging from the boarding school experience to the more culturally sensitive classrooms of today. On the Crow Reservation in Southeastern Montana, we meet two sixth-graders, Bruce Big Hail and Heywood Big Day III, as they participate in an innovative poetry class that encourages them to create beautiful poems celebrating Crow culture and history. Through the children, their parents, and their teachers we see the strength and resiliency of a community fighting the constraints of the past to secure a future for its children.

Facilitator's Notes

1. During the knowledge component of the training, review as many of the exercises on varying racial and cultural groups as possible.
2. Ask participants to determine the largest racial and cultural groups in their school district. Focus on those groups that are most widely represented in participating teachers' classes.
3. Prior to viewing the video distribute the following questions for discussion at the conclusion of the video:
 - What new information was learned from viewing this film?
 - What struggles do American Indians confront during the educational process?
 - What cultural issues are embedded in the teaching and learning of American Indian children?
 - What strategies might teachers and schools use to enhance the educational outcomes of American Indian children?

Ordering information can be obtained from the following website:

http://www.newday.com/films/Spirit_of_the_Dawn.html

Training Activity 3.5

Activity 3.5 (American Indians)

Time: 1 Hour

Objectives

- To review issues of nomenclature with American Indians
- To review the demographic data on American Indians
- To review the cultural values of American Indians
- To review the social and educational experiences of American Indians

Activity Description

- Ask participants to review the 28-minute video entitled, Teaching Indians to Be White, which examines the educational experiences of American Indians in an historical context.

This video describes religious schools with native teachers, residential schools that tear children away from their families and traditional values, and public day schools, where native children find it nearly impossible to balance the White view they are taught in school with the language and values they learn at home. The results are that the Seminoles of Florida resist being integrated, the Miccosukee decided not to fight but to join, and the Cree took back their own schools.

Facilitator's Notes

1. During the knowledge component of the training, review as many of the exercises on varying racial and cultural groups as possible.
2. Ask participants to determine the largest racial and cultural groups in their school district. Focus on those groups that are most widely represented in participating teachers' classes.
3. Following the video, assess the participants' reactions to the video. Discussion questions might include:
 - What new information was learned from viewing this film?
 - What struggles do American Indians confront during the educational process?
 - What cultural issues are embedded in the teaching and learning of American Indian children?
 - What strategies might teachers and schools use to enhance the educational outcomes of American Indian children?

Ordering information can be obtained from the following website: <http://www.films.com> or (800) 257-5126

Training Activity 3.5

Activity 3.5 (American Indian Case Study)

Time: 30 Minutes

Objectives

- To review the cultural values of American Indians
- To review the social and educational experiences of American Indians
- To consider culturally relevant strategies for working more effectively with American Indian children

Activity Description

1. Divide participants into small groups; ask them to read the corresponding case study.
2. Once group members have read the case study, ask them to respond to the following questions:
 - Many American Indians prize groupness over an exclusive focus on the individual. To what extent does this collective orientation impact the teacher's perception that Sen was cheating.
 - To what extent is Sen's tardiness a reflection of defiance or his cultural conditioning that the current moment governs the time orientation?
 - Is it the teacher's responsibility to teach Sen about being on time?
 - When Ms. Lilly invites Sen's parents in for a conference, on what issues should she focus? How will she respect any cultural differences that may interfere with Sen's ability to profit from the learning experience?
 - How should Ms. Lilly deal with the fact that nonverbal communication and cooperation are integral components of American Indian culture?
 - What cultural information might help Ms. Lilly respond more appropriately to any difficulties Sen may be experiencing at school?
 - To what extent might Sen be experiencing cultural conflicts between the expectations of his American Indian heritage and the expectations rooted in the mainstream American educational system?
 - What responsibility does Ms. Lilly have for addressing the teasing that occurs because of Sen's clothing?

Case Study

Sen Youngblood is a twelve-year-old (6th grade) American Indian boy whose teacher recently requested a parent-teacher conference because of concerns she had about his academic performance in the classroom. Ms. Lilly frequently complains about Sen not completing assignments as instructed and that he neglects to ask for help even when he is completely confused. When he finally asks for help, Sen's questions frequently occur long after an assignment or a directive has been given and often disrupts the flow of the class. More recently, students in the class have been teasing Sen about his clothing. Ms. Lilly has concerns about the fact that Sen may have delayed language skills for his age in comparison to many of his classmates. Additionally, Ms. Lilly feels that Sen's habitual tardiness interferes with his ability to profit from the learning experience. On more than one occasion during testing, Sen has been seen discussing questions with fellow classmates. Ms. Lilly has repeatedly spoken to Sen about her concerns but he usually just remains silent.

Training Activity 3.5

Facilitator's Notes

1. Among many American Indians, sharing represents an important cultural value and operates as a method of demonstrating honor and respect for others. In fact, refusing to share is often considered selfish and may be regarded as an offensive act directed toward the donor. Based on this particular cultural value, Sen may not have perceived discussing test questions as inappropriate. Moreover, American Indians value cooperation and interdependence.

Discuss strategies that teachers may use to help Sen understand behavioral expectations regarding testing.

2. Silence represents a highly prized cultural value among many American Indians. In comparison to the more verbose styles of Americans, many Indian children are perceived as having delayed language skills. In fact, their receptive language skills may mask their actual performance abilities. Within an American Indian cultural context, children frequently learn by observing a skill enacted and then practicing the newly acquired skill. This modeling approach places less reliance on verbal dexterity, which could in turn be misperceived in the classroom, causing some teachers to make inaccurate attributions about a child's ability level. Finally, among many American Indian groups there is a preference to carefully weigh and consider all possibilities before talking, because once something is said, words cannot be retracted. If Sen is operating out of his American Indian cultural orientation, his delays in asking questions may reflect a preference for organizing his thoughts before he talks as opposed to an indication that he has delayed language skills.

Discuss strategies that teachers may use to accommodate Sen's cultural preference for silence, reflection, and observation.

3. Many traditionally oriented American Indians have a present time orientation which governs life activity. This may mean that strict adherence to rigid time schedules may not occur. In this sense, what occurs in the here and now is far more meaningful than a precise adherence to the clock or a future time orientation. The differences between an American Indian worldview and a mainstream American worldview may contribute to conflicts in the classroom.

Discuss what strategies teachers may use to both respect Sen's cultural orientation and the school's need for children to be on time.

Training Activity 3.6

Activity 3.6 (Latinos)

Time: 1 hour

Objectives

- To review issues of nomenclature with Latinos
- To review the demographic data on Latinos
- To review the cultural values of Latinos
- To review the social and educational experiences of Latinos

Activity Directions

1. Ask participants to view the videotape entitled, *Ambos a Dos*.

This 35-minute video follows a third-grade student from Puerto Rico through her first year at a bilingual school in East Harlem and addresses her progress through the school's "maintenance" oriented program, which emphasizes the strengthening of students' native-language abilities as a base for gaining English. A variety of classroom scenes, from ESL to computer lab, are interwoven with sequences showing the girl in her home and community.

2. Following the video, divide group members into small groups to discuss the following questions:
 - What are some of the challenges that language-minority youth face in schools?
 - How have schools met the needs of these students?
 - How would you evaluate the services available to bilingual students?
 - What are the strengths and/or weaknesses of these services?

Facilitator's Notes

- This video may be particularly useful when conducting training in communities where there is a large bilingual population

Ordering information about the *Ambos a Dos* video can be obtained from the following website:
<http://www-cmil.unex.berkeley.edu/media/>

Training Activity 3.7

Activity 3.7 (Latinos)

Time: 1 hour

Objectives

- To review issues of nomenclature with Latinos
- To review the demographic data on Latinos
- To review the cultural values of Latinos
- To review the social and educational experiences of Latinos

Activity Directions

1. Show participants the videotape entitled, *Hispanic Education at the Crossroads*.

Education is intrinsic to success in our society, but for members of Hispanic groups, good education may be hard to come by, because of either language barriers or under-performing schools. This program, hosted by actor Edward James Olmos, examines how Hispanic American children are faring in the educational system, with an emphasis on bilingual education. Two such programs in California and in New York are examined as students and teachers evaluate their effectiveness.

2. Following the video, group members convene in small groups to discuss the following questions:
 - What are some of the challenges that many Latino/Hispanic children face in school?
 - What cultural values and strengths do you think Latino/Hispanic children bring to schools?
 - How can Latino cultural values be incorporated into the classroom setting?
 - What kinds of language-related programs are available in your school/district to serve students for whom English is a second language?
 - How effective are these programs?

Facilitator's Notes

Ordering information about the *Hispanic Education at the Crossroads* video can be obtained from the following website: <http://www.films.com> or by phone at (800) 257-5126

Training Activity 3.7

Activity 3.7 (Latino Case Study)

Time: 30 Minutes

Objectives

- To review the cultural values of Latinos
- To review the social and educational experiences of Latinos
- To consider culturally relevant strategies for working more effectively with Latino children

Activity Description

1. Divide participants into small groups and have them read the corresponding case study.
2. Once group members have read the case study have them respond to the following questions:
 - What is known about this child's cultural group?
 - How do you think the teacher's attitude toward the family while having to wait for the parents to arrive, get more chairs, and address Jorge's absenteeism impacted her ability to respond to the child and family in a professional, warm, caring, and compassionate manner?
 - What factors may impact Jorge's high rate of absenteeism?
 - Do you think that all Latino children have similar problems with attendance? How do you think generation in this country, employment, child care issues, and English proficiency may impact Jorge's attendance?
 - Does this teacher exude the characteristics of cultural competency?
 - What are the teacher's expectations for this child? Based on the information presented in this case study does the teacher have high expectations for the child, indifference towards the child, etc.?
 - What cultural information might help her to respond more appropriately to the family?
 - What might the teacher do to improve her ability to work more effectively with the child and family?
 - What services might the teacher request from the school administration or the district administration?

Case Study

Jorge Vargas is a sixth grade Mexican-American student who has a diagnosed learning disability. His parents have been invited to attend his annual IEP conference. The teacher, Ms. Franklin, waits expectantly for them in the conference room and has set up three chairs, one for herself, and two for the parents. When the parents do arrive ten minutes after the scheduled appointment time, three other people are with them, a grandmother, an aunt, and an infant. In exasperation, the teacher attempts to find some additional chairs.

Mr. and Mrs. Vargas are Mexican migrant farmers who have had to reschedule this conference on at least two other occasions. When they do arrive, it becomes apparent to the teacher that the parents do not speak English fluently. Ms. Franklin is at a loss in terms of strategies for communication but continues by explaining Jorge's progress and goals for the coming school year. She uses a lot of technical jargon to describe and explain Jorge's academic objectives. She does pause to ask if the parents have any questions, but they stare at her blankly and then smile. In an effort to communicate more effectively, Ms. Franklin talks extremely loud and in a slow cadence. This behavior puzzles the family members.

Training Activity 3.7

Ms. Franklin addresses a concern she has about Jorge's attendance. Last month he was absent for an entire week without notifying the school. And this month he has already missed three days of school. The parents confirm that he was absent on the occasions cited. At the conclusion of the conference, the parents sign the necessary paper work, the teacher thanks them for coming, and the family shakes her hand and leaves.

Facilitator's Notes

1. Because of the proximity between the United States and many parts of Central and South America, a considerable number of Latino immigrants find themselves returning to their countries of origin for regular visits. The collective orientation among many traditionally oriented Latino families may mean that family obligations take precedence over a child's education. The seasonal nature of migrant farming may result in frequent moves among Latino children. Educators may work to secure services from local homeless education agencies to assist in meeting the educational needs of transitory children.
2. Acculturative stress refers to the challenges that immigrants experience as a result of attempting to adapt to a new cultural milieu. These stressors often include high unemployment and poverty rates, health factors, difficulty securing assistance from schools and agencies, language barriers, culture shock, a sense of grief and loss of the homeland, etc. School-age children may often be called upon to assist with the family transition process by serving as interpreters and negotiating bureaucratic agencies, which frequently occurs during school times and results in high rates of absenteeism.

What systemic resources can schools rely on to insure that children spend more time in school?

3. Many Latino parents experience difficulty negotiating American educational institutions and, consequently, avoid contact with school officials for fear they will embarrass themselves or their children. These families often regard education as the school's domain and feel their responsibility involves addressing issues of behavior. The educational preparation and exposure that governs the parenting styles of many middle class American families may not be understood or even function as a priority given other pressing needs for survival. Moreover, many immigrant Latinos may reside in this country illegally and harbor apprehensions that they may be deported if school officials uncover this information. Such fears may reduce interactions between the school and the family.

Training Activity 3.8

Activity 3.8 (African Americans)

Time: 1 hour

Objectives

- To review issues of nomenclature with African Americans
- To review the demographic data on African Americans
- To review the cultural values of African Americans
- To review the social and educational experiences of African Americans

Activity Description

1. Ask participants to review the 45-minute video entitled Black American and the Education Crisis.

The demand for highly educated workers has made high-quality academics the most important challenge facing the United States today. In this provocative program, syndicated columnist Juan Williams moderates a town meeting of educators, politicians, and opinion-makers, including the chief-of-staff of the U.S. Department of Education; the presidents of Howard University, the College Board, and the NAACP; and retired NBA all-star Kareem Abdul-Jabbar. Together, they discuss issues such as:

- Why Black children score lower on standardized tests
 - How to improve academic performance
 - Ebonics
2. Prior to viewing the video, distribute the following questions for discussion at the conclusion of the video:
 - What new information did you learn from viewing this information?
 - What challenges do African-American youngsters face in the education arena?
 - What cultural issues are embedded in the teaching and learning of African-American children?
 - What strategies might teachers and schools use to enhance the educational outcomes of African-American children?

Facilitator's Notes

Ordering information can be obtained from <http://www.films.com>

Training Activity 3.8

Activity 3.8 (African-American Case Study)

Time: 30 Minutes

Objectives

- To review the cultural values of African Americans
- To review the social and educational experiences of African Americans
- To consider culturally relevant strategies for working more effectively with African American children

Activity Description

1. Divide participants into small groups and have them read the corresponding case study.
2. Once group members have read the case study have them respond to the following questions:
 - What cultural assumptions may have contributed to the teacher's recommendation of Jamal for special education services?
 - What might have happened if Jamal's parents were not actively involved in his education and did not recognize their rights as parents?
 - Had the teacher altered her methods of instruction, do you think she would have seen different results in Jamal's academic performance?
 - Given Jamal's high energy level and need for stimulation, how might a teacher alter his/her instructional style to better accommodate Jamal?
 - What is known about African-American children and males in particular that could have contributed to the alteration of Ms. Anderson's teaching style?
 - What cultural information might help Ms. Anderson respond more appropriately to Jamal?

Case Study

Jamal is an 8-year-old third grader at J. Carter Simpson Elementary School where he has been experiencing some academic difficulties in Ms. Anderson's class. For instance, he is not completing his work consistently, and he often talks with other students during instructional time. Jamal is highly social at inappropriate times and frequently annoys his teacher because he will get up and sharpen his pencil during instruction. Moreover, his trips to and from the pencil sharpener often involve his interacting in disruptive ways with his classmates. Jamal is a bright, capable, and articulate youngster who possesses an enormous amount of energy. In fact, his teacher experiences his verve as tiring and annoying. Jamal appears to be struggling with reading comprehension and declining grades although he is very verbal and pleasant. At times Jamal can be extremely argumentative. He insists on being right even when he is quite obviously wrong.

Ms. Anderson's frustration has escalated to such an extent that she has now submitted a referral for special education placement. She firmly believes that the curriculum far surpasses Jamal's capability and thinks that he would be better served in a special education classroom. Ms. Anderson has considered the fact that her over-reliance on paper and pencil tasks may contribute to his disinterest in academics. Miss Anderson believes that Jamal should be tested and removed immediately from her classroom.

Jamal's parents, however, disagree vehemently with this recommendation; however, they agreed to have him tested. Upon completion of the tests the school psychologist, Dr. Manning reports that Jamal is actually gifted and attributes his earlier behavioral difficulties with boredom in the classroom. Dr. Mann

Training Activity 3.8

subsequently recommends that Jamal be placed in a more academically challenging environment that will stimulate him intellectually.

Facilitator's Notes

1. Frequently, African-American children are overrepresented in special education and underrepresented in gifted education programs. This knowledge may unknowingly bias teachers into assuming that students who are underperforming may warrant special education services. Jamal's penchant for being right, his high energy level, and divergent thought processes reflect characteristics of gifted children. Without a clear understanding of the profiles of gifted students and the manifestation of these behaviors among certain African-American students, educators may unintentionally overlook children who exhibit a gifted profile.
2. Among many African-American children peer acceptance assumes great significance. Often students find themselves torn between two competing orientations or cultures: the culture of the school which sanctions academic performance and success and the peer culture which often encourages and rewards underachievement. Males, in particular, feel that it is not cool to work hard and want to be accepted in the peer culture. Acceptance is often contingent upon the decision to reject academic performance.

What can educators do to combat the perception that academic failure is acceptable?

3. In order for Ms. Anderson to maximize Jamal's potential, she will probably need to cultivate a warm, nurturing relationship with Jamal. Many African-American children refuse to cooperate with teachers unless there is mutual respect and positive regard between the student and teacher. Successful teachers of African-American children recognize and work painstakingly hard to build alliances with children.

What can Ms. Anderson do to build upon a relationship that appears to be deteriorating?

What can be done to help Jamal recognize that regardless of his feelings about a particular teacher, he still has a responsibility to follow classroom rules and regulations?

Training Activity 3.9

Activity 3.9 (Asian Americans)

Time: 1 hour

Objectives

- To review issues of nomenclature with Asian Americans
- To review the demographic data on Asian Americans
- To review the cultural values of Asian Americans
- To review the social and educational experiences of Asian Americans

Activity Directions

1. Show participants the 26-minute videotape entitled, The Asianization of America.

Stereotypes have been revised and condescension has given way to admiration and jealousy. This program examines the role of Asian Americans half a century after the repeal of the Chinese Exclusion Act, seeking to determine what accounts for Asians' startling successes in academia and to what extent they can, should, or want to blend into the American melting pot.

2. Following the video, divide participants into small groups and discuss the following questions:
 - What new information did this video provide?
 - How does the issue of Asians as a model minority impact this population?
 - What challenges do Asian Americans experience in schools?
 - What are some of the cultural values and strengths of Asian Americans?

Facilitator's Notes

Ordering information about the video The Asianization of America video can be obtained from the following website: <http://www.films.com> or (800) 257-5126

Training Activity 3.9

Activity 3.9 (Asian-American Case Study)

Time: 30 Minutes

Objectives

- To review the cultural values of Asian Americans
- To review the social and educational experiences of Asian Americans
- To consider culturally relevant strategies for working more effectively with Asian American children

Activity Description

1. Divide participants into small groups and have them read the corresponding case study.
2. Once group members have read the case study have them respond to the following questions:
 - To what extent do Mr. Daniels' perceptions that Loc should be a model student prevent him from requesting a parent conference earlier in the semester?
 - How can preconceived notions about different cultural groups contribute to the assumptions about and recommendations for children who are culturally different?
 - What is known about this child's cultural group that can help the teacher work more effectively with Loc?
 - Is it the teacher's responsibility to help Loc secure resources that will help him become more successful in school?
 - When is it appropriate for school personnel to use children as interpreters?
 - What factors may serve as a cultural basis for Loc's performance in Mr. Daniels' class?
 - What alternatives do teachers have for communicating with parents when a language barrier exists? How can the teacher enlist support from school personnel to help children from families for whom English is a second language?

Case Study

Loc Nguyen is a ninth-grade Vietnamese child of immigrant parents who do not speak English fluently. His parents own a nail salon in the center of town, and they work long hours. Loc is often at the shop until 8 or 9 p.m. with his parents. Loc has experienced some academic difficulties in terms of his ability to complete assignments in a timely fashion, pass vocabulary tests, and remain current with the assigned readings for the course. His Language Arts teacher, Mr. Daniels, has observed some of Loc's difficulties; however, Mr. Daniels seems to overlook this fact because he is of the impression that Asians represent the model minority. Mr. Daniels has hesitated to schedule a conference with Loc's parents given his perception that Asians routinely do well in school. Mr. Daniels has even mentioned to Loc on several occasions that he should not worry about his grades because he is Asian, and he'll probably go on to become a successful engineer. When it appears that Loc may be in jeopardy of passing Language Arts, Mr. Daniels finally decides to schedule a parent conference.

The parents' relentless work schedule complicated efforts to meet with the teacher. When the meeting finally took place, Mr. Daniels had difficulty explaining his concerns about Loc's academic progress because the parents did not speak English fluently. Moreover, Mr. Daniels was not sure the parents understood him either. At one point during the conference, Mr. Daniels asked Loc to translate, but questioned the extent to which Loc was being forthright with his parents about his academic difficulties. In any case, Mr. Daniels satisfied his obligation to inform the Nguyen's of their child's progress.

Training Activity 3.9

Facilitator's Notes

When working with students from culturally diverse backgrounds, we must recognize the vast heterogeneity that characterizes their particular cultural group. We cannot accurately lump all Asians together as if they were identical. Although individuals from Asia are commonly referred to in this country as Asians, this descriptor often mutes racial and cultural variability.

Although Asians typically maintain low rates of poverty and high levels of educational attainment relative to other minority groups, this fact may vary according to the social, cultural, and migration experience of a particular cultural group.

Acculturative stress refers to the challenges that immigrants experience as a result of attempting to adapt to a new cultural milieu. Many Asians stressors include perceived discrimination, fear, stress from culture shock, homesickness, guilt, language barriers, and health factors. Refugees who have sought political asylum in this country from war-torn or repressive regimes such as Vietnam, North Korea, and Laos have suffered traumatic experiences because of torture, starvation, atrocities, and forced migration. These issues may definitely impinge on a child's ability to profit from the learning experience. The tendency to regard Asians as successful and problem free may make it difficult to recognize situations in which Asians may need additional mechanisms of educational support.

Training Activity 3.10

Activity 3.10 (Culture-Specific Information about Minority Groups)

Time: 1 hour

Objectives

- To synthesize issues of nomenclature regarding racial cultural groups
- To synthesize the demographic data on racial cultural groups
- To synthesize the cultural values of racial cultural groups
- To synthesize the social and educational experiences of racial cultural groups

Activity Directions

This exercise is more didactic than experiential. Essentially the chart below synthesizes information on each racial group that was discussed in the body of the training manual. The chart provides information on nomenclature, cultural values and strengths, demographic information, historical experiences with education, as well as strategies for working effectively with this population.

	Caucasians	American Indians	African Americans	Asian Americans	Latinos
Nomenclature	1. Caucasians 2. European Americans 3. Specific ethnic group affiliation (Italian, Irish)	1. American Indians, 2. First Nations People 3. Specific nation (Sioux, Navaho)	1. African Americans 2. specific ethnic group where appropriate (Bahamian, Jamaican)	1. Asian Americans 2. Specific ethnic group or nationality (i.e., Laotians, Hmong, Chinese)	1. Latinos 2. Specific ethnic group or nationality (i.e. Puerto Ricans, Cubans, Mexicans)
Cultural Values and Strengths	1. Independence 2. Competition 3. Material Accumulation 4. Nuclear Family 5. Mastery over Nature 6. Future Time Orientation	1. Sharing 2. Cooperation 3. Interdependence 4. Noninterference 5. Present-time orientation 6. Extended family 7. Harmony with nature	1. Extended family networks 2. Collective orientation 3. Kinship & affiliation 4. Spirituality 5. Connectedness 6. Nonverbal communication	1. Family honor 2. Respect authority 3. Maintain harmonious relationships 4. Humility	1. Familismo 2. Simpatia 3. Respeto 4. Fatalism 5. Patriarchal family structures 6. Religiosity
% Population	75.1	.9	12.3	3.6	12.5
% School Population	64.8	1.1	16.9	3.7	13.5
Gifted and Talented Population	78.7	.8	8.3	5.9	6.3
Special Education Placement	65.2	1.3	20.6	1.3	11.6
Suspension Rate	50.3	1.3	33.4	1.9	13.1
Teachers vs. School Enrollment	87.3 : 68.5	.8 : 1	6.8 : 15.5	1.1 : 3.4	4.1 : 11.5

Training Activity 3.10

Historical Experiences with Education	<p>Educational institutions usually favor the cultural values and experiences of European Americans</p> <ul style="list-style-type: none"> ❖ Early boarding schools for American Indian children were encouraged. Later reservation schools were developed; Indians were encouraged to lose all vestiges of their culture of origin in favor of an American identity ❖ African Americans experienced restricted educational opportunities and early segregation based on Jim Crow laws and segregation ❖ Asian Americans are often considered the model minority because they frequently excel academically. This perspective minimizes the difficult educational experiences often endured by many Southeast Asian immigrants. ❖ Latino children are often herded into bilingual education programs, which are considered controversial at best. ❖ Cultural discontinuities exist between school and home culture for all linguistically and culturally diverse learners. ❖ Cultural discontinuities exist between school and home culture.
Strategies for Working Effectively with Culturally and Linguistically Diverse Learners and Families	<ul style="list-style-type: none"> ❖ Engage in a posture of cultural reciprocity that supports mutual understanding and collaboration, as well as integrates professional interpretations and the family's value system. ❖ Maintain accurate information about client population (i.e., country of origin, ethnic identification, degree of acculturation, kinship network) so that culturally relevant variables are not misdiagnosed as pathological. ❖ Involve community leaders, church organizations, and traditional healers. Community members often serve as cultural informants, who have valuable insight to the culturally diverse community. ❖ Promote healthy racial identity development by helping children maintain a healthy appreciation of their own culture as well as mainstream American culture. ❖ Honor the language preferences of culturally and linguistically diverse children and families. ❖ Bridge cultural discontinuities by incorporating familiar cultural values into educational and social interactions with children and families. For instance, many culturally diverse people are relationship oriented. For these individuals interactions should not be too impersonal and should convey a genuine concern for the individual and/or family unit. Work to achieve cultural compatibility. ❖ Consider culture specific educational accommodations when making recommendations. ❖ Be mindful that many of the strategies that positively impact culturally and linguistically diverse learners benefit all students. ❖ Do not overgeneralize the effects of race, culture, and ethnicity.

Slide 27: Nomenclature

Slide 28: Cultural Values – American Indians

Slide 29: Cultural Values – African Americans

Slide 30: Triple Quandary (Boykin & Toms, 1985)

Slide 31: Cultural Values – Latinos

Slide 32: Cultural Values – Asians

Facilitator's Notes

1. Make copies of this handout for each participant.
2. Distribute this document during shorter training sessions. You may decide whether or not to review information pertaining to all racial groups or just focus on a particular group.

Activity 4.1 (Understanding Applications of Multiculturalism)

Time: 1 hour

Objectives

- To understand how culturally relevant curriculum impacts students
- To generate strategies for instituting culturally relevant curricular practices

Activity Directions

1. Show participants the videotape entitled, *Re-Writing/Re-righting History (Teach It Like It Was)*.

In 1991, a fierce controversy erupted in California over the proposed adoption of the Houghton-Mifflin social studies textbook series. Although the books claimed to incorporate a multicultural approach, many educators and parents argued that they were inaccurate and racist. This investigative documentary explores the controversy over multiculturalism in K-12 history education. It profiles several teachers for whom multiculturalism is a key concern and shows how students are motivated when the curriculum reflects their own history.

2. Following the video, divide participants into small groups of 3-5 and discuss their reactions to the video.
 - To what extent do you think culturally relevant curriculum motivates students?
 - Given the climate of high stakes accountability in Virginia, do you think it is possible to prepare students for SOLs using culturally relevant curriculum?
 - What strategies would you use to institute multicultural curricular practices in your classroom?
 - What barriers might you encounter as you work to institute multicultural curricular practices?
 - What benefits might students experience as a result of these practices?

Facilitator's Notes

- For the discussion following the video, arrange participants in groups according to their grade levels or disciplines. This process will facilitate the dialogue as participants generate ideas for integrating culturally relevant practices to the curriculum.

Ordering information can be obtained from the following website: <http://www-cmil.unex.berkeley.edu/media/> or (510) 643-9271. University of California Extension Center for Media and Independent Learning

Activity 4.2 (Cultural Reciprocity)

Time: 1.5-2 Hours

Objectives

- To develop a posture of cultural reciprocity
- To consider the process of collaboration

Steps for Achieving Cultural Reciprocity
Identify the cultural values that are embedded in your interpretation of a student's difficulties or in the recommendation for service.
Find out whether the family members being served recognize and value these assumptions and, if not, how their views differ from yours.
Acknowledge and give explicit respect to any cultural differences identified and fully explain the cultural basis of your assumptions.
Through discussion and collaboration, determine the most effective way to adapt your professional interpretations or recommendations to the value system of this family.

Activity Description

1. Review Kalyanpur and Harry's (1999) four-step model of cultural reciprocity.
2. Following this review, ask each participant to generate an example that he or she can fit into the Steps for Achieving Cultural Reciprocity. Each participant should respond to the following situations.

"Think of a situation in which you had to interface with a child from a culturally distinct group."

- First, identify the cultural values that you and the school system have regarding the situation.
 - Second, consider the family's perspectives regarding this educational issue and identify how it may differ from educators' conceptions.
 - Third, consider how you and/or the school would demonstrate respect toward the varying values and viewpoints in this situation.
 - Fourth, identify strategies that integrate professional interpretations of the situations and the family's value system.
3. Once group members have gone through these four steps individually, have them convene in small groups to discuss the four-step model.
 4. Have group members to discuss each of the situations and select one that they can present to the larger group.
 5. Distribute newsprint to record the steps.

Slide 33: Cultural Reciprocity corresponds to this exercise.

Facilitator's Notes

- This is an important activity for helping participants integrate their awareness, knowledge, and skills competencies according to Pedersen's tripartite model. The activity helps participants bridge the cultural divide in an effort to better reach and impact the educational outcomes of students from disenfranchised groups

Training Activity 4.3

Activity 4.3 (Case Study)

Time: 1 hour

Objectives

- To integrate awareness, knowledge, and skill competencies
- To apply awareness, knowledge, and skill competencies to a particular case study

Activity Description

Part I

1. Divide participants into four groups of 7 or 8.
2. Assign each group one of the case study questions. Each group should answer each related question and summarize its answers on newsprint.
3. Within each group, ask members to assume the following roles:

Four Scribes – Each Scribe will record answers to the case study questions on newsprint.

One Task Master – Task Masters make sure the group remains focused. If the group veers off course, the Task Master should assume responsibility for getting the group back on target.

Two Observers – Observers analyze the interactions that take place.

Part II

1. Form four new groups. Two members from each original group (at least one of the two members should be a Scribe) will form a new group so that there are now four new groups with representatives from each of the former groups (1-4).
2. Once the new groups have convened, ask the Scribe and her or his partner from the former group to teach each of the four sets of questions to the other group members.

Slide 33: Cultural Reciprocity corresponds to this exercise

Observers

Observers analyze the interactions that take place and record measurable and observable behaviors of group members.

- What behaviors helped/hindered effective communication? Body language?
- What attitudes did group members express about cultural difference?
- In your estimation, to what extent did group members honor the culture of reciprocity as they were engaged in dialogue?

Training Activity 4.3

Facilitator's Notes

1. Every person in the group should have a role (i.e., Scribe, Observer, etc.). Remind participants that even though they will perform a particular role, their role should not preclude them from contributing to dialogue generated in the group. Every group member should be an active participant in the discussion
2. Following Part II of the assignment, it is not necessary to review each group's findings from their cultural reciprocity discussion. Essentially, Part II enables participants to teach each other about the components of cultural reciprocity. If time permits, highlight salient aspects of the discussion, provide clarification to certain points, and answer questions. You may use this time to obtain feedback from the observers. Observers may share with the larger group any interpersonal dynamics they observed that may help or hinder the discussion

Cultural Reciprocity Case Study

ABC Elementary School is located in a medium-sized Southeastern school district comprised of 70,000 students. Situated in a rural town that surrounds a major Southern city, historically, ABC's student composition has been comprised of 75% Whites, 20% African American, 4% Asian, and 1% Latino. This community would accurately be described as working-class, because locally owned farms or a nearby factory producing electrical parts employs most of the residents.

Until recently, families who lived in this community had ties to the area that went back several generations. Within the last 3-5 years, however, there has been an influx of Mexican immigrants, most of whom are employed as seasonal workers.

School-Related Concerns

At a recent school improvement team meeting, several ABC teachers expressed concern about the growing Mexican immigrant population. For almost two years, many teachers have been complaining that the Mexican students:

- Do not speak English fluently
- Have little interest in education
- Have problems with absenteeism

The teachers contend that most families:

- Do not emphasize the importance of education
- Seldom attend parent conferences or PTA meetings
- Do not respond to written correspondence

When Mexican parents come to school, their English is usually very limited and this complicates verbal interactions. Although there is a bilingual teacher, no one in the school actually speaks Spanish.

When ABC received its district report card last spring, the school's test scores had a definite decline. This was attributed in large part to the increasing immigrant population and their limited English proficiency. A handful of teachers believe that some of the academic difficulties experienced by students can be attributed to the fact that many students speak Spanish exclusively

Training Activity 4.3

in the home. On a number of occasions, teachers have requested that parents speak English to their children and abandon the native tongue.

Many of the Mexican children are struggling academically. Teachers have referred them to the student assistance team but to no avail. Owing to the academic difficulties experienced by many of the Mexican children, several teachers decided to present their concern to the school improvement team which brainstormed strategies that could benefit the Mexican children. The team recommended an advisory committee whose responsibility would be to identify the needs of the Mexican community in an effort to foster a more collaborative relationship between families and the school. The advisory committee was comprised of:

- The assistant principal
- The school counselor
- The school psychologist assigned to the school on a full-time basis
- The school social worker
- Three teachers
- Two Mexican parents whose ties to the local immigrant community would render them an invaluable asset to the advisory committee
- A member of the county's health department

The parent members of the advisory committee were able to broker better understanding of the Mexican immigrant community's needs. As the parents explained the cultural differences between the Mexican community and the school, committee members realized that the Mexican families were not indifferent to education but had certain needs and barriers to education that often made helping their children in school challenging. For instance, when one advisory committee member blurted out that the parents do not understand the educational system, the bilingual parent provided an interpretation of this behavior that did not pathologize the parents. She explained that in Mexico parents are responsible for making sure children come to school well-behaved and prepared to learn. The contention is that parents will take care of discipline issues whereas educational issues lie within the direct purview of teachers.

She also explained that many of the parents in the community had limited access to education, so family goals may be more in line with having children work to help support the family. The Mexican parents also shed some light on student absenteeism, noting that family ties and obligations in the homeland often supersede school-and work-related responsibilities here in the States. For this reason, families might make trips to Mexico on a somewhat routine basis.

The advisory committee met on a weekly basis to discuss strategies for improving the educational achievement of Mexican children. After outlining school-related concerns, the committee decided to poll the Mexican community to identify its needs and interests. The committee also decided it would conduct home visits and administer a needs assessment. Each member of the advisory team was paired with a Spanish-speaking volunteer. Because the Mexican immigrant community lived in a small pocket of the community, it took two evenings to conduct the needs assessment. The pairs asked questions such as:

- Do you help your child with homework?
- Are you able to read school notices?
- Have you had a parent-teacher conference?
- Are you interested in taking an English class?

Training Activity 4.3

Parent Concerns

The home visits provided an opportunity for school personnel to communicate with parents and dispel some of the commonly held assumptions harbored by both sides. By visiting the community, school personnel conveyed their interest and commitment to the success of Mexican children and families. In turn, Mexican parents expressed a desire for their children to receive a good education and gain access to opportunities available in the United States.

For instance, one parent explained to an advisory committee member that she did not attend a scheduled parent conference because as an hourly wage employee she would have lost an entire day's pay. Because she did not have a car, she usually car-pooled to work with a neighbor. Without transportation she would not be able to leave work for an hour or so, but would need the entire day off. These conversations helped school personnel better understand the values and viewpoints of the Mexican community. Another parent explained that she did not sign her child's IEP because she was told that her child would have to attend a different school that was 30 minutes away. She thought this might be some kind of punishment or expulsion for her child. A third parent confided that she was reluctant to communicate with school personnel because she was an illegal alien and thought she might be deported if school officials found out.

Strategies Implemented

When results from the needs assessment were compiled, the committee determined that parents could benefit from an adult literacy support groups. The committee arranged for an instructor from the local community college to teach the class two nights per week. Realizing that transportation and child-care would be issues for many families, the committee made provisions for a school bus to pick up families. Additionally, the Spanish Club from the local high school provided child-care.

To launch the program the school held a potluck dinner. Parents from the Mexican community were invited as well as stake holders, who included:

- The principal
- PTA president
- Director of the county's migrant education program
- The ESL director
- The health department
- The community college ESL director

The health department director supplied information on how parents can help meet children's health care needs. Approximately 40 families participated in the pot luck dinner and 18 parents signed up for the adult literacy class. Overall the program was successful and led to new developments that contributed to the educational well-being of the Mexican children.

Program outcomes included:

- Increased awareness of school staff
- Increased parental involvement
- Increased support for learning
- Improved communication between ESL families and school
- The development of a translation system for school correspondence
- Registration packets supplied in Spanish

Training Activity 4.3

The school psychologist made recommendations that contribute to cultural reciprocity. For instance, the school district hired two psychologists fluent in Spanish. When testing was necessary, provisions were made to test students in their native language. Psychologists provided in-service training to school personnel, which provided added clarity and distinctions between language minority youth and children who might benefit from special education services.

The school social worker identified an extensive list of referrals that could meet the needs of the Mexican families by securing a network of translators whom families could use when they were visiting social service agencies. The social worker also obtained literature from the county health department and other agencies that were translated into Spanish. The growing Mexican immigrant population prompted the school social worker to lobby for the hiring of a bilingual school social worker.

Recent Program Developments

Recent program developments include:

- A peer-helping program or buddy system for new immigrant students
- Employment of two ESL teachers, one full-time Spanish teacher, and a bilingual clerical aide

Other results include:

- Increased parental involvement and a sense of community with migrant population
- Continued adult literacy classes
- A bilingual open house

The bilingual open house provided opportunities for Mexican parents to communicate with teachers using a translator as needed. The administration also used this gathering as an opportunity to solicit input from parents about their needs, values towards education, and goals and objectives for their children.

Although some teachers were contemptuous about the services provided for the Mexican immigrant families, most school personnel recognized and valued the strides made by working in a spirit of cultural reciprocity to enhance the educational outcomes of Mexican children.

Training Activity 4.4

Activity 4.4 (Cultural Reciprocity Case Study)

Time: 1 hour

Objectives

- To integrate awareness, knowledge, and skill competencies
- To apply awareness, knowledge, and skill competencies to a particular case study
- To generate strategies for working with an identified student

Activity Description

1. In small groups ask participants to generate a case study that focuses on a particular aspect of multicultural competence. Group members can decide whether to focus on a single student or a particular racial or cultural group.
2. Once group members have identified the particular case study, ask them to address each of the competency areas listed below under the headings **awareness**, **knowledge**, and **skills**.
3. After 20 minutes ask group members to present their case study to the larger group. Group members provide a synopsis of the case study and present the group with suggestions for each of the three broad competency areas (e.g., awareness, knowledge, and skills).

Slide 33: Cultural Reciprocity corresponds with this exercise.

Awareness of Self

- What areas of cultural competence do you personally need to address?
- What biases might you have towards this student or student's racial group?
- How did you develop these attitudes?
- How do you plan to expunge these attitudes?

Awareness of Others

- What sociopolitical issues might this child confront (i.e., racism, oppression, powerlessness)?
- What strengths are inherent in this child?
- What strengths can be attributed to this child's cultural group?

Knowledge Competencies

- What is known about this child's cultural group?
- How might you consider the child in a cultural context?

Skills

- What are your expectations for the child?
- What assumptions do you make about the child?
- How do you demonstrate respect towards the child? The child's culture?
- To what extent have you worked with this child's family?

Training Activity 4.4

- How much time have you spent in this child's culture?
- Describe the climate you create in your classroom, particularly as it pertains to this child.
- How do you exude warmth and respect toward this child?
- How might you incorporate aspects of the child's culture into the classroom?
- How do you create linkages between cultural familiarity of home and school experience?
- How do you establish a personal relationship with this child?
- What do you know about this child's communication style?
- Who might you enlist as a cultural informant?
- How might strategies you use with this child benefit all children?

Facilitator's Notes

1. This is a culminating activity in which participants integrate their awareness, knowledge, and skills competencies according to Pedersen's tripartite model. Request that participants use an example from their own professional experience to identify issues and strategies for work with a particular student or group.
2. Remind participants that this exercise will parallel the strategies they use as they return to their professional settings.

Training Workshop Agendas

Cultural Competency Training Slide Guide

Slide 1	Establishing Ground Rules	Activity 1.1
Slide 2	Recognizing Possible Reactions to Training Activities	Activity 1.2
Slide 3	Rationale for Multicultural Competency Training	Activity 1.3
Slide 4	U.S. Population by Race and Latino Origin	Activity 1.3
Slide 5	National Profile of Public School Teachers vs. Student Composition	Activity 1.3
Slide 6	U.S. Special Student Placement	Activity 1.3
Slide 7	Minority Dropout Rates	Activity 1.3
Slide 8	Ethical Responsibility (Starratt, 1994)	Activity 1.3
Slide 9	Pedersen's Developmental Model	Activity 2.1
Slide 10	Defining Cultural Competence	Activity 2.1
Slide 11	Mason et al.'s Cultural Competence Model (1996)	Activity 2.1
Slide 12	Definition of Culture	Activity 2.4
Slide 13	Iceberg Concept of Culture	Activity 2.4
Slide 14	Dimensions of Personal Identity	Activity 2.5
Slide 15	Definition of Race	Activity 2.6
Slide 16	Definition of Ethnicity	Activity 2.6
Slide 17	Definition of Worldview	Activity 2.6
Slide 18	Definition of Oppression	Activity 2.6
Slide 19	Definition of Power	Activity 2.7
Slide 20	Definition of Privilege	Activity 2.9
Slide 21	Definition of Racism	Activity 2.13
Slide 22	Definition of Racial Identity	Activity 3.1
Slide 23	Cross' (1991) Racial Identity Development Model	Activity 3.1
Slide 24	Helms' (1984) White Racial Identity Development Model	Activity 3.1
Slide 25	Sue & Sue's (1999) Racial/Cultural Identity Model	Activity 3.1
Slide 26	Racial Identity Development — American Indians (Zitzow & Estes, 1981)	Activity 3.1
Slide 27	Nomenclature	Activity 3.10
Slide 28	Cultural Values — American Indians	Activity 3.10
Slide 29	Cultural Values — African Americans	Activity 3.10
Slide 30	Triple Quandary (Boykin & Toms, 1985)	Activity 3.10
Slide 31	Cultural Values — Latinos	Activity 3.10
Slide 32	Cultural Values — Asians	Activity 3.10
Slide 33	Cultural Reciprocity (Harry, Kalyanpur, & Day, 1999; Kalyanpur & Harry, 1999)	Activity 4.2, 4.3, 4.4

Training Workshop Agendas

Cultural Competency Training Workshop 1-Day Session Day 1

8:30 – 9:45: Introduction

- Welcome (5 minutes)
- Program Overview (10 minutes)
- Establishing Ground Rules (15 minutes) (Activity 1.1)
- Review Possible Reactions (15 minutes) (Activity 1.2)
- Rationale for Multicultural Competence Training (30 minutes) (Activity 1.3)

9:45 – 10:00: Break

10:00 – 11:00: Awareness

- Silent Introductions (15 minutes) (Activity 1.4)
- Defining Cultural Competence (15 minutes) (Activity 2.1)
- Dimensions of Personal Identity (30 minutes) (Activity 2.5)

11:00 – 11:15: Break

11:15 – 12:15: Awareness

- Understanding Worldview (30 minutes) (Activity 2.6)
- Crosswalk – Understanding Power (30 minutes) (Activity 2.7)

12:15 – 1:00: Lunch

1:00 – 2:00: Knowledge Competencies

- The Breeding of Impotence (60 minutes) (Activity 3.2)

2:00 – 2:15: Break

2:15– 3:15: Skills

- Review Culture-Specific Information Regarding Minority Groups (15 minutes) (Activity 3.10)
- Cultural Reciprocity Case Study (45 minutes) (Activity 4.4)

3:15 – 3:30: Break

3:30 – 4:30: Skills

- Presentation of Case Studies (30 minutes)
- Wrapup and Evaluation (30 minutes)

Training Workshop Agendas

Cultural Competency Training Workshop 2-Day Session Day 1

8:30 – 9:45: Introduction

Welcome (5 minutes)
Program Overview (10 minutes)
Establishing Ground Rules (15 minutes) (Activity 1.1)
Review Possible Reactions (15 minutes) (Activity 1.2)
Rationale for Cultural Competence Training (30 minutes) (Activity 1.3)

9:45 – 10:45: Awareness

Silent Introductions (30 minutes) (Activity 1.4)
Defining Cultural Competence (30 minutes) (Activity 2.1)

10:45 – 11:00: Break

11:00 – 12:15:

A Tale of “O” (75 minutes) (Activity 2.9)

12:15 – 1:00: Lunch

1:00 – 2:00:

Dimensions of Personal Identity (30 minutes) (Activity 2.5)

Knowledge Competencies

Crosswalk—Understanding Power (30 Minutes) (Activity 2.7)

2:00 – 2:15: Break

2:15 – 3:00: Knowledge Competencies (Cont'd)

The Breeding of Impotence (continued, 45 minutes) (Activity 3.2)

3:00 – 3:15: Break

3:15 – 4:00: Knowledge Competencies (Cont'd)

The Breeding of Impotence (continued, 45 minutes) (Activity 3.2)

4:00 – 4:30:

Wrap up

Training Workshop Agendas

Cultural Competency Training Workshop 2-Day Session Day 2

8:30 – 9:30: Knowledge Competencies (Cont'd)

Focus on Specific Cultural Group (60 minutes) (Activity 3.10)

One of the following:

African American, American Indian, Asian American, Latino

9:30 – 9:45 Break

9:45 – 10:45: Knowledge Competencies (Cont'd)

Focus on Specific Cultural Group (Activity 3.10)

One of the following, not covered in previous session:

African American, American Indian, Asian American, Latino (60 minutes)

10:45 – 11:00: Break

11:00 – 12:00: Knowledge Competencies (Cont'd)

Focus on Specific Cultural Group (Activity 3.10)

One of the following, not covered in previous session:

African American, American Indian, Asian American, Latino (60 minutes)

12:00 – 12:45 Lunch

12:45 – 1:45: Skills

Case Study (60 minutes) (Activity 4.3)

1:45 – 2:00: Break

2:00 – 3:00: Skills

Cultural Reciprocity Case Study (60 minutes) (Activity 4.4)

3:00 – 3:15: Break

3:15 – 4:30: Skills

Case Presentations (45 minutes)

Wrap up and Evaluation (30 minutes)

Training Workshop Agendas

Cultural Competency Training Workshop 3-Day Session Day 1

8:30 – 9:15: Introduction

Welcome (5 minutes)
Program Overview (10 minutes)
Establishing Ground Rules (15 minutes) (Activity 1.1)
Recognizing Possible Reactions to the Training (15 minutes) (Activity 1.2)
Rationale (30 minutes) (Activity 1.3)

Awareness

Silent Introductions (30 minutes) (Activity 1.4)
Defining Cultural Competence (45 minutes) (Activity 2.1)
Diversity Awareness Profile (45 minutes) (Activity 2.2)

12:00 – 1:30: Lunch

1:30 – 3:00:

Dimensions of Personal Identity (30 minutes) (Activity 2.5)
Crosswalk – Understanding Power (30 minutes) (Activity 2.7)
Understanding Prejudice and Discrimination (30 minutes) (Activity 2.12)

3:00 – 3:15: Break

3:15– 4:30:

Understanding Privilege (60 minutes) (Activity 2.9)
Wrapup (15 minutes)

Training Workshop Agendas

Cultural Competency Training Workshop 3-Day Session Day 2

8:30 – 9:30: Awareness Competencies

Understanding Worldview (60 minutes) (Activity 2.6)

9:30 – 10:15: Knowledge Competencies

Racial Identity Development (45 minutes) (Activity 3.1)

10:15 – 10:30: Break

10:30 – 12:00:

The Breeding of Impotence (90 minutes) (Activity 3.2)

12:00 – 1:30: Lunch

1:30 – 2:45:

Focus on Specific Cultural Group (Activity 3.10)

One of the following:

Asian American, African American, American Indian, Latino (90 minutes)

2:45 – 3:00: Break

3:00 – 4:15:

Focus on Specific Cultural Group (Activity 3.10)

One of the following:

Asian American, African American, American Indian, Latino (90 minutes)

4:15 – 4:30:

Wrapup

Training Workshop Agendas

Cultural Competency Training Workshop 3-Day Session Day 3

Skill Competencies

8:30 – 10:00:

Multicultural Competence Videotape(75 minutes) (Activity 4.1)

10:15 – 11:30:

Cultural Reciprocity (75 minutes) (Activity 4.3)

11:30 – 12:00:

Case Study (30 minutes) (Activity 4.3 Cont'd)

1:30 – 3:00:

Case Study Presentations (90 minutes) (Activity 4.3 Cont'd)

3:00 – 3:15: Break

3:15 – 4:15:

Questions and Answers

4:15 – 4:30:

Wrapup and Evaluation

Training Workshop Agendas

Cultural Competency Training Course — Whole Semester

Week	Activity Number	Activities
Week 1	1.1	Establishing Ground Rules
	1.2	Recognizing Possible Reactions to Training Activity
	1.3	Rationale for Multicultural Competency Training
	1.4	Silent Introductions
Week 2	2.1	Defining Cultural Competence
	2.2	Diversity Awareness Profile
	2.3	Getting to Know People
	2.4	Understanding Culture
Week 3	2.5	Dimensions of Personal Identity
	2.6	Understanding Race, Ethnicity, Worldview, Oppression
	2.7	Crosswalk - Understanding Power
Week 4	2.8	The Silenced Self
	2.9	Understanding Privilege
	2.10	A Tale of “O”
	2.11	Blue-Eyed
Week 5	2.12	Understanding Prejudice and Discrimination
	2.13	Understanding Racism
Week 6	3.1	Understanding Racial Identity Development
	3.2	The Breeding of Impotence
Week 7	3.3	Bias in Education
	3.4 or 3.5, and 3.6	American Indians
Week 8	3.7 or 3.8 and 3.9	Latinos
	3.10, 3.11	African Americans
Week 9	3.12, 3.13	Asian Americans
	3.14	Culture-Specific Information About Minority Groups
Week 10	4.1	Understanding Applications of Multiculturalism
	4.2	Cultural Reciprocity
Week 11	4.3	Case Study
Week 12	4.4	Cultural Reciprocity Case Study

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