EXPLORING SOCIO-CULTURAL PERSPECTIVES IN DIVERSITY

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SECTION OVERVIEW

18.1: Multiculturalism

Our goal for students is to not only be familiar with Foundations concepts, but also to be scholars of Foundations of Education. The additional readings selected throughout the course modules reflect this goal, as we have included authors who are considered experts in the field to supplement the content course content. In this module, you will be exposed to Sonia Nieto, Diane Ravitch, and Ronald Takaki.

Learning Objectives

Upon completing this module, students will be able to:

- Define and discuss the idea of multicultural education and the different philosophical approaches to accomplishing this.
- Understand the historical roots of multicultural education
- Explain the idea of culture and be able to provide examples of how culture is influential. (Key terms: dominant culture, ethnocentrism, cultural capital, compensatory programs, acculturation)
- Recognize the various acculturation outcomes for immigrants

18.1.1: Introduction to Multicultural Education

18.1.2: Sociopolitical Contexts of Education

18.1.3: Sociocultural Contexts of Education

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18.1.1: Introduction to Multicultural Education

Why Multicultural Education?

What is multicultural education? It is likely a term you have heard before, and perhaps something that you have never spent much time thinking about. Multicultural education is the idea that the United States is made up of many different kinds of people, and the public education people receive should be reflective and inclusive of all the different backgrounds that make up our country. Additionally, multicultural education should help all students feel that they have a place in our schools and society, regardless of their race, social class, gender, sexual identity, disability, language and geographic background, or religious background. In order to help you understand this importance, we have organized these modules into groups based on these differences. By understanding the experiences and societal impacts of each of these dimensions of diversity, you should be more prepared to teach or interact with people from all backgrounds going forward. As our schools and society in the United States continue to become more diverse, multicultural education is critical to foster empathy and understanding to each other.

While many people can agree that this is an important concept, implementation of multicultural education can be very different. In today's educational policy landscape, multicultural education is often viewed as being separate from general education, something that can be used occasionally to enrich or complement the general academic program. For example, many schools use national events like Black History Month or Martin Luther King Jr. Day as an opportunity to learn about the contributions of African-Americans, while others organize events to celebrate multiculturalism. Diversity Weeks or school assemblies designed to promote racial and ethnic diversity can be observed in districts across America. While these efforts are no doubt designed and implemented with benevolent intentions, many scholars in the field of multicultural education have suggested that current educational policies and practices address only the surface-level of multiculturalism by highlighting differences in food, dress, music, dance, and language, without addressing the underlying issues of educational values, worldview, and knowledge construction (Banks, 2004; Gollnick & Chinn, 2013; Nieto & Bode, 2012). As such, the conceptualization of multiculturalism shifts from a product to a process. Rather than offer simple educational products–like prescribed, close-ended lesson plans—these modules view multiculturalism as a long term investment that shifts and shapes educational experiences at all levels of policy and practice.

The aim of these modules is to expand the understanding of multiculturalism to create a more inclusive and more holistic approach to teaching and learning. While many discussions of multiculturalism center around issues of race and ethnicity, we posit that class and socioeconomic status, gender, sexual orientation, language, immigration, geography, and religion also play crucial roles in the development of equal and equitable educational policies and practices. Therefore, after a discussion of the sociopolitical and sociocultural contexts of education and the overarching approaches to multicultural education, this module will investigate each of the individual identifiers that contribute to a more complete view of multiculturalism.

History of Multiculturalism

Multiculturalism, by definition, contains–and is characterized by–the diverse histories, ideologies, and social movements that combined to create the body of educational theories and practices that exist today. Given the history of discrimination based on race, ethnicity, gender, and language in the United States, the American education system offered unequal educational experiences to students for centuries. Prior to the Feminist and Civil Rights Movements of the 1960s, dominant social groups–for the most part white, wealthy, males– held the social, intellectual, political, and economic power to construct the knowledge, ideologies, and cultural norms that became institutionalized in American society and therefore implemented in educational settings. A wide body of scholarly research documented the systematic construction of educational curricula that validated and reinforced the dominance of European and Western values, while simultaneously degrading and devaluing the contributions of communities of color (Banks, 1993; Fine, 1987; Hines, 1964). Theoretical and empirical research confirmed that the imposition of a singular construction of knowledge based on the political, cultural, and economic ideologies of the dominant group was detrimental to the education of students whose backgrounds did not align with the dominant group (Banks, 2004). These findings, which were documented in formal research as well as in the informal experiences of countless individuals, contributed to the formation of a more unified conception of multicultural education. It is important, however, to situate modern understandings of multiculturalism within their historical contexts.

In an effort to reflect the diverse history of multiculturalism, Fullinwider (2003) identified several "tributaries" that converged to create multicultural education. Intergroup education, the Civil Rights Movement of the 1960s, ethnic studies programs, and

feminist and gender equality movements offered some of the most influential contributions to the contemporary conception of multiculturalism. Each of these traditions challenged dominant patterns of knowledge construction in American society, and thereby influenced teaching and learning in schools across the nation.

While some education historians challenge the idea that the intergroup education movement influenced the development of early multiculturalism (Boyle-Baise 1999), others see it as a precursor to the establishment of the ethnic studies movement that was integral to its recognition as a legitimate academic field (Banks, 2004). The intergroup education movement was a product of the larger political, social, and economic context of the era. Throughout the 1940s, the effects and consequences of the United States' involvement in World War II radically changed the way of life for many Americans. Economically, the increased availability of wartime jobs in the North and West enticed large numbers of African Americans, Mexican Americans, rural whites, and women to migrate into urban centers to fill vacant jobs. Politically, the wartime nationalism sparked–to a degree– a more inclusive national political narrative that promoted tolerance of African Americans in order to achieve common goal of defeating Germany and Japan, though the war also sparked increased racism against Asian Americans, particularly Japanese Americans, who were subject to harassment and violence, in addition to being forced to live internment camps. The social consequences of the war, however, were more complex. With increasing diversity in many urban centers, conflict based on race, ethnicity, and gender became a common experience. In the years following the war, black and Hispanic soldiers were legally and institutionally barred from receiving their GI and other veteran benefits, which was a stark reminder of the deeply entrenched racism in American society. The unrest caused politicians and policy-makers to turn to education for solutions to social issues.

In response to the social, political, and economic consequences of World War II, the intergroup education movement aimed to reduce racial and ethnic tension by promoting an educational ideology of tolerance. Intergroup education grew out of progressive education and was headed by predominate educational researchers such as Hilda Taba, Howard Wilson, and Lloyd Cook (Banks, 2004). In order to achieve its central goal of reducing racial tensions and promote intergroup tolerance and understanding, the intergroup education movement advocated for the establishment of intergroup relations centers, active involvement in social tolerance movements, and the creation of more inclusive educational objectives, curriculum, and pedagogy throughout educational experiences, from kindergartens through universities. These programs were implemented into practice sporadically and non-uniformly, which led to mixed results in their effectiveness in achieving their stated goals. However, the intergroup education produced a number of influential research studies and reports that offered empirical evidence of educational inequalities based on race, ethnicity, gender, and religion. These studies confirmed and helped to support landmark cases that were directly preceded the Civil Rights Movement, including Kenneth and Mamie Clark's doll study. While the intergroup education movement was viewed as a departure from previous educational traditions because of its inclusiveness, it was rooted primarily in an ideology that promoted tolerance and human relations, without a specific focus on the individual histories of different minority groups or the overarching institutionalized discrimination in American society, which became a central focus of the Civil Rights Movement, revisionist history, and ethnic studies programs. It is this distinction that has led scholars to view the intergroup education movement as an educational ideology separate from multiculturalism (Boyle-Blaise; 1999).

The scholarly literature identified the Civil Rights Movement as one of the major factors that contributed to modern multicultural education (Banks, 2004; Banks, 1993; Gay, 1983; Valverde, 1977). Clearly, the overarching goals and objectives of multicultural education reflect the struggle for freedom and equality embodied in the Civil Rights Movement. The Brown vs. Board of Education ruling in 1954 marked the beginning of court-ordered educational integration in the United States. However, the oft quoted "all deliberate speed" language in the court's decision limited the ability for federal oversight to ensure that states complied with the decision. Despite the ruling, the integration of schools continued to be a hard fought battle waged by civil rights activists, parent groups, and even students themselves. During this time, the focus was so heavily on integration of schools and the physical safety of students, there was little room for inquiry into curriculum content and pedagogical practices. However, as the Civil Rights Movement advanced, educational researchers and activists began to question the educational policies and practices of the time and began to develop the underlying foundations of multicultural education.

After the passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965, the character of the Civil Rights Movement began to shift towards cultural pride, self-determination, and political activism (Gay, 1983). The growth of cultural consciousness among black activist groups sparked intellectual inquiry into the histories, traditions, and worldviews of cultures that had previously been excluded from the curriculum in American education, from elementary school through university. Armed with a critical consciousness, academics and practitioners conducted numerous analyses and reviews of curriculum contents and

textbooks. Not only did these studies find that the contributions of minority groups and women systematically left out of the curriculum, they also identified that the vast majority of textbooks reported "ethnic distortions, stereotypes, omissions, and misinformation" (Gay, 1983, p.561). The misinformation that existed in historiographies and curriculum content served as an impetus for scholars to revisit historical narratives with a specific focus on the contributions and experiences of non-dominant groups. These counter-narratives– sometimes called revisionist histories– challenged intellectual status-quo and offered a contrasting approach to the construction of knowledge. As the field of counter-narratives and revisionist history gained ground in academia, students and professors at universities and colleges across the nation began to demand specific academic programs that centered around the experiences of minority groups in America.

In the shadow of Martin Luther King Jr's assassination in 1968, the Civil Rights Movement became increasingly fractured as various activist groups trended in different directions, though many shared similar goals and aims. Educationally, the combination of a resurgence of cultural pride and the counter-narratives of revisionist history created a sense of isolation and alienation from mainstream American culture and inspired a separatist perspective on curriculum and instruction. With the support of faculty, minority student activist groups on college and university campuses petitioned for specialized programs that addressed racial and ethnic issues. In response to the pressure from students, colleges and universities established Black Studies programs and courses throughout the late 1960s and early 1970s. In 1968, San Francisco State University became the first university to offer a Black Studies major. The establishment of Black Studies programs helped opened the door for other groups who had been subjected to institutionalized discrimination to organize and lobby for programs and courses specific to their experiences. By 1973, approximately 600 new ethnic studies programs had been established at colleges and universities around the United States (http://munews.missouri.edu/news-releases).

As distinct ethnic studies programs became increasingly common in educational settings, scholars and researchers began to identify commonalities between the philosophies, ideologies, and experiences addressed across the separate programs. These common ideas became a center point for the establishment of multiethnic perspectives, which is considered to be the antecedent to multiculturalism. The shift to ethnic studies to multiethnic studies was guided by the work of many scholars who are now considered to be the founders of multiculturalism, including James Banks, Christine Bennett, Geneva Gay, Donna Gollnick, and Carl Grant. While the central goals of achieving equal and equitable educational experiences for all students through critical thinking, social justice, and community activism did not change during this period, some worried that the conceptual frameworks and theoretical perspectives would become muddled and less clear due to the diverse variety of experiences of the various minority groups included under the multiethnic umbrella (Grant, 1978).

Despite these warnings, the boundaries of multiethnic education quickly expanded to become multiculturalism with the addition of gender and disability issues. Not surprisingly, the counter-narratives of ethnic studies were mirrored by a movement in gender studies that contributed to the creation of feminist movements and a resurgence of scholarship that focused on women's issues and larger discussions about the importance of gender in society. The inclusion of gender studies in multiculturalism allowed for the development of new frameworks for analysis. For example, concepts of intersectionality and the interlocking experiences based on race, class, gender, and other identifiers–which are common in modern multiculturalism– grew out of scholarship and research in Women's Studies and Ethnic Studies. These developments allowed for deeper investigations into the systems of discrimination and advantage in American society. However, the inclusion of gender and disability in multiculturalism was not welcomed by all as some scholars continued to challenge the inclusion of gender, disabilities, and age in multiculturalism because experiences based on those identifiers did not constitute a "pervasive worldview" and therefore did not conform with the commonly accepted definition of culture in the field of multiculturalism (Boyle-Baise, 1999). Regardless, modern conceptions of multiculturalism often include a consideration of gender, sexual orientation, disability, religion, and age (Gollnick & Chinn, 2013; Nieto & Bode, 2012).

Current perspectives on multicultural education today continue to reflect the initial goals of improving educational equity and equality, reducing discrimination, and promoting active involvement in social justice and democratic society. The history of multiculturalism includes diverse influences and contributions that truly embody the 'multi' of multiculturalism.

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18.1.2: Sociopolitical Contexts of Education

Although educational policies and practices are sometimes viewed as if they existed in a vacuum, separate from the larger social, political, and cultural contexts, one of the central tenets of multiculturalism asserts that educational decision-making is heavily influenced by each of these contexts. In particular, many scholars of multicultural education point to the importance of the sociopolitical context of education in the modern era as educational policies and practices are increasingly becoming politicized. Given the political nature of educational decision making, the educational policies and practices implemented at national, state, and local levels reflect the values, traditions, and worldviews of the individuals and groups responsible for their design and implementation, which inherently makes education a non-neutral process, though it is often seen as such. Understanding the sociopolitical context of education allows for a critical analysis of educational policies and practices in an effort to reduce educational inequalities, improve the achievement of all students, and prepare students to participate in democratic society.

In the field of multicultural education– and across the social sciences– the sociopolitical context refers to the laws, regulations, mandates, policies, practices, traditions, values, and beliefs that exist at the intersection of social life and political life. For example, freedom of religion is one of the fundamental principles of life in American society, and therefore there are laws in place that protect every individual's right to worship as they choose. In this instance, the social practices (ideologies, beliefs, traditions) and political process (laws, regulations, policies) reflect each other and combine to create a sociopolitical context that is, in principle, welcoming to all religious practices. There are similar connections between the social and the political in the field of education. Given that one of the main purposes of schooling is to prepare students to become productive members of society, classroom practices must reflect– to some extent– the characteristics of the larger social and political community. For example, in the United States, many schools use student governments to expose students to the principles of democratic society. By organizing debates, holding elections, and giving student representatives a voice in educational decision making, schools hope to impart upon students the importance of engaging in the political process. The policies and practices that support the operation of student government directly reflect the larger sociopolitical context of the United States. Internationally, the use of student government often reflect the political systems used in that country, if a student government organization exists at all. However, sociopolitical contexts influence educational experiences in subtler ways as well.

Throughout the history of American education, school policies and practices have reflected the ideological perspectives and worldviews of the underlying sociopolitical context. As stated above, schools in democratic societies often have democratic student government organizations that reflect the political organization of the larger society, while similar organizations cannot be found in schools in countries that do not practice democracy. Similarly, if a society shares a widespread belief that some groups (based on race, class, language, or any other identifier) are inherently more intelligent than another, educational policies and practices will reflect that belief. For example, as the United States expanded westward into Native American lands during the late 19th and early 20th centuries, many Americans shared the widespread belief that Native Americans were inherently less intelligent and less civilized than white Americans. This belief system served as a justification for the "Manifest Destiny" ideology that encouraged further westward expansion. Not surprisingly, the larger sociopolitical context of the time influences educational policies and practices. In large numbers, young Native Americans were torn from their families and forced into boarding schools where they were stripped of their traditions and customs before being involuntarily assimilated into "American culture". These Native American boarding schools outlawed indigenous languages and religions. They required students to adopt western names, wear western clothes, and learn western customs. While from a contemporary perspective these schools were clearly inhumane, racist, and discriminatory, they illustrate how powerful the sociopolitical climate of the era can be in the implementation of educational policies and practices. Educational policies today continue to reflect the larger social and political ideologies, worldviews, and belief systems of American society, and although instances of blatant discrimination based on race, ethnicity, class, gender, sexual orientation, language, or any other identifier have been dramatically reduced in recent decades, a critical investigation into contemporary schooling reveals that individuals and groups are systematically advantaged and disadvantaged based on their identities and backgrounds, which will be explored in more depth in subsequent sections of this (book/class).

The role of social institutions in educational experiences are another key consideration in developing an understanding of the sociopolitical contexts of education. The term social institutions refer to the establish, standardized patterns of rule governed behavior within a community, group, or other social system. Generally, the term social institutions includes a consideration of the socially accepted patterns of behavior set by the family, schools, religion, and economic and political systems. Each social

institution contributes to the efficiency and sustained functionality of the larger society by ensuring that individuals behave in a manner that consistent with the larger structure, which allows them to contribute to the society. Traffic regulations offer an example of how social institutions work together to create and ensure safety and efficiency in society. In order to reduce chaos, danger, and inefficiency along roadways in the United States, political institutions have created laws and regulations that govern behavior along public roads. Drivers found in violation of these regulations face punishment or fines that are determined by the judicial system. Furthermore, families and schools– and to some extent religions organizations– are responsible for teaching young people the rules and regulations that govern transportation in their society. The streamlined and regulated transportation system produced by the aforementioned social institutions allows economic institutions to function more efficiently. Functionalist Theory is a term used to refer to the perspective that institutions fill functional prerequisites in society and are necessary for social efficiency as seen in the previous example.

However, Conflict Theory refers to the idea that social institutions work to reinforce inequalities and uphold dominant group power. Using the same transportation example, a conflict theorist might argue that the regulations that require licensing fees before being able to legally operate a vehicle disproportionately impact poor people, which would limit their ability to move freely and thereby make it more difficult for them to hold and maintain a job that would allow them to move into a higher socioeconomic class. Another argument from the conflict theorist perspective might challenge institutionalized policies that require drivers to present proof of citizenship or immigration papers before being allowed to legally operate a vehicle. These policies systematically deny the right of freedom of movement to immigrants who entered the United States illegally, thereby limiting their civil rights as well as their ability to contribute to the American economy. Both the Functionalist Theory and Conflict Theory perspectives can contribute to a nuanced understanding of contemporary educational policies and practices by providing contrasting viewpoints on the same issue. Throughout these modules these perspectives will inform the discussion of educational institutions and how they influence– and are influenced by– other social institutions.

Much like educational policies and practices, the rules and regulations set by social institutions do not exist within a vacuum, nor are they neutral in regard to the way they impact individuals and groups. Institutional discrimination refers to “the adverse treatment of and impact on members of minority groups due to the explicit and implicit rules that regulate behavior (including rules set by firms, schools, government, markets, and society). Institutional discrimination occurs when the rules, practices, or ‘non-conscious understanding of appropriate conduct’ systematically advantage or disadvantage members of particular groups” (Bayer, 2011). Historical examples of institutional discrimination in abound in American history. In the field of education, perhaps the most well known example of institutionalized discrimination is the existence of segregated schools prior to the Brown v. Board of Education decision in 1954. During this era, students of color were institutionally and systematically prevented from attending white schools, and instead were forced to attend schools that lacked sufficient financial, material, and human resources. Institutional discrimination in contemporary society, however, is often subtler given that there are a plethora of laws that explicitly prevent discrimination based on race, ethnicity, gender, sexual orientation, or any other identifier. Regardless of those laws, social institutions and institutionalized discrimination continue to disadvantage non-dominant groups, thereby advantaging members of the dominant group. Use housing as an example, homeowner’s associations are local organizations that regulate the rules and behaviors within a particular housing community. If a homeowner’s association decides that only nuclear families can live within their community and create a bylaw that stipulates such, the practice of allowing nuclear families and denying non-nuclear families becomes codified as an institutionalized policy. While the policy does not directly state that it intends to be discriminatory, it would disproportionately affect families from cultures that traditionally have households that include aunts, uncles, cousins, grandparents, and other extended family members, a practice that is common in many Asian, African, and South American communities. Although hypothetical, this example represents an example of the subtle ways in which institutional discrimination surfaces in contemporary society.

A more concrete example of institutionalized discrimination can be drawn from the housing market in New Orleans as homes were being rebuilt in the aftermath Hurricane Katrina. While the Lower Ninth Ward– a mostly black neighborhood– was among the most damaged neighborhood in New Orleans, just down river the St. Bernard Parish neighborhood– which was mostly white– was also heavily damaged. By 2009, most of St. Bernard Parish had been rebuilt, while the Lower Ninth Ward remained unfit for living. As families began moving back into the neighborhood, elected officials in St. Bernard Parish passed a piece of legislation that required property owners to rent only to ‘blood relatives’. In effect, the policy barred potential black residents from moving into the area and served to maintain the racial makeup of the neighborhood prior to Katrina. After several months of implementation, the policy was legally challenged and was found to be in violation of the Fair Housing Act in Louisiana courts. In 2014, the Parish agreed to pay

approximately $1.8 million in settlements to families negatively affected by the policy. This example illustrates how institutionalized discrimination surfaces in contemporary society. Throughout the modules, instances of institutional discrimination in schools, as well as in American society as a whole, will be critically analyzed in order to develop an understanding of how educators can work to reduce inequality and promote academic achievement for all students.

A basic understanding of social institutions and institutional discrimination helps inform this course's approach to key educational issues in the field of multicultural education. As the student body in American schools becomes increasingly diverse, it becomes increasingly important for future teachers to know and understand how students' identities might impact their educational experiences as well as their experiences their larger social and political settings. While there are many issues facing education today, Nieto and Bode (2012) identified four key terms that are central to understanding sociopolitical context surrounding multicultural education. These terms include: equal and equitable education, the 'achievement gap', deficit theories, and social justice.

The terms equal and equitable are often used synonymously, though they have vastly different meanings. While most educators would agree that providing an equal education to all students is an important part of their mission, it is sometimes more important to focus on creating equitable educational experiences. At its core, an equal education means providing exactly the same resources and opportunities for all students, regardless of their background. An equal education, however, does not ensure that all students will achieve equally. Take English Language Learners (ELLs) as an example. A group of ELL students sitting in the same classroom as native English speakers, listening to the same lecture, reading the same books, and taking the same assessments could be considered an equal education given that all students are receiving equal access to all of the educational experiences and materials. The outcome of this ostensibly equal education, however, would not be equitable. The ELL students would not be able to comprehend the lecture, books, or assessments and would therefore not be given the real possibility of achieving at an equal level, which is the aim of an equitable education. Equity refers to the educational process that "provides students with what they need to achieve equality" (Nieto & Bode, 2012, p.9). In the case of the ELL example, an equitable education would provide additional resources– perhaps including ESL specialists, bilingual activities and materials, and/or programs that foster native language literacy– to the ELL students to ensure that they are welcomed into the classroom community and are given the opportunity to learn and succeed equally. Working towards educational equality by providing equitable educational experiences is one of the central tenets of multicultural education and will be a recurring topic throughout these modules.

A second key term that is crucial in understanding multicultural education is the 'achievement gap'. A large body of research has documented that students from racially and linguistically marginalized groups as well as students from low-income families generally achieve less than other students in educational settings. Large scale studies of standardized assessments revealed that white students outperformed black, Hispanic, and Native American students in reading, writing, and mathematics by at least 26 points on a scale from 0 to 500 (Nieto and Bode, 2012; National Center for Educational Statistics, 2009). Though usage of the term has changed over time, it often focuses on the role that students themselves play in the underachievement, which has drawn criticism from advocates of multicultural education because it places too much responsibility on the individual rather than considering the larger sociopolitical and sociocultural contexts surrounding education. While gaps in educational performance no doubt exist, Nieto and Bode (2012) suggest that using terms such as "resource gap", "opportunity gap", or "expectations gap" may be more accurate in describing the realities faced by marginalized students who often attend schools with limited resources, limited opportunities for educational advancement or employment in their communities, and face lowered expectations from their teachers and school personnel (p.13). Throughout this (book/course) issues related to the achievement gap' and educational inequalities based on race, class, gender, and other identifiers will be viewed within the larger social, cultural, economic, and political contexts in order to create a more holistic and systematic understanding of student experiences, rather than focusing purely on the individual.

Historically in educational research, deficit theories have been used to explain how and why the achievement gap exists, but since the 1970s, scholars of multicultural education have been working to dismantle the lasting influence of deficit theory perspectives in contemporary education. The term 'deficit theories' refer to the assumption that some students perform worse than others in educational settings due to genetic, cultural, linguistic, or experiential differences that prevent them from learning. The roots of deficit theories can be found in 19th century pseudo-scientific studies that purported to show 'scientific evidence' that classified the intelligence and behavior characteristics of various racial groups. The vast majority of these studies were conducted by white men, who unsurprisingly, found white men to be the most intelligent group of human beings, with other groups falling in behind in ways

that mirrored the accepted social standings of the era (Gould, 1981). Though many have been disproved, deficit theories continue to surface in educational research and discourse. Reports suggesting that academic underachievement is a product of cultural deprivation or a dysfunctional relationship with school harken back to deficit theory perspectives. Much like the 'achievement gap', deficit theories place the burden of academic underachievement on students and their families, rather than considering how the social and institutional contexts might impact student learning. Deficit theories also create a culture of despondency among educators and administrators since they support the idea that students' ability to achieve is predetermined by factors outside of the teacher's control. Multicultural education aims to disrupt the prevalence of deficit theory perspectives by encouraging a more nuanced analysis of student achievement that considers the structural and cultural contexts surrounding American schooling.

The fourth and final term that is central to understanding the sociopolitical context of multicultural education is social justice. Throughout these modules, the term social justice will be employed to describe efforts to reduce educational inequalities, promote academic achievement, and engage students in their local, state, and national communities. Social justice is multifaceted in that it embodies the ideologies, philosophies, approaches, and actions that work towards improving the quality of life for all individuals and communities. Not only does social justice aim to improve access to material and human resources for students in underserved communities, it also exposes inequalities by challenging and confronting misconceptions and stereotypes through the use of critical thinking and activism. Finally, in order for social justice initiatives to be successful, they must "draw on the talents and strengths that students bring to their education" (Nieto and Bode, 2012, p.12). This allows students to see their experiences represented in curriculum content, which can empower and inspire students– not only to excel academically– but also engage in activities that strengthen and build the community around them. These key components of social justice permeate throughout the field of multicultural education.

In order to develop a holistic understanding of educational experiences, these modules will interpret and analyze educational policies and practices through a lens that considers the sociopolitical contexts of education. By recognizing the role that social and political ideologies have over educational decision making, multicultural approaches to education aim to reduce educational inequalities, improve the achievement of all students, and prepare students to participate in democratic society.

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18.1.3: Sociocultural Contexts of Education

Culture and Society

One of the main goals of multicultural education is to help bridge understanding between dominant culture and different people groups who may have been marginalized by that culture. Therefore, it is important to understand exactly what is meant by the term “dominant culture”. For most sociologists, culture refers to a roadmap for living within a society. Culture includes many components, such as language, customs, traditions, values, food, music, dress, gender roles, importance of religion, and so on. As culture encompasses so many aspects of diversity, it is one of the key components for understanding and discussing the experiences of all types of groups that will come in the following modules.

Culture imposes order and meaning on our experiences, and it allows us to predict how others will behave in certain situations. For example, if you are in a classroom and a student raises their hand, we know this means he or she has a question. But, culture includes so many things – the way people talk, dress, interact, eat, live, and so on. Within each culture are individuals, who are unique expressions of many cultures and subcultures.

There are two major responses to culture. One is enculturation, or, the process of acquiring the characteristics of a culture and knowing how to navigate behaviors, customs, etc. This often happens simply through the process of growing up within a given culture, but is certainly something that can continue should the culture around you change. For example, if you have ever studied abroad or visited another county for an extended amount of time, you will likely have encountered another culture where you needed to adapt and learn how to navigate social behaviors within that culture. Even in English-speaking countries there can be differences; while those of us in the United States often ask for the “bathroom”, Canadians refer to it as the “washroom”. The second major response is socialization, which refers to the process of learning the social norms of a culture. This can include what it means to be a daughter, husband, student, etc. and the societal expectations within those roles.

Dominant culture refers to the major aspects of culture that you find in a society. If you think back to our previous discussion a few paragraphs ago, we mentioned that culture helps to guide language, customs, values, food, etc. Given that, how would you describe the dominant culture in the United States? White? English-speaking? Middle class? Christian? These are just a few terms that are often used to describe the dominant U.S. culture. While you may disagree or find you do not fit into those categories, a key distinction of dominant culture is that it is often maintained through our institutions. These can be our political and economic institutions (we will go into more detail about these in our discussions in Module 3 on Class and Socioeconomic Status), churches, schools, and media. When you examine the leaders in most of these areas, you find they would meet the criteria listed above.

When people begin to believe that their culture is best and that any others are strange, inferior, or wrong, it is referred to as ethnocentrism. At its roots, ethnocentrism is the belief that your culture is correct and superior to all others, any other culture is not an equally viable option. Perhaps you have seen photos like this one that demonstrate ethnocentrism:

The opposite of ethnocentrism is cultural relativism. Cultural relativism refers to an attempt to understand other cultures within the context of your own cultural beliefs. For example, if you religiously identify as Methodist and attend services and participate regularly, perhaps you can identify with Jews or Muslims who also have religious beliefs that impact their daily living, customs, and values.

Culture and School

So, what does culture have to do with education? There are two main ways that culture interacts with our education system. First, culture influences what and how we learn, and second, greater experiences with a dominant culture often equal greater success within that culture.

To elaborate on how culture influences what and how we learn, we can look to history for some strong examples of this. One of the most blatant ones was the introduction of geocentric versus heliocentric theory. Prior to the work of Galileo, most scientists and certainly the influential Catholic church, fully believed the Earth was at the center of the solar system. However, mounting scientific evidence showed the sun was actually at the center. Was the church and culture quick to change their opinion based on scientific evidence? Not exactly. Galileo was subjected to Roman Inquisition by the church and put on house arrest in 1615. It was not until 1992 that the Catholic church apologized for the handling of Galileo.

While this may be a more extreme example, we continue to see culture influencing other aspects of learning today. The topics surrounding climate change, evolution, sex education, and others continue to be influenced in school settings by politicians and dominant U.S. culture.

The second way culture is important to education is that the more experiences a person has with dominant culture, the more likely they are to be successful within that culture. Sociologists often discuss these experiences as cultural capital, a symbolic credit a person would acquire by having more experiences with dominant culture. It is important to realize here, however, that all students come to school with some capital, it just may not be the capital schools expect them to have. Research tells us that there are two tiers of the most valuable cultural capital. Tier one activities include things like reading at least three hours per week, owning a home computer, attending preschool, and having exposure to performing arts (playing an instrument, chorus, etc.). Tier two experiences, those that research has shown important, but not as large of an impact, are things such as, having high family educational expectations, rules limiting television and screen time, participating in sports teams or clubs, completing arts and crafts activities, and exposure to lots of different types of music. Other examples of capital students may have that schools may not value in curriculum and assessment include things like knowing how to navigate public transit, cultivating and growing a garden, knowing how to birth a calf or other animal, and knowing how to load and shoot a shotgun.

Families are often erroneously blamed for not providing their children with the cultural capital needed to succeed in schools. These children are often labeled as having a cultural deficit or experiencing cultural deprivation (a somewhat insensitive and biased term). The issue these terms are attempting to define, however, is a real one. The challenge for educators is that often the expected knowledge and experiences of students do not actually line up with their actual knowledge and experiences. Essentially, there is a gap between what our schools expect students to know and have experienced and what students actually know and have experienced.

Compensatory programs are programming, funding, and other assistance that school systems and communities have put in place to address these gaps. Field trips and community schools are just a few examples of such programs. The following table includes several different programs you may see in schools and communities:

Examples of Compensatory Programs

Title I of Elementary & Secondary Education Act (ESEA)	Programs and support services for the disabled
Head Start	Family literacy programs
Language instruction	Extended day instruction
Transportation services	Computer instruction

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18.1.4: Responses to Culture

Another interesting point to consider is how individuals and families respond when they are confronted with a new culture. Acculturation is the term sociologists use to describe the process of adopting or taking on the culture of a new group. Most often, this involves immigrants adopting the dominant culture as their own. This can include speaking the new language, adopting a new set of core values, changing dress and foods, and so forth. The immigrant family or individual usually decide the degree to which acculturation will take place.

There are multiple models that address acculturation outcomes, but only two will be highlighted here.

One approach to understanding acculturation is the model proposed by Rambaut & Portes (2001). They identified the following acculturation patterns:

- Consonant acculturation – Parents and children learn the language and culture of the community in which they live at approximately the same time.
- Dissonant acculturation – Children learn the new language and the new culture, while parents retain the native language and culture, leading to conflict and decreased parental authority.
- Selective acculturation – Children learn the dominant culture and language but retain significant elements of the native culture.

However, these outcomes can certainly be considered too limiting, namely because they only address acculturation outcomes in family settings. Not all immigrants who come to the United States come as families, and many of your students may even be studying here alone or through exchange programs. Therefore, the Berry (1980) model is more widely used in research and practice to think about the different ways immigrants adapt to a new country and culture.

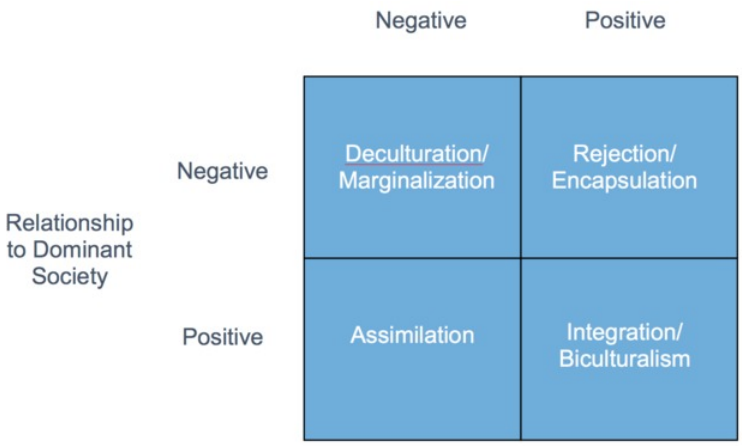

Figure 18.1.4.1: Relationship to Dominant Society.

Rejection/encapsulation refers to an individual decision to withdraw from norms of larger society; a cultural identity from the home country is retained, but within terms of a negative relationship to dominant society. For example, a Chinese immigrant that moves into a Chinese neighborhood and continues only speaking Chinese and interacting only with other immigrants in the immediate vicinity could be viewed as assuming the rejection variety of assimilation.

Deculturation/marginalization is fixed upon individual confusion and anxiety about personal cultural identity and relationships to larger society. This is the most negative outcome possible, where there is not retention of cultural identity and there is not a positive relationship with dominant society.

Assimilation on its own is similar to the old melting pot idea that new immigrants should give up their personal cultural identities in favor of greater, more dominant societal norms. Immigrants who changed their names upon arriving in America, such as changing the German-sounding “Von Meincke” to the more Anglo “Miller”, would be acting within the assimilation outcome of acculturation. Thus, individual cultural identity is lost, but a positive relationship to the dominant society is established.

Integration/biculturalism is the most positive outcome, and this type of acculturation results in the retention of cultural identity and a positive relationship to dominant society. Using this model, integration/biculturalism is the best acculturation outcome for

immigrants' psychological wellbeing because of the balance struck between the culture of the home country and that of the new one.

Keep in mind that each of these outcomes exists within a spectrum; individuals may fall closer to one side or the other within these possibilities. Assimilation is a strong example of this, as Native American schools represent some of the worst examples of assimilation in United States history, and their outcome would certainly be closer to the marginalization side. However, other immigrant groups came to the United States and willingly assimilated, such as changing their name, in order to be perceived as "more American". Thus, while the Berry model offers a great guide to consider the experiences of adapting to a new culture, remember individuals can and do exist in a variety of places within the model. The This I Believe essays that are in the readings section of this module provide a strong example of two different acculturation experiences. We encourage you to read both of these and consider where they would fall according to this model.

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18.1.5: Conclusions

Now that you, hopefully, understand more about the background and key ideas of multicultural education, it is worth investigating how scholars in the field would design and implement multicultural programming in schools. Sonia Nieto's (2012) piece, Defining Multicultural Education for School Reform, highlights many of the key tenets she thinks should be included in any multicultural program.

Additionally, educational philosophers Diane Ravitch and Ronald Takaki show alternative viewpoints on what a multicultural program would look like within a school setting in the two additional readings associated with this module. In these complementary pieces, educational philosophers Ronald Takaki and Diane Ravitch each put forth competing philosophies to guide the implementation of multicultural education. Takaki, an advocate of particularism, supports the idea that a common culture is both undesirable and unattainable and maintains the position that students would learn best from teachers and curriculum that reflect their ethnic backgrounds. Ravitch, on the other hand, advocates for pluralism, that the United States does have a rich, common culture made up of various subcultures. As you read, be sure to note the major ideas of each of these, as well as the criticisms.

For example, pluralism advocates for a common culture, while particularism views this as undesirable and unattainable. One of the easiest ways to think about these different positions is to imagine a circle that is the historical approach multicultural education. For a particularist, there would be many pieces making up the circle, but they would never touch, as a common culture is unattainable because of all the diverse backgrounds. However, for a pluralist, the circle would be complete, all pieces touching, but perhaps each piece a different color to represent all of the different backgrounds that come together to make up the common culture of the United States. From a practical standpoint, which approach do you think is easier for schools to implement?

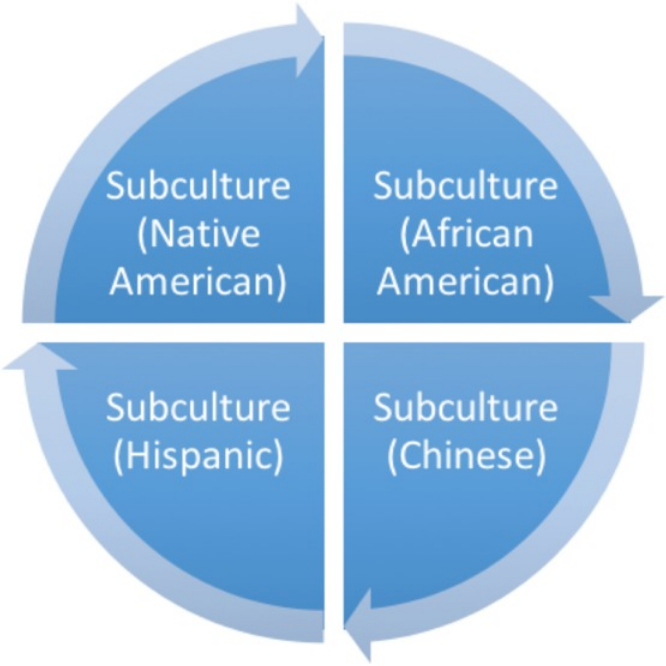

Figure 18.1.5.1: Particularism View

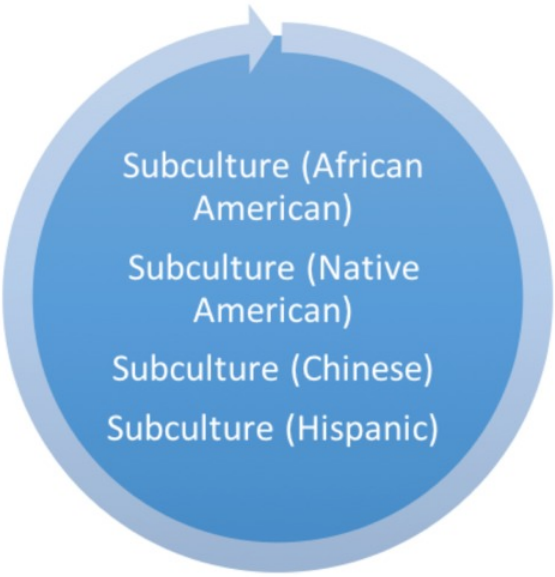

Figure 18.1.5.2: Pluralism View

Ravitch clearly outlines the different criticisms she has against a particularist approach, without clearly articulating some of the shortcomings of pluralism. Perhaps the greatest criticism of this approach is that there is a default towards European-American perspectives and history. While we expect the diagram to look as it does above, in reality, it often ends up skewed.

As you continue working in this course and through the modules, consider the focuses of these perspectives and how each would apply to the various dimensions of diversity.

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18.1.6: Activities and External Resources

Activities

Discussion Prompt: This I Believe Essays and Acculturation Models

In the lectures for this module, we discussed two different acculturation models. Just to remind you, acculturation is the way a person, typically an immigrant, responds to new cultures. Your readings for this module included two This I Believe essays by immigrants. Based on their stories, which acculturation outcome do you think each of these people would fit into under Berry's model? How about the Portes and Rambaut model? Be sure to support your ideas with specific references from the essays.

Discussion Prompt: Pluralism and Particularism

This week, you were assigned two different articles, 'Multiculturalism: Battleground or Meeting Ground' and 'Multiculturalism: E Plurbus Plures'. Each of these advocates for a different educational philosophy of multicultural education, either particularism or pluralism. Create a post in which you discuss as the major differences between each philosophy. What are some of the shortcomings of each?

Written Response: Multiculturalism Reflection Paper Topics

- Choose a cultural norm to break. Write about what you broke, why you chose to break this, and others' reactions. How does your experience relate to our discussion of cultural norms? Make sure you include information about how people who unintentionally break norms would feel based on dominant culture.
- Describe ethnocentrism in your own words. What are 2 – 3 examples of how you are ethnocentric? What are some strategies you can use to control this in the classroom?

External Readings & Resources

Ravitch, D. (1990). Multiculturalism: E pluribus plures. *American Scholar*, 59(3), 337-354.

Takaki, R. (1993). Multiculturalism: Battleground or Meeting Ground?. *Annals of the American Academy of Political and Social Science*, 109.

In these complementary pieces, educational philosophers Ronald Takaki and Diane Ravitch each put forth competing philosophies to guide the implementation of multicultural education. Takaki, an advocate of particularism, supports the idea that a common culture is both undesirable and unattainable and maintains the position that students would learn best from teachers and curriculum that reflect their ethnic backgrounds. Ravitch, on the other hand, advocates for pluralism, that the United States does have a rich, common culture made up of various subcultures. As you read, be sure to note the major ideas of each of these, as well as the criticisms.

'Defining Multicultural Education for School Reform' – Chapter 2 in *Affirming Diversity: The Sociopolitical Context of Multicultural Education (6th edition)*

As we begin EDUC 2120, it is important to define exactly what we mean by multicultural education. Sonia Nieto gives us a precise definition of multicultural education to work from for the semester in this piece as she reframes the idea of multicultural education and provides suggestions on what it should look like in educational settings.

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SECTION OVERVIEW

18.2: Race and Ethnicity

18.2.1: Media

18.2.2: Activities

18.2.3: External Readings and Resources

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18.2.1: Media

External Videos:

This American Life Episode 512: House Rules

Saturday Night Live - 'White Like Me' Sketch

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18.2.2: Activities

Discussion Prompt: Race Preference Test

Go to Harvard's Project Implicit website. (https://implicit.harvard.edu/implicit/) Take the Race or Skin-Tone IAT. Next, read this article from the Washington Post about the assessment and patterns in scores across the United States.

What were your IAT results? Were you surprised? How did this make you feel? Do you think it is an accurate assessment of your racial preferences? Provide some examples from your background that you think either support or negate your score. How do you score in comparison to others in Georgia? Overall, what are your impressions of this assessment?

*Note that preferences are just that, preferences, and not a summation of personal prejudice.

Discussion Prompt: White Privilege Response

For this module, you should have read both Beverly Tatum's article, 'Defining Racism', and Peggy MacIntosh's, 'White Privilege'. You should also have listened to the 'This American Life' episode, "512: House Rules", and completed the Privilege Scavenger Hunt.

Post the top three things you think you have learned from your exploration of privilege. Which aspects of privilege stood out the most to you from the different manifestations you have discovered? What can you do to help reverse some of these inequalities moving forward?

Written Response: Reflection Paper Topics

Go to Harvard's Project Implicit website. (https://implicit.harvard.edu/implicit/) Take the Race or Skin-Tone IAT. Next, read this article from the Washington Post about the assessment and patterns in scores across the United States.

What were your IAT results? Were you surprised? How did this make you feel? Do you think it is an accurate assessment of your racial preferences? Provide some examples from your background that you think either support or negate your score. How do you score in comparison to others in Georgia? Overall, what are your impressions of this assessment?

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18.2.3: External Readings and Resources

'Defining Racism' – Chapter 1 in *Why are All the Black Kids Sitting Together in the Cafeteria?*

> Beverly Tatum uses this chapter to redefine racism in the context of institutionalized racism and privilege. While somewhat extreme, her writing is important as it calls attention to many of the institutionalized policies and procedures that are beneficial to whites in dominant culture.
>
> Tatum, B. D. (1997). '*Why are all the black kids sitting together in the cafeteria?*'. New York, NY, US: Basic Books.

McIntosh, P. (1990). White privilege: Unpacking the invisible knapsack. *Independent School*, 49(2), 31.

> One of the key ideas to this module and the course is privilege. In this piece, Peggy Macintosh lists different privileges she feels she receives that many other white people in the United States may not see or notice. Part of the idea of privilege is that those who have it are blind to it, and this piece helps to illuminate examples of white privilege.

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SECTION OVERVIEW

18.3: Class and Socioeconomic Status

18.3.1: Media

18.3.2: Activities

18.3.3: External Readings and Resources

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18.3.1: Media

External Media:

Public Broadcasting Service (PBS) Independent Lens Film, 'Park Avenue: Money, Power, and the American Dream'

ABC News 20/20, 'A Hidden America: Children of the Mountains'

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18.3.2: Activities

Discussion Prompt: Poverty Case Study Response

Review the poverty case study included in the Activities section of this Module. Post some information here about the outcomes of your work on that activity. Could you get the budget to balance? What things were not included in the budget? What changes do you recommend the family make in their living situation? Next, look at your current community on the New York Times Interactive Poverty Map. What did you find about how different poverty levels are distributed in your community? What current percentage of poverty exists where you live?

Discussion Prompt: Social Class Privilege

Calculate a personal score for yourself using the guide listed below. Then, post your score and your reflections about some of the different items included. How did it make you feel? Which items were most difficult for you to answer? How accurate do you think these scores are of social class privilege?

- If your parents went to college (+ 1 point)
- If there were more than 50 books in your house when you grew up (+ 1 point)
- If you ever had to skip a meal or were hungry because there was not enough money to buy food when you were growing up (- 1 point)
- If you were brought to art galleries, plays, or museums by your parents or guardians (+ 1 point)
- If one of your parents was unemployed or laid off, not by choice (- 1 point)
- If prior to age 18, you took a vacation out of the country (+ 1 point)
- If one of your parents did not complete high school (- 1 point)
- If you or your family owns your own house (+ 1 point)
- If you were ever offered a job because of your association with a friend or family member (+ 1 point)
- If you have ever inherited money or property (+ 1 point)
- If public transportation was a requirement and not a choice (- 1 point)
- If your parents purchased a car for you (+ 1 point)
- If your parents are divorced (- 1 point)
- If you received a scholarship for college (+ 1 point)
- If you or your family have or own a summer home or second house (+ 1 point)
- If you have worked in a fast food restaurant (- 1 point)
- If you have a trust fund or own stocks and bonds (+ 1 point)
- If you shared a bedroom as a child (- 1 point)
- If you have ever shopped with food stamps (- 1 point)
- If you attended a private school (+ 1 point)
- If your social class was ever the target of a joke (- 1 point)

Written Response: Reflection Paper Topics

Topic One

Think about the community in which you grew up and the class of your family and other members of the community. How would you describe the class of your family? What was the class of the majority of students in your high school? How do you think class influenced your educational aspirations and those of your high school peers?

How does examining your community on the New York Times Interactive Poverty Map inform your own impressions? What did you find about how different poverty levels are distributed in your community? What current percentage of poverty exists where you live?

Topic Two

Think about the different ways the poor pay more mentioned in the article, ‘The High Cost of Poverty’. Explore their ideas on your own by visiting or participating in an activity more common to those in poverty. This can include shopping in a local community

grocery store, taking public transit around town for a day, etc. Tell me what you did, what it cost compared to what is normal for you, and describe your overall experiences. How does this change the way you think about those in poverty?

Topic Three

Find an article relating to poverty and ways to eliminate it from The New York Times, The Economist, CNN, or National Public Radio (NPR)Provide a link to the article you choose. How does your article compare to the ideas in what we have read? Do you agree or disagree with the information presented in your article? Do you think the strategies presented in your article would actually work to help the problem of poverty?

Poverty Case Study

A married couple with two children, ages one and three currently live in a two-bedroom house, which includes a stove, refrigerator, washer, and dryer.

Marcus, the father, is working 40 hours per week in a local factory, and earns $9.00 an hour. Amanda, the mother, works part-time evenings on weekends, about 12 hours a week, and earns $7.90 an hour.

After taxes, they have an income of $1,635.00 a month.

Their combined wages make them eligible to receive $137.00 in food stamps per month.

Marcus has health insurance for the family through his job, but must pay $24.00 per paycheck for his benefit. He is not required to take health insurance, however if it is available through his employer and he chooses not to take it, the family is not eligible to receive Medical Assistance.

The family has one 2004 Honda Civic which they are making payments of $178.00 a month and have one year of payments left. Car insurance costs $147.00 a month. By law, they are required to carry car insurance. The car is their only transportation option for work, since the area where they live does not have public transportation.

Marcus and Amanda have been spending about $285.00 a month more than they earn. They have borrowed money from family and friends to pay their last month's rent, and are now two months behind on their car loan.

Low-income housing is unavailable because of Marcus' salary. They cannot move in with anyone else.

What changes do you recommend to their monthly budget?

Are there any other changes you think this family should make, such as jobs or lifestyle?

What is not included on their budget that would be most difficult to live without?

Here is a copy of their current monthly budget. Space is provided for items you think are currently missing or should be added.

Family Budget

	Current Spending	Revised Spending
Rent	$525.00	
Natural Gas	$85.00	
Electricity	$65.00	
Water/Trash	$19.00	
Cell Phones	$50.00	
Cable/Internet	$78.00	
Groceries*	$350.00	
Personal Hygiene Products	$75.00	
Gas/Car Maintenance	$80.00	
Diapers/Wipes	$95.00	
Car Loan	$178.00	
Car Insurance	$147.00	
Student Loan	$68.00	
Medical Costs	$45.00	
Cigarettes	$60.00	
Total	$1,920.00	

*Grocery spending is in addition to food stamps.

Brainstorm a list of ideas the family could do together for free or for less than $10 for entertainment.

Family Activities for Free:

Family Activities under $10.00:

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18.3.3: External Readings and Resources

'Concerted Cultivation and the Accomplishment of Natural Growth' – Chapter 1 in *Unequal Childhoods: Class, Race, & Family Life*

> Annette Lareau's work has centered on the way that parenting and family background influence children. In this chapter, she outlines two different approaches to raising children and further discusses the implications of these on students.
>
> Lareau, A. (2011). *Unequal childhoods : class, race, and family life.* Berkeley : University of California Press, c2011.

'At the Edge of Poverty' – Introduction in *The Working Poor: Invisible in America*

> Often the national narrative surrounding poverty in the United States is the idea that, "work works". However, David Shipler takes issue with that premise in this piece where he highlights many of the challenges facing people in poverty today. Shipler further discusses the balance of personal responsibility and social responsibility as means to eliminate poverty in the future.
>
> Shipler, D. K. (2004). *The working poor : invisible in America*. New York : A. Knopf : Distributed by Random House, 2004.

Brown, D. (2009, May 18). The high cost of poverty: why the poor pay more. *The Washington Post.*

> This article also speaks to many of the challenges facing the working poor in the United States today. In particular, it focuses on ways that the poor pay more, largely with their time, in dominant society.

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SECTION OVERVIEW

18.4: Gender and Sexual Identity

18.4.1: Media

18.4.2: Activities

18.4.3: External Readings and Resources

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18.4.1: Media

External Media:

TED Talk, Ali Carr-Chellman, Gaming to re-engage boys in learning

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18.4.2: Activities

Discussion Prompt: Gender Expectations

Much like race is a social construction, the ideas we have about gender are also greatly influenced by our society and culture. Take a few minutes and brainstorm a few ideas about the expectations society has for each gender, and then post the top five items for each gender. What are the implications of these expectations? How do you think this makes someone feel who does not identify with gender norms?

Discussion Prompt: Current Gender Issues

1. Locate a news article from a reputable source (NY Times, Washington Post, CNN, NPR, etc.) published in the last 12 months relating to one of the following topics:
   - Motherhood penalties faced by women in the workplace
   - Occurrence of women in high ranking positions in US (politics, business, etc.)
   - Gender bias in teaching evaluations in higher education
   - Maternity leave/coverage in the US versus other nations
   - Sexual assault occurrence for women in the US
2. Post a reply with a link to your article and a one paragraph summary of it. Include a second paragraph of your own personal thoughts regarding the info presented in the article.

Written Response: Reflection Paper Topic

According to Alfred Kinsey, gender identity and expression is a continuum of traits and behaviors that range from very feminine to very masculine. What are your thoughts about your own and others' gender identity? Where do you fall along a continuum of gender identity? What people have had an influence on the development of your gender identity? How do you and your friends identify people who act like the opposite sex? Which sex suffers the most from behaving like the opposite sex? Why?

Discussion Prompt: Sexual Identity Case Study

Review the sexual identity case study. What are some of the pros and cons to starting this kind of organization in a high school? How do you feel about groups relating to gender and sexual orientation meeting in public schools? How do you think other students and faculty members would respond to such a club? What is your final answer to your student?

Sexual Identity Case Study

You are a second year teacher at a large suburban high school. One of your best students, Gina, whom you have a strong relationship with, approaches you and confesses she, is a lesbian. She also asks you about helping her start a Gay-Straight Alliance at your high school and becoming the faculty sponsor of the organization.

You are only slightly familiar with this student organization, but you do know there was a large controversy about starting such a group at another high school in a neighboring county. Many of the religious parents strongly objected to the club, and the school board ended up deciding that only academic clubs/organizations would be allowed in that district rather than allow meetings of the Gay Straight Alliance.

In addition, you know the way most students who are "out" are treated at your high school, and you have doubts that starting such a group would only make bullying and harassment worse for students who decided to participate.

You want to support Gina, but are not sure how to proceed.

What are some of the other pros and cons for founding such an organization in a public high school?

Do you think public school is an appropriate forum for student groups relating to sexuality?

How do you think other students and faculty members would respond to such a club?

What is your final answer to Gina?

* As additional information for you, here is the Gay Straight Alliance's mission from their website,

"Gay-Straight Alliance Network is a youth leadership organization that connects school-based Gay-Straight Alliances (GSAs) to each other and community resources through peer support, leadership development, and training. GSA Network supports young people in starting, strengthening, and sustaining GSAs and builds the capacity of GSAs to: (1) create safe environments in schools for students to support each other and learn about homophobia and other oppressions, (2) educate the school community about homophobia, gender identity, and sexual orientation issues, and (3) fight discrimination, harassment, and violence in schools."

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18.4.3: External Readings and Resources

Leonhardt, D. (2010, August 3). A labor market punishing to mothers. *The New York Times.*

> One of the main concepts from this module is the way gender interacts with society/dominant culture in the United States. This article highlights some of the challenges that are unique to women as they work towards job equality.

Miller, C. (2014, September 6) A motherhood penalty vs. a fatherhood bonus. *The New York Times.*

> This article offers additional perspectives on how having a family impacts the careers of men and women in the United States.

Schulman, M. (2013, January 9). Generation LGBTQIA. *The New York Times.*

> In this piece, the lives of college students who identify as LGBTQIA are explored in the context of broader dominant culture in the United States.

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SECTION OVERVIEW

18.5: Special Needs

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18.5.2: Activities

18.5.3: External Readings and Resources

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18.5.1: Media

External Media:

HBO Films (2010), ‘Temple Grandin’

This film is available via HBOMax, Amazon Prime, or DVD purchase.

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18.5.2: Activities

Discussion Prompt: ‘Temple Grandin’ Reflection

Watch the film ‘Temple Grandin’ (2010). Consider the experiences of Temple Grandin at school and through her diagnosis portrayed in the film. How would these things be different based on specific legislation that is now in place? Be sure to include specific examples from both the film and laws.

Discussion Prompt: Full Inclusion Discussion

There is a strong national debate regarding whether or not full inclusion, which refers to placing all students with disabilities in a general education classroom all the time, is appropriate or not. As a future teacher, where you do land on this issue? How do you feel about full inclusion? What concerns would you have about incorporating students with disabilities into your classrooms? What do you think is best for these students? Why do you think many in the Deaf community would oppose full inclusion?

Written Response: Reflection Paper Topics

1. It can be difficult for people without disabilities to fully understand the challenges many people with them face on a daily basis. To help you understand this, go to the following website (http://www.pbs.org/wgbh/misunderstoodminds/attention.html) and complete the visual or auditory activity relating to attention problems. Then, respond to the following questions. Which activity did you complete? What were your impressions? How would having this type of disability make school challenging? How would this make social relationships challenging? Have you ever experienced a disability first-hand? If so, what was it and what are the major challenges you remember? If not, how do you think this activity changed your perception? Why is it important for teachers to understand the perspectives of students with disabilities?
2. Most of us take for granted our ability to come and go as we please and have access to any place we wish to go. As you go about your schedule the next couple of days consider the following: How accessible are the places you go to people in wheelchairs, blind, or hearing-impaired? What areas are not available to individuals with disabilities? How would accessibility limit their participation in activities that you regularly participate in? How could these areas be made more accessible to individuals with disabilities?

Accommodation or Modification?

Based on the information presented in class, read the following scenarios and decide whether the situation is describing an accommodation, modification, neither, or both.

1. Jack has been diagnosed with an auditory processing disorder and has an IEP. His case worker has recommended that his teacher have noise cancelling headphones available for him to wear while working on assignments and taking exams.
2. Rhonda was recently ill with the flu and missed two weeks of school. She has arranged for later due dates on class assignments with her teachers to give her additional time to complete her work.
3. Ramon has a visual impairment that makes it difficult for him to see written text at fonts smaller than 18 point. His teachers make copies of all class handouts and exams at the larger font so that he will be able read them.
4. Stephanie is a Type I diabetic. She needs to keep food with her in class in order to help control her varying blood-sugar levels. Her teachers need to assure she has the opportunity to eat or drink during class as needed.
5. Yang has a developmental delay and requires extra assistance on tests. In the past, his teachers have reduced the number of multiple choice options from four to three, and he has had the exams read aloud to him in a separate classroom.
6. Malika has historically struggled to keep up in her math classes. Her teacher has another student take notes for her to help give additional academic support as she works.
7. Joey has downs syndrome and his parents want him to be in as many regular education classes as possible. In his food and nutrition class, the teacher helps him to learn to make a peanut butter and jelly sandwich while other students practice baking cookies.

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18.5.3: External Readings and Resources

Blanchett, W. J. (2006). Disproportionate Representation of African American Students in Special Education: Acknowledging the Role of White Privilege and Racism. *Educational Researcher*, (6). 24.

> In this article, Wanda Blanchett describes the intersection of racial and class differences between teachers and students as it impacts special education referrals. Her findings about the disproportionate placement of African American, particularly male, students offer a challenge and call to action to reform current placement policies.

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SECTION OVERVIEW

18.6: Language, Immigration, and Geography

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18.6.2: Activities

18.6.3: External Resources

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18.6.1: Media

External Media:

TED Talk, Jose Vargas, ‘Actions are illegal, never people’

Public Broadcasting Service (PBS) Independent Lens Film, ‘Precious Knowledge’Public Broadcasting Service (PBS) Independent Lens Film, ‘Precious Knowledge’

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18.6.2: Activities

Discussion Prompt: Impressions of Immigration

Using a photo compilation application (like Pic Stitch or Pic Jointer, which are free apps to download), create a photo collage of a minimum of three pictures that represent things that shape your views of immigration. These can be images that come to mind when you think of immigration or images that represent things that have helped form the way you consider immigration today. Upload your photo into a comment here, and then provide a three to four sentence description of the images you chose and why.

Discussion Prompt: Immigration Issues

You have read several articles discussing some of the challenges regarding immigration. Hopefully you noticed in 'Let Them In' the significant wait times facing many groups who would like to immigrate to the U.S. legally, as well as some of the challenges presented by Jose' Vargas in his story, 'My Life as an Undocumented Immigrant'.

Given all of this information, how do you think the U.S. sends mixed messages regarding the way we handle immigrants, and particularly students? Describe one way you think immigration policy or practice could be improved and the biggest barriers to you see to implementing your recommendation. Be sure to comment on your peers' posts you think offer strong solutions.

Written Response: Reflection Paper Topic

Some activists have suggested that the languages of instruction should be in the dialect of students' cultures. Others argue that Standard English should be the only acceptable language within the classroom. What are the advantages and disadvantages of each approach? Do you think teachers should at least be familiar with the dialects used by students in the classroom? Why or why not? How do you plan to respond to different dialects in your classroom?

Discussion Prompt: Accents and Dialects

Review the language and dialects case study, and then respond to the following questions. How does teacher evaluation based on language and pronunciation make you feel? Is this something that should be evaluated in teachers? How would you handle this situation?

Accents and Dialects Case Study

NEED THIS CASE STUDY

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18.6.3: External Resources

Pedagogy of the Oppressed – Chapter 2

While not unique to language and immigration issues, Pedagogy of the Oppressed, does speak to the role of education in offering freedom to those whose lack of education is a type of oppression. In this specific excerpt, Friere contrasts the banking-concept of education with problem-posing education as means of empowering all students in more effective learning environments.

Freire, P. (2000). *Pedagogy of the oppressed*. New York : Continuum, c2000.

'What Should Teachers Do?'

Lisa Delpit asks the question, 'What should teachers do?' in the context of students speaking Ebonics in the classroom. She makes the case that there is a role for Ebonics and legitimizing the dialect, while simultaneously providing strategies for teachers working with students who speak in Ebonics but who need to learn standard English for testing and assessment requirements.

Lacey, M. (2011, September 14). In arizona, complaints of an accent. *The New York Times.*

Vargas, J. (2011, June 22). My life as an undocumented immigrant. *The New York Times.*

Jose Vargas gives an honest account of his life story in this biographical piece about his undocumented entry into the United States as a child and subsequent challenges to remain and make a home in the face of discrimination and restrictive policies in the United States today.

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SECTION OVERVIEW

18.7: Religion

18.7.1: Media

18.7.2: Activities

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18.7.1: Media

External Media:

ABC News 20/20, ‘Diane Sawyer Reporting – Islam Questions and Answers’

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18.7.2: Activities

Discussion Prompt: Muslim Students at School

Watch the 20/20 News program, “Your Questions about Islam”. After watching this program and reading the information presented in this module regarding Islam, what are some challenges you see for Muslim students who attend school in the U.S.? What actions can you take as a teacher to make these students more comfortable at school?

Written Response: Reflection Paper Topic

Select a religious service or gathering to attend sometime in the next few weeks that is significantly different from your past religious experiences. (i.e. If you grew up Baptist, a Methodist church doesn’t count.) Reflect about your experience and answer the following questions.

What type of service did you choose to attend and why? How was this different from the type of religious experiences, or lack of experiences, you had growing up? What were your impressions of the service? Anything that surprised you or stood out to you? Why do you think it is important to be exposed to different types of religions and religious practices as a future teacher

Discussion Prompt: World Religions

Using the ‘World Religions Assignment’ below as your guide, post your responses.

World Religions Assignment

Objective

To individually investigate aspects of different religious minority groups in the United States, including major beliefs, population size, and religious holidays. Then, to consider how these details could impact students attending school in the United States.

Assignment

You will be randomly assignment to a group within eLC. In order to see your group number, go to the Tools menu on the course navigation bar. Then, select Groups from the dropdown menu. You will be able to see the group number to which you are assigned.

Here is the key to know which group is assigned to which major religion:

Group 1 = Catholicism
Group 2 = Judaism
Group 3 = Islam
Group 4 = Buddhism
Group 5 = Hinduism

Once you have discovered which religion you will be working with, you will need to determine which question you are responsible for answering. Here are the major questions for each religion.

1. Research the major religious holidays for your assigned religion, including looking at the specific dates of those holidays for the current school year. Then, look up the school calendar for your home public school district and compare the school holidays and testing schedule with the holidays of your religion. Provide a discussion post where you summarize the different religious holidays and their relationship to the school calendar. (A link to the calendar may be helpful as well.) Are there any conflicts? Describe any evidence you see that your district considered the major holidays of your assigned religion. What are some of the repercussions for students of this religion based on your findings?
2. Discuss the history of your religion in the United States, particularly as it relates to persecution, major historical milestones, and current numbers. Are there any geographic trends you notice for groups of people who practice this religion? What are the implications for schools based on your findings?
3. Describe your assigned religion in terms of the major belief systems and the practices of those that adhere to it.

For example, “In Protestantism, people believe that Jesus is the Son of God, and you can only gain access to heaven by believing in his death and resurrection. Common practices include baptism, by either sprinkling or immersion (dunking), and denominations

vary in terms of whether or not they baptize infants." Your response should include more depth than this example, but this should give you an idea of the content to include.

In order to determine which question you need to answer, follow this guide according to the first letter of your last name.

Question 1 = Last names beginning with A – I
Question 2 = Last names beginning with J – R
Question 3 = Last names beginning with S – Z

Response Expectations

Once you have determined your assigned religion and question, you will need to compose a two – three paragraph response. This should be posted to the appropriate religion discussion board. There is a forum for this activity, and each individual religion has its own board within that. Make sure you clearly identify your religion and question in your response, as well as including a reference list. Your textbook and reputable websites are encouraged. (As religion can be a contentious topic, make sure any site you reference is offering legitimate content.) You may also review the information included in my lecture notes for this module.

Once you have posted your response, be sure to go back and read the responses by others in the class.

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SECTION OVERVIEW

18.8: Conclusions

18.8.1: Activities

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18.8.1: Activities

Discussion Prompt: Applying Multiculturalism

Now that you have had a chance to work through all of the different modules and topics in the course, I would like for you to consider how you can apply these ideas to your own discipline. So, select one single lesson or idea from your content area, and consider one way you can apply a multicultural education approach. Then, below, post your lesson and how you have made it multicultural. I look forward to reading your ideas!

Written Response: Reflection Paper Topics

One of the goals of culturally responsive teaching is to validate the cultures of students as you teach. They should see themselves in the curriculum. How would you feel if you never saw yourself, your family, or your community in the curriculum except in a negative way? What groups are seldom seen in textbooks? How could you incorporate the cultures of your students into the subject you plan to teach?

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