COURSE 4, CHAPTER 5 - MULTICULTURAL EDUCATION

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Faridibad, India

Figure 1: A figure’s caption would go here. A student works diligently to prepare a lesson to teach to her peers
1 The Multicultural Quilt

Imagine a quilt and the various cultures and individual identities of our students as the individual panels that make up the quilt. Each panel stands on its own, yet, side by side there is a relationship; they play off of one another and create the larger design of the whole tapestry or quilt.

Multiculturalism is about recognizing and appreciating the individual panels, while at the same time seeing the larger whole and how the whole and the parts inter-play or create a kind of dialogue with one another.

Meeting the other Panels

How can we meet the other "panels" and appreciate the entire quilt? This section will give you some tools to see, listen, "enter in", and dialogue with the rest of the quilt.

Some discuss multicultural education as a shift in curriculum, perhaps as simple as adding new and diverse materials and perspectives to be more inclusive of traditionally underrepresented groups. Others talk about classroom climate issues or teaching styles that serve certain groups while presenting barriers for others. Still others focus on institutional and systemic issues such as tracking, standardized testing, or funding discrepancies. Some go farther still, insisting on education change as part of a larger societal transformation in which we more closely explore and criticize the oppressive foundations of society and how education serves to maintain the status quo - foundations such as white supremacy, capitalism, global socioeconomic situations, and exploitation.

Despite a multitude of differing conceptualizations of multicultural education (some of which will be laid out more fully below), several shared ideals provide a basis for its understanding. While some focus on individual students or teachers, and others are much more "macro" in scope, these ideals are all, at their roots, about transformation:

- Every student must have an equal opportunity to achieve to her or his full potential.
- Every student must be prepared to participate competently in an increasingly intercultural society.
- Teachers must be prepared to effectively facilitate learning for every individual student, no matter how culturally similar or different from her- or himself.
- Schools must be active participants in ending oppression of all types; first by ending oppression within their own walls, then by producing socially and critically active and aware students.
- Education must become more fully student-centered and inclusive of the voices and experiences of the students.
- Educators, activists, and others must take a more active role in re-examining all educational practices and how they affect the learning of all students: testing methods, teaching approaches, evaluation and assessment, school psychology and counseling, educational materials and textbooks, etc.

(adapted from Defining Multicultural Education by Paul Gorski and Bob Covert 1996, 2000 www.edchange.org)

2 Ethnic, National, Global Identities

Continued from Edchange1:

Every child comes to school with an ethnic identity whether these identifications are conscious or unconscious. This identification must be recognized and respected by the teacher. It must be the basis for the learning activities in the classroom. This recognition of individual ethnic identities is the beginning point; it is a connector of both the teacher to the student and the students to each other. It is the basic building block in the learning process, which requires knowing where the child is relative to him/herself and the content to be addressed. This ethnic identification is a continual point of focus throughout the education process and is the basis for developing the next level of identification, which is a national identification.

The national identity of the individual requires his/her understanding and commitment to the democratic ideals such as human dignity, justice and equality. Here the focus is on becoming effective members of a

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1http://www.edchange.org/multicultural/define_old.html
democratic society. An individual’s strong national identification is essential to his/her development of a global identity.

As our society becomes more and more dependent on other societies, it is critical that the schools address the problems of the world as a whole. The development of the global identification provides the students with the opportunity to see how as a nation we fit into the world society. It allows students to better understand that the actions of a nation must not only be viewed in terms of the implications for that nation, but in terms of its effects on the whole world. Children who have developed both a strong ethnic and national identity can also develop a global identification, which should in turn make them better citizens of the world community.

At this point in time in history, it is important to realize that the identifications discussed above are hierarchical. In other words, the curriculum and the learning needs to proceed first by recognizing the ethnic identity, then the national identity, and finally the global. The development of the latter national and global identities are dependent upon the development of the former ethnic. It is also important to note that the individual identities are not static, but continually evolving, and so it is important for the curriculum to emphasize all three types of identities as learning progresses.

(adapted from Multicultural Education: Issues and Perspectives, James Banks and Cherry Banks, 1997, 1989.)

3 Assumptions

(Adapted from the work of Hernandez, Multicultural Education: A teacher’s guide to content and process, 1989.)

1. For political, social, educational, and economic reasons it is increasingly important to recognize one’s country as a culturally diverse society.
2. Multicultural education is for all students.
3. Multicultural education is synonymous with effective teaching.
4. Teaching is a cross-cultural encounter.
5. The educational system has not served all students equally well.
6. Multicultural education should be synonymous with educational innovation and reform.
7. Next to parents (primary caregivers), teachers are the single most important factor in the lives of children.
8. Classroom interaction between teachers and students constitutes the major part of the educational process for most students.

Goals

1. To have every student achieve to his or her potential.
2. To learn how to learn and to think critically.
3. To encourage students to take an active role in their own education by bringing their stories and experiences into the learning scope.
4. To address diverse learning styles.
5. To appreciate the contributions of different groups who have contributed to our knowledge base.
6. To develop positive attitudes about groups of people who are different from ourselves.
7. To become good citizens of the school, the community, the country, and the world community.
8. To learn how to evaluate knowledge from different perspectives.
9. To develop an ethnic, national, and global identity.
10. To provide decision-making skills and critical-analysis skills so the students can make better choices in their everyday lives.

http://cnx.org/content/m13312/1.3/
4 Principles
(Adapted from: Gordon and Roberts, Report of social studies syllabus review and development committee, 1991)

1. The selection of subject matter content should be culturally inclusive, based on up-to-date scholarship. This inclusivity should incorporate opposing opinions and divergent interpretations.
2. The subject matter content selected for inclusion should represent diversity and unity within and across groups.
3. The subject matter selected for inclusion should be set within the context of its time and place.
4. The subject matter selected for inclusion should give priority to depth over breadth.
5. Multicultural perspectives should infuse the entire curriculum, pre K-12.
6. The subject matter content should be treated as socially constructed and therefore tentative - as is all knowledge.
7. The teaching of all subjects should draw and build on the experience and knowledge that the students bring to the classroom.
8. Pedagogy should incorporate a range of interactive modes of teaching and learning in order to foster understanding (rather than rote learning), examination of controversy, and mutual learning.

Required Reading PDF:
The IS and the ISN'T of Multicultural Education\(^2\)

5 Reflecting on Personal Multiculturalism
Things I Can Do - adapted from Edcchange\(^3\)

1. It is important to be aware of one's own identity and how one expresses it.
2. It is important to ask questions of others to find out if I am being sensitive to their needs. It is important to invite feedback about how I am being perceived.
3. It is important that I see what the results may be of my actions in terms of who may be excluded or included. I must consider all my students as equals, so if my actions favor one kind of student over another, I am discriminating and must change my behavior.
4. If I am not connecting with particular kinds of students, it is my responsibility to find out why and to accept feedback on how to be more inclusive.
5. I must extend myself to teachers who are different from me (in terms of race, ethnicity, sexual orientation, gender, religion, first language, disability, and other identities). These can be valuable relationships of trust and honest critique.
6. I must listen actively to what students have to say about how they view me.
7. I can always learn more as a student myself, especially of the culture and background of my students. In doing so, I can include my new learnings into lessons so that students feel included and validated and see how their culture has values.
8. It is easy to blame students for failure. A sensitive teacher must take responsibility for such failure and work extra hard to help that student succeed. Many of the issues having to do with poor achievement may reflect inattention to a student's cultural needs.
9. I can celebrate myself as an educator and total person. I can, and should, also celebrate every moment I spend in self-critique, however difficult and painful, because it will make me a better educator. And that is something to celebrate!

\(^2\)http://cnx.org/content/m13312/latest/isandisnt.pdf
\(^3\)http://tinyurl.com/ahr6a
6 Assignment 1: Multicultural Reflection

7 Classroom Exercise and Practice

This activity has several steps. (Different combinations of these steps will be suitable for different audiences from elementary-school students to teachers.) Here are the steps to follow:

1. **Defining "Multicultural"** - Start by underlining the prefix "multi" and ask your students what this prefix means. Responses will include "many," "varied or various," "different," etc. Affirm all answers, and then sum them up. This portion should take only a couple of minutes. Next, move on to "cultural." What does this term mean? Encourage students to define "cultural" both in terms of a dictionary-type definition and what it means to them individually.

2. **Drawing Out the Dimensions of "cultural"** - Tell the students you would like them to explore the understanding of "cultural" more deeply. Ask them to suggest all dimensions of culture they can think of, encouraging them to reflect on their own culture and the dimensions of that culture with which they identify. There are several effective ways of accomplishing this task. You can either have students call out these aspects of culture when they think of them (perhaps even using a student volunteer to list them under "MULTICULTURAL." You might also decide to simply go around the room, person by person, asking for suggestions.

   There are literally endless dimensions to culture, and this will be reflected in the answers. It is likely that an influx of answers will come right away, but then the rate of response will slow down considerably. This often happens after some of the more surface-level cultural aspects are suggested such as music, food, etc. Prod the students to think a little more deeply about how they define their culture. Allow for some short silences, or suggest some deeper dimensions, including faith, religion, values, language, family structure, and others.

   It will be important to get as many suggestions for this list as possible. Be sure to note that this part of the activity could go on indefinitely, highlighting the complexity of "culture." Also, point out how intertwined some of the dimensions are, illustrating how simplistic it is to make a judgment about somebody based on one cultural dimension of the person. This step should take 10-15 minutes.

3. **What's Missing?** In our experience, 4 out of 5 times this activity is used, several interesting cultural dimensions are not mentioned by participants. Ironically, these are the very dimensions that are most often associated with multicultural education: race, gender, sexual orientation, social class. If your class or workshop does not suggest one or more of these items, point this out only after the list has been generated and ask the participants why they didn't think of these dimensions. It is often the case that when participants are suggesting items for the list from their own experience, and thus through how they define themselves, identifiers such as race, gender, etc. do not come directly to their minds. But, if they are suggesting items for the list based on how OTHERS define them, or how they define OTHERS, these items immediately come to mind.

4. **Categorizing List Items** - The next step is to divide the items into categories, which will make the final step of the exercise much easier. Indicate this intention to the group, and mention that you will be using Nitza Hidalgo's "three levels of culture." (The citation for this model is: Hidalgo, N. (1993). Multicultural teacher introspection. In Perry, T., and Fraser, J. (Eds.), Freedom's plow: Teaching in the multicultural classroom. New York: Routledge.)

   Hidalgo's 3 levels include:
   a. The Concrete - This is the most visible and tangible level of culture, and includes the most surface-level dimensions such as clothes, music, food, games, etc. These aspects of culture are often those that provide the focus for multicultural "festivals" or "celebrations."
   b. The Behavioral - This level of culture clarifies how we define our social roles, the language(s) we speak, and our approaches to nonverbal communication. The Behavioral level REFLECTS our values. Aspects to be listed in this category include language, gender roles, family structure, political affiliation, and other items that situate us organizationally in society.
   c. The Symbolic - This level of culture includes our values and beliefs. It can be abstract, but it is most often the key to how individuals define themselves. It includes value systems, customs, spirituality, religion,
worldview, beliefs, mores, etc.

Write short definitions for these levels on the board or sheet of paper you used to record the dimensions of culture. Review each of the categories for a couple of minutes. Give the participants an opportunity to consider how they define themselves within these categories. Ask them to look over the categories and the items on the board for a few seconds. As a group, categorize all items into these categories. There may be some disagreement about where a certain item falls, so allow the same item to be listed under two categories.

8 Classroom Exercise: Part II

5. Consistency in Conceptualization - After you have categorized, the next step is to facilitate a discussion about relatedness, importance, and the consistency of how individuals define themselves and others.

Starting with "the Concrete," proceed down the list of Hidalgo’s categories, asking participants to raise their hands if they consider the items listed under that category to be the most important dimensions in how they define their own culture. Count the responses to each, and list them next to the category name on the board or paper. Be very clear that they are indicating what they consider to be important items for defining themselves, not the ways in which other people define them. Then, do the same for the other two categories (Behavioral and Symbolic).

Now, ask each student to write down the name of the category (Concrete, Behavioral or Symbolic) they feel closest to in terms of their own self-definition. Sometimes, one or two students will choose "the Concrete" or "the Behavioral," but in virtually every case, a vast majority of the participants will choose "the Symbolic." As you discuss each category, ask those who chose it to describe why they did so, and encourage those who did not choose it to explain why. Because most people will choose "the Symbolic," be sure to challenge them on why that is more important than the other levels.

After encouraging the participants to convince you that "the Symbolic" is the most important category, refer them back to the lists. Several questions will lead to interesting conversations: When you meet somebody, which of those items (under any of the categories) do you use to understand them culturally? Is your attempt to understand others culturally consistent with how you want to be viewed and understood? What forces in our society might contribute to our simplification of the culture of others, even though we don’t want to be defined simplistically ourselves?

6. Alternative Consistency in Conceptualization for Groups of Educators. After recording how many participants define themselves most closely with the three categories, and facilitating the "why" discussion described above, turn to a conversation about education. Which of these categories do you, as an educator, focus on when you are trying to teach multicultural? (This question will provide an "aha" moment for a lot of participants. Allow a few moments for that to happen.) How has education generally tried to be "multicultural"? What are the aspects or dimensions of culture that we focus on in our classrooms when trying to be "multicultural"? Is this consistent with how we know people want to be defined?

This is especially powerful if you know that a certain school is stuck in the "additive" or "heroes and holidays" stage of multicultural development. Many schools have a multicultural festival or fair, and refer to that as "multicultural education."

7. Wrapping Up. To wrap up this exercise, you can lead a discussion on how the participants might try to make their conceptualizations more consistent. Point out that this exercise is not meant to indict anyone, but rather to highlight how forces ranging from the media to our own education can sometimes move us backward when we think we are experiencing progress in self and social development. The conversations that happen as a result of this activity can last 10 minutes or over an hour, depending on what questions you ask and what direction you take.

9 Notes for Mentors

As with the rest of these activities, it is vital in both the short run and the long run to validate the views of the participants. If they prefer to define themselves at the Concrete or the Behavioral level, do not challenge
them directly about that. (This may happen with some younger participant groups.) This activity can make some participants feel vulnerable, and it is important not to intensify that to the point that they are no longer participating.

This activity has been especially valuable and successful with groups of pre-service or active teachers because it helps to clarify multicultural education. Remember, there are a multitude of books on multicultural education out there that still present it as an additive approach or multicultural festival. This activity challenges educators to rethink such a simplification and their own "multicultural" teaching practices.

This activity also provides an excellent opportunity to weave in the idea of the link between teaching well and multicultural teaching practices. The various steps bring out the diversity of cultural dimensions, just within the room of folks you are working with. This illustrates how the most important multicultural education resources are students themselves. Instead of trying to define what is culturally important to them through special celebrations or additive techniques, it is our responsibility to draw them into the conversation, allow them to define themselves, and use that as a starting point in the development of multicultural education.

(adapted from Understanding the Depth and Breadth of "Multicultural" www.edchange.org)

Remember: Please provide a 4-5 paragraph journal response of your participation in this exercise.

10 Assignment 2: Multicultural Exercise

To do this assignment, click on the Word icon below. When it appears, press "Save" so that you can work on this assignment "off-line."

Assignment 2: Multicultural Exercise

1. Here’s an exercise in which you can consider yourself a mentor teacher giving a workshop to your fellow teachers. You’ll need to gather a group of teachers to do this activity, or, if this is not possible, you can do this with a group of students.
2. Please provide a journal response of your participation in this exercise. (4-5 paragraphs)

Purpose

The depth and breadth of "Multicultural" is designed to engage students in a process of defining "culture" and examining its complexity. Often, especially in a class about multiculturalism or diversity, "culture" becomes synonymous with "race" or "ethnicity." This activity reveals the limitations of such a conceptualization and challenges the assumptions that are often made by educators about what students identify as the important strands of the "cultural" in "multicultural."

Preparation

Preparation for this activity is very simple. You need only a chalkboard or large sheet of paper. At top, center, write "MULTICULTURAL." Make sure your students or workshop participants are positioned such that they can all see the chalkboard or paper.

11 Assignment 3: Multicultural Exploration

To do this assignment, click on the Word icon below. When it appears, press "Save" so that you can work on this assignment "off-line."

Assignment 3: Multicultural Exploration

Choose one element of multiculturalism, and design a two-week unit around it. Who is your audience? Students? Colleagues?

1. List the multicultural element.
2. What is the subject-matter?
3. What is the skill to be learned?

http://cnx.org/content/m13312/latest/1.3/
4. What will you do to prepare the students?
5. How is the room set up to make this work?
6. How will the students be assessed?
   - Social skills (behavior)
   - Academic skills: (research)
   - Presentation skills: (clarity, artistry, compelling quality)
7. How will you know your students were engaged? Made a contribution?
8. What is your criteria for a successful project?
9. How will you reward the group?

**EXAMPLE LESSONS:**

Comprehensive list\(^6\) of websites on culture (including lesson plans) - from Teachers Without Borders

**12 Practical Resources: Classroom Inclusion**

Classroom Inclusion and Learning\(^7\)

Participants share their own experiences as students, exploring different ways people are made to feel included in, or excluded from, the learning process. The existence of different learning needs and the necessity for a wide range of teaching styles emerge.

Student Fishbowl\(^8\)

A student fishbowl gives pre-service and in-service educators an opportunity to hear the experiences, ideas, and critiques of current students while giving the students an opportunity to be active in the dialogue on multicultural education and education transformation.

Multicultural Awareness Quiz\(^9\)

Critical thinking about all media and information is an essential aspect of multicultural learning. Test your understanding and your students’ or participants’ understanding of race, gender, and socioeconomic class with this activity, leading seamlessly into a dialogue on stereotypes, misinformation and prejudices, and how they inform teaching and learning.

Facilitating the Difficult Dialogue: Role Plays\(^10\)

Teachers are often hesitant to introduce topics like racism, sexism, classism, and heterosexism in the classroom because their training has not prepared them to handle the issues and exchanges that may result. This activity provides participants an opportunity to share stories of when discussions about these topics took an unexpected turn, and to generate ideas about how to address these circumstances in the future.

**PDF files below:**

Classroom Inclusion and Learning\(^11\)

Student Fishbowl \(^12\)

Multicultural Awareness Quiz \(^13\)

Facilitating the Difficult Dialogue: Role Plays\(^14\)

**Additional Resources:**

Bibliography for multicultural education\(^15\) (PDF below)

Language-related sites\(^16\) (online only)

\(^11\)[http://cnx.org/content/m13312/latest/file:classroominclusion.pdf](http://cnx.org/content/m13312/latest/file:classroominclusion.pdf)
\(^12\)[http://cnx.org/content/m13312/latest/file:studentfishbowl.pdf](http://cnx.org/content/m13312/latest/file:studentfishbowl.pdf)
\(^13\)[http://cnx.org/content/m13312/latest/file:awarenessquiz.pdf](http://cnx.org/content/m13312/latest/file:awarenessquiz.pdf)
\(^14\)[http://cnx.org/content/m13312/latest/file:difficultdialogue.pdf](http://cnx.org/content/m13312/latest/file:difficultdialogue.pdf)
\(^15\)[http://www.ncrel.org/info/rc/bibs/multi.htm](http://www.ncrel.org/info/rc/bibs/multi.htm)
\(^16\)[http://www.awesomelibrary.org/Classroom/English/Languages/Languages.html](http://www.awesomelibrary.org/Classroom/English/Languages/Languages.html)
13 Assignment 4: Teacher Reflection

To do this assignment, click on the Word icon below. When it appears, press "Save" so that you can work on this assignment "off-line."

Assignment 4: Teacher Reflection

1. Provide a weekly journal evaluating your progress. Take about 1 hour for each week to reflect on:
   - The clarity of your directions
   - The level of engagement and interest of your students
   - Areas of success
   - Areas of challenge
   - What you would do to enhance or improve this project next time
   - What information do you need in order to grow professionally in this area

   When you are finished, you will have 2 journal entries of approximately 4-5 paragraphs for each week.

2. Share your journal with your learning circle.

3. Choose one thing you read about in someone else's journal and reflect upon it in 2-3 paragraphs.

14 Assignment 5, Part 1 of 3: Collaborating to Solve Problems

In Course 3, we explored Problem-Based Learning. (You may wish to review that information.) Please test the following lesson plan, either in your class, in an after-school program, or on the weekends. The instructions here are quite sophisticated. Please make the appropriate decisions regarding the capacity of your students to handle the work. With modification, this activity can be adapted for young people 8 years old and up. This activity requires 30-60 minutes.

(adapted from Paul Gorski's Collaborative Problem-Solving: Case Studies, www.mhhe.com)

Purpose

The purpose of this activity is to engage teachers in a process of collaborative, problem-based learning around multicultural issues through the use of case studies. Participants will develop an understanding and appreciation for the necessity to include a variety of voices and perspectives to successfully address issues that arise around race, gender, culture, sexual orientation, or any other identity dimension. They will also begin to better understand the collaborative process and how they tend to participate in it. This activity can also be a useful springboard into conversations about specific issues drawn from the cases or case studies.

Preparation

The first step in preparing for this activity is finding one or more cases or case studies about specific instances of cultural conflict in schools. These cases can come from news reports, film clips, or any other media that details the specifics of a particular incident or series of incidents in a school setting. Another excellent source for cases is a collection of the personal experiences of your students. Consider having each student bring a short write-up of a cultural conflict they experienced or witnessed at a school, especially if it was not resolved successfully. Whatever source you choose, make sure every participant has read, watched, or otherwise become familiar with the case.

15 Clarification for Assignment 5

Keys to Success

Before beginning the process of working through the activity, review - in detail - the steps with participants. Also, you might wish to consider the following:

http://cnx.org/content/m13312/latest/file/multiculturalbib.pdf

http://cnx.org/content/m13312/latest/file:C4A4.doc

http://cnx.org/content/m13312/1.3/
1. Go through the model slowly, step by step, using the questions accompanying each step to prod the students along. The goal is to be as inclusive as possible, and to make sure responses for each step come from a diversity of students. When disagreement develops, allow some dialogue, but send the message that the central point is that different voices inform everyone’s understanding. The early steps are not about agreeing, but about getting all possibilities and ideas out on the table for consideration. Record all responses on a chalkboard, dry erase board, or any other resource that will allow all participants to closely watch the development of the model. It is essential to show how this process is cumulative. Each step in the model builds off all steps of the process leading to it.

2. For the Conflict Identification step, allow people to identify varied central issues. This will likely result in a good opportunity to point out how our own cultural experiences, biases, and assumptions inform how we see every situation.

3. For the Perspectives part, encourage participants to think beyond the people specifically named or shown in a particular case. Who else is involved? Encourage them to think about the surrounding community and observers, and others who may not be obvious initially. This is an important step to show how conflicts around differences are sometimes symptoms of bigger issues that involve the entire community, even if this conflict has presented itself as an incident between two people.

4. You might consider splitting the Challenges and Opportunities section into two parts by discussing one at a time. Be sure to challenge participants to think beyond the challenges and opportunities for the individuals directly involved in the conflict. Many conflicts, especially those that involve controversial topics, pose challenges and lead to opportunities at an institutional level. With this in mind, Challenges and Opportunities should be discussed in the context of all perspectives discussed in the previous step.

5. The Strategies step should be a quick brainstorming process. This is not the place for people to critique each other’s strategies; instead, it’s an opportunity for everyone to have their ideas heard and added to the list. Strategies should be informed by Perspectives as well as Challenges and Opportunities in that they should spring from a desire to maximize educational opportunities and the extent to which they make sense in the context of the challenges posed by the institutional nature of the relevant issues for everyone involved.

6. The Solutions section involves collaboratively and systematically working through the Strategies with the goal of verbalizing two or three specific ways to address the conflict. These strategies should be specific and practical. Encourage students to think "outside of the box" so that they are not constrained by existing ways of addressing issues. Consideration of the Perspectives step and the Challenges and Opportunities step should intensify during Solutions.

7. Expected Outcomes represent what the group expects or hopes will result from the Solutions.

8. After stepping through the model, it will be important to reflect upon the experience. There may be some frustration or anger on the part of students whose ideas were not ultimately chosen for the Solutions step by the group. Several important questions can be raised:

   - How was the process of addressing this case through a collaborative process different from your previous experiences addressing cultural conflict in schools or elsewhere?
   - What was the most difficult part of participating in this process?
   - Were any of your assumptions exposed as a result of the process? If so, which ones?
   - How are cultural conflicts normally resolved in schools, and to whose benefit?
   - What are the benefits of assembling a diverse team to address these issues?
   - Were any ideas or perspectives shared that you would not have otherwise considered?

16 Assignment 5, Part 2 of 3: Ideas into Practice

Steps

1. Problem Identification
Identify or name the situation and relevant related issues. What is the conflict? What is the source of the conflict?

2. Perspectives
Create a list of every person, group, and institution affected by the incident. How is each of these people and institutions affected by the situation? Be sure to include possible victims, victimizers, members of the community, and anyone else who is touched by the incident directly or indirectly. It may be necessary to make some assumptions for this step, intensifying the importance of incorporating as many voices and perspectives as possible into the process of compiling the information.

3. Challenges and Opportunities
With the varied perspectives in mind, what will be the individual and institutional challenges and constraints to addressing the situation? What will be the challenges based on the individuals directly involved, and what institutional constraints must inform an approach for addressing the situation? What are the educational opportunities presented by the incident, both for the people directly involved and everyone else?

4. Strategies
Brainstorm approaches for addressing the situation, attempting to maximize the extent to which the negative outcomes of the situation are addressed while simultaneously maximizing the extent to which you take advantage of educational opportunities. Keep in mind the varied perspectives and the fact that any solution will affect everyone differently. This is not the step at which to challenge and critique each other’s ideas. Record every idea, no matter how unreasonable it may sound to individuals in the group.

5. Solutions
Focus your strategies into a formal plan of action. Keep in mind the varied perspectives as well as the challenges and opportunities. Be sure to come up with at least two or three specific responses, whether they focus on the individual conflict or the underlying issues at an institutional level.

6. Expected Outcomes
Name the outcomes you foresee as a result of the solutions you identified. Revisit the perspectives step to ensure a standard of equity and fairness.

(This model was created in 2000 and revised in 2001 by Paul Gorski)

17 Assignment 5, Part 3 of 3: Reflection
As stated above, this can also be a useful activity for easing into dialogue about specific issues such as race, gender, class, or sexual orientation. You might also consider combining it with a story-telling activity so that the stories of the people in the class become the cases.

The processing of this activity can include an additional dimension of depth if you break participants into small groups, asking each group to go through the entire process. After doing so, each group can share their work, and a conversation about the different results can emerge. This can also lead to a discussion about how people participated in the small groups. Did somebody try to take the lead? Was anyone’s voice silenced? What did people in the group do to ensure that everyone’s voice was heard? If working in smaller groups, you can also refer to Course 2 (Module 1) on "How it Works" to set up the structure for cooperative learning groups right from the start.

Reflection

1. Write your response to this lesson - your feedback on its effectiveness, what you learned (yourself), how this lesson may have had a positive or negative influence on your class, things you noticed. (4-5 paragraphs)

To do this assignment, click on the Word icon below. When it appears, press "Save" so that you can work on this assignment "off-line."

Assignment 5: Collaborative Approach to Addressing Conflict in Schools

http://cnx.org/content/m13312/latest/m13312/index.html
18 Practical Resources for Multiculturalism

Strategies for Choosing and Using Activities and Exercises for Intergroup Learning

You’re developing a diversity workshop or facilitating an intergroup dialogue and looking for ways to engage your participants. This document lays out eight strategies for effectively selecting and incorporating activities and exercises into your programming efforts.

A Guide to Setting Ground Rules

Ground rules or community norms can help your program or class run more smoothly. This guide describes commonly used ground rules and strategies for naming and enforcing them.

Building Comfort

Getting Started: Respect Exercise

Introduces the first crucial step in discussing multicultural issues: building a community of respect. Participants discuss how they perceive respect, building the foundation of later activities.

Knowing the Community: Ethnicity Exercise

Continues community building. Participants introduce themselves by sharing information on their ethnicity and background, highlighting the similarity and diversity among members of the group.

Name Stories

Works toward bringing the stories of individuals to the fore in the multicultural experience. Participants write and share stories about their names and nicknames, what they mean, why they were given them, and how they relate to them.

Sharing Ourselves: Who I Am Poems

Begins active introspective process while continuing to provide opportunities for individuals to make connections with each other. Participants write short poems, starting each line with "I am...", encouraging them to describe in their own words who they are and what’s important to their identity.

PDF files below:

- Strategies for Choosing and Using Activities and Exercises for Intergroup Learning
- A Guide to Setting Ground Rules
- Getting Started: Respect Exercise
- Knowing the Community: Ethnicity Exercise
- Name Stories
- Sharing Ourselves: Who I Am Poems

19 Practical Resources: Looking Within

Understanding Prejudice and Discrimination

Introduces concepts of prejudice and discrimination through self-reflection. Participants share stories regarding their experiences with prejudice or discrimination, as either victim or perpetrator.

Exploring Definitions

http://www.edchange.org/multicultural/activities/choosing.html
http://curry.edsc.hool.virginia.edu/go/multicultural/activities/activity2.html
http://curry.edsc.hool.virginia.edu/go/multicultural/activities/name.html
http://curry.edsc.hool.virginia.edu/go/multicultural/activities/poetry.html
http://cnx.org/content/m13312/latest/files/strategiesforchoosing.pdf
http://cnx.org/content/m13312/latest/files/settinggroundrules.pdf
http://cnx.org/content/m13312/latest/files/respectexercise.pdf
http://cnx.org/content/m13312/latest/files/knowingthecommunity.pdf
http://cnx.org/content/m13312/latest/files/namesstories.pdf
http://cnx.org/content/m13312/latest/files/sharingourselves.pdf

http://cnx.org/content/m13312/1.3/
Considers language as a vital aspect of multicultural education and awareness. Participants discuss how they define words such as prejudice, discrimination, racism, sexism, classism, and homophobia. Issues of power and institutional discrimination emerge.

Boy/Girl Pieces

Continues self-reflective processes as participants write and share short pieces about how their gender identities were affected through childhood messages about what it meant to be a boy or a girl. This activity maintains a focus on talking about issues from one’s own experience instead of their perceptions of the experiences of "those people." (Adaptable for race, sexual orientation, socioeconomic class, religion, and other identifiers.)

Circles of My Multicultural Self

The Circles activity engages participants in a process of identifying what they consider to be the most important dimensions of their own identity, while developing a deeper understanding of stereotypes as participants share stories about when they were proud to be part of a particular group and when it was especially hurtful to be associated with a particular group.

PDF Files:

Understanding Prejudice and Discrimination
Exploring Definitions
Boy/Girl Pieces
Circles of My Multicultural Self

20 Assignment 6: Reflection on Concepts

To do this assignment, click on the Word icon below. When it appears, press "Save" so that you can work on this assignment "off-line."

Assignment 6: Reflection on Concepts

Please answer the following questions:

1. Which concepts in this section on multicultural education fit with your current attitude towards and method of teaching? Explain.
2. Are there concepts you disagree with in part or whole? Describe your reasons.
3. Share your responses to questions 1 and 2 with your cohort.
4. Have a dialogue with your cohort. What 3 or 4 new questions can your cohort come up with together to post on your learning circle’s Question Wall? Who in your group will take responsibility for posting your learning circle’s multiculturalism questions?

21 The Role of the Archetype

What is an archetype?

An archetype is a mythic figure or image (either real, imagined, or historic) that can serve as a guide for you and your students in thinking about multiculturalism. For example, a teacher might introduce students to the life and work of Leonardo Da Vinci, a fifteenth-century Italian scientist, inventor, and artist. When he pondered a question or idea, Da Vinci rarely looked at it from a single perspective. In his notebooks, you see sketches of the same flower or a bird’s wing drawn from several different points of view.

Da Vinci was an observer. Da Vinci was a recorder. Da Vinci asked questions. Da Vinci was curious. Da Vinci was a multi-dimensional learner in looking at things from several points of view.

http://curry.edschool.virginia.edu/go/multicultural/activities/boygirl.html
http://cnx.org/content/m13312/latest/file:understandingprejudice.pdf
http://cnx.org/content/m13312/latest/file:exploringdefinitions.pdf
http://cnx.org/content/m13312/latest/file:boygirlpieces.pdf
http://cnx.org/content/m13312/latest/file:circlesofself.pdf
http://cnx.org/content/m13312/latest/file:C4A6.doc
http://cnx.org/content/m13312/1.3/
This ability to look at things from multiple perspectives can serve as a guide when looking at and learning to appreciate and celebrate cultures. An image works just as well. For example, a quilt has distinctive panels (cultural identity), while at the same time those panels exist side-by-side to make up an entire quilt (humanity).

Teachers and students can decide who or what will be the guiding mythic figure or image for exploring multiculturalism—either in advance or during the course of study as it arises naturally.

**TALK AT THE TWB LEARNING CAFE:**

What mythic figure or image (either real, imagined, or historic) might serve as a guide for you and your students in their learning and thinking about cultural identity, dialogue, and multiculturalism? Read what others have said. Add your thoughts. Join your global colleagues in conversation at the TWB Learning Cafe.

**HOW TO GET TO THE NEXT MODULE:**

Usually, you just click "Next" to go to the next page. When you finish a section, however, (as you’re about to do when you finish reading these two paragraphs), you need to click on the "Outline" button, which is on the bottom, right-hand side of the page. Look underneath the blue bar and click on the word "Outline."

When you click on "Outline," a screen will come up that will show you the outline for Course 4. Look for the next section to read and click on the first topic in that next section. For example, when you get to the outline now, look under the next section called "To Know as We are Known" and look for the first topic in black lettering called "Overview." Click on "Overview."