



Research and Resources for

A Non Hierarchical Approach For Artists 2022

Research & Resources for
Non-Hierarchical Approaches
for Artists
2022

FORWARD

The Objectives of this compilation of
Research and Resources
is to

1. Expedite a path to Equitability,
Inclusivity & Reciprocal Relationships
between cultures and ages
and
2. Empower Advocacy, Compassion and Understanding
for becoming an
Ally for All
through the Arts.

One can't read their way into practice but these articles are all
supportive reminders and tips for building healthy, equitable, and
reciprocal relationships in and outside the classroom.

People don't care what you know if they know that you care.
People don't know that you care til they know what you know.

Strength in Numbers!

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Links to Articles

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Overcoming Implicit Bias & Racial Anxiety

Implicit Racism: 80% of Us Are Guilty: Implicit Test

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SHARING KNOWLEDGE POWER AND OUTCOMES

SIX BOOKS

GLOSSARY

Cultural Awareness Glossary of Key Terms

Equity, Diversity & Inclusion Glossary of Terms

Anti Racists Toolkit Glossary

Racial and Ethnic Identity Glossary

Gender Identity Glossary of terms

NDA National Disabilities Glossary

LINKS

The Following are links to the included articles and sources.

<https://www.medicalnewstoday.com/articles/white-fragility-definition>

<https://www.verywellmind.com/white-fragility-4847115>

How To Build Anti Racists White Educators:

<https://www.learningforjustice.org/magazine/how-can-we-build-antiracist-white-educators>

10 ways teachers can Racisim and teach tolerance:

<https://www.weareteachers.com/teachers-fight-racism/>

What Is White Fragility: <https://www.verywellmind.com/white-fragility-4847115>

//efaidnbmnnnibpcajpcg1clefindmkaj/https://uobrep.openrepository.com/bitstream/handle/10547/622549/423-1082-1-SM.pdf?sequence=1&isAllowed=y

<https://www.wikihow.com/Teach-Cultural-Empathy>

<https://www.psychologytoday.com/us/blog/sound-science-sound-policy/201501/overcoming-implicit-bias-and-racial-anxiety>

<https://www.shortform.com/blog/implicit-racism-racial-stereotypes/>

<https://practicalpie.com/implicit-association-test/#:~:text=How%20Long%20Does%20the%20IAT%20Test%20Take%3F>

%20The,to%20answer%20questions%20before%20or%20after
%20the%20test.

<https://www.weareteachers.com/teachers-fight-racism/>

<https://www.learningforjustice.org/magazine/how-can-we-build-antiracist-white-educators>

<https://theconversation.com/9-tips-teachers-can-use-when-talking-about-racism-140837>

<https://www.teachers-corner.co.uk/bad-behaviour/>

<https://www.projectimplicit.net/>

<https://minorityinclusion.wordpress.com/2016/02/05/how-to-engage-active-participation-of-minority-young-people-harts-ladder-of-participation/>

<https://www.gse.harvard.edu/news/21/03/harvard-edcast-disrupting-whiteness-classroom>

<https://www.gse.harvard.edu/news/21/03/harvard-edcast-disrupting-whiteness-classroom> - podcast

<https://organizingengagement.org/models/ladder-of-childrens-participation/>

<https://www.psychologytoday.com/us/blog/making-the-whole-beautiful/202207/youre-not-crazy-youre-having-feeling-memory>

<https://online.uhv.edu/articles/undergraduate-studies/does-culture-affect-communication.aspx>

INDIVIDUAL AWARENESS

WHY DO YOU DO WHAT YOU DO?

Why Do You Do Art?

Why Do You Do Art Education?

What Is Your Arts Education Goal?

What Main Message Do You Leave?

How has Being A Teaching / Mentoring Artist Changed Your Art ?

How has Being A Teaching / Mentoring Artist Changed Your Perspective?

What Are your Classroom Strengths?

What are your Classroom Weaknesses?

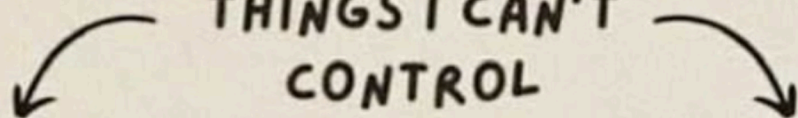
What's Your Favorite Easiest Age to Work With? Why?

What's Your Most Challenging Age to Work With? Why?

Maslow's Hierarchy of Needs.



THINGS I CAN'T CONTROL



WHAT OTHERS THINK OF ME

HOW OTHERS FEEL

WHAT OTHERS SAY

MY RESPONSE TO OTHER'S BEHAVIOR

BOUNDARIES I SET WITH OTHERS

HOW OTHERS BEHAVE

WHAT HAPPENS AROUND ME

HOW I SPEAK TO + TREAT OTHERS

THINGS I CAN CONTROL

HOW I LET OTHER PEOPLE AFFECT ME

HOW OTHERS REACT

THE ATTITUDE OF OTHERS

WHERE I GIVE MY TIME, ENERGY + ATTENTION

WHEN + IF I FORGIVE OTHERS

IF OTHERS FORGIVE ME

THE BELIEFS + PERCEPTIONS OF OTHERS

OTHER PEOPLE'S BOUNDARIES

THE PAST

THE FUTURE

CULTURAL AWARENESS

Compassion Goes Beyond Sympathy and Empathy



holding space for ourselves and others looks like:

@holisticallygrace



What Is White Fragility

White fragility refers to a broad range of responses—often in the form of guilt, excuses, dismissal, or anger—white people may have in reaction to discussions on racism. The term "white fragility" was popularized by sociologist and author Robin DiAngelo in her book, "White Fragility: Why It's So Hard for White People to Talk About Racism."

In her book, DiAngelo focuses on white fragility as a response to racism against Black people.

What Does White Fragility Look Like?

Robin DiAngelo's concept of white fragility came from her experiences as a diversity trainer at various workplaces. She noted "familiar patterns" in many of the white employees' responses when racism was brought up in group discussions.

For instance, if DiAngelo started talking about white privilege, white members of her training groups often displayed similar reactions to one another including dismissiveness, anger, resentment, or defensiveness.

There are a variety of common ideas they expressed:

"I have a Black friend/family member, so I'm not racist."

"Racism ended with slavery."

"I've struggled in my life, so I'm not privileged."

"I am colorblind, so I'm not racist."¹

From the social media account of the former president of CrossFit to the Central Park birdwatching incident, we've seen white people perform racist actions—yet when some are called out, they recite the scripted line that DiAngelo heard from her students: "I'm not racist."

"Rather than respond with gratitude and relief (after all, now that we are informed, we won't do it again), we often respond with anger and denial," DiAngelo notes in her book.

Dr. Akeem Marsh, a clinical psychiatrist and Verywell Mind Review Board member adds his thoughts on this: "I think when people are called out on actions around racism, people feel as though it is a personal attack as it is often done in a way that shames the person. Shaming someone does not really cause them to learn."

He continues, "People generally lack nuance when it comes to racism. For instance, people tend to think a person is 'racist or not' when lots of people are capable of racist actions, and do them, but are not consistent on them all the time—others, however, commit racist actions more consistently and consciously."

For now, try to let go of your individual narrative, and grapple with the collective messages we all receive as members of a larger shared culture... rather than use some aspect of your story to excuse yourself from their impact.

— ROBIN DIANGELO

White Fragility as a Trauma Response

Dr. Marsh defines white fragility by saying: "Specifically, what is described as white fragility is

actually a trauma response of white people to the trauma of racism."

The National Alliance on Mental Illness states that in the initial phases of a trauma response, one might have "limited capacity to process and stabilize when presented with difficult information," which leads to emotional reactions like anger, confusion, irritation, feeling overwhelmed, or even complete numbness.

Racism is traumatic to all of us that are exposed to it, causes different types of harm to different groups, and is deeply embedded throughout our society and culture.

— AKEEM MARSH, MD

What Causes White Fragility?

DiAngelo makes the point that white fragility is not a "natural" phenomenon. We are parts of the whole of society and therefore, cannot address racism without taking a critical look at our environment—and the thoughts and beliefs that are influenced by our environment.

Dr. Marsh describes the effect of white supremacy, saying, "People are socialized to whiteness as a supreme standard or the norm. And so many people move in this direction without active intent (it is sometimes unconscious, but not always)." He continues, "From the standpoint of psychology, it is like when it comes to race, white people generally have underdeveloped maturity, as in this developmental milestone was not met."

Socialization, DiAngelo notes, is key to releasing this idea that we haven't all been affected by white supremacy. She discusses a huge roadblock to the understanding of racism which is "individual understanding." As she puts it, this mindset is one that believes "only some people are racist and those people are bad."

There's a marked difference in understanding racism as structural and more pervasive in all of us versus something only "a few bad apples" become involved with. It sheds light on the impact a society steeped in racism would have on the people who are part of it.

In her book, DiAngelo quotes fellow author, journalist, and social issue expert Ta-Nehisi Coates: "Race, is the child of racism, not the father."

In other words, the U.S. has a deeply rooted history of racism—on falsifying inherent differences between Black people and white people. White supremacy and racism against Black people in our culture have birthed harmful stereotypes, racial violence, as well as racial disparities in housing, the job market, wealth accumulation,² healthcare,³ incarceration,⁴ and life expectancy—to name a few.

DiAngelo also discusses the fact that Black people are stopped more often by police and receive harsher sentences than whites for the same crimes.

DiAngelo notes that without firsthand experience of the challenges of racism, many white people are unable to recognize how ubiquitous it is—which is why, she observes, many of her students had harsh reactions when confronted by these realities.

Popular Ideologies, Part of the Problem

According to DiAngelo, meritocracy and individualism—two prevailing narratives in U.S. culture—further impede people from understanding the more insidious nature of racism.

Meritocracy is the idea that no matter who you are, you have equally achievable means for success. DiAngelo counters this principle by citing a study that showed, despite equal levels of education and

relevant experience, a person with a "white-sounding" name is more likely to get hired for a job than a person with a "Black-sounding" name in the U.S.

Individualism is the idea that you, as your own person, can be held separately from the group or society in which you live. DiAngelo says this framework reduces racism to an individual and moral dilemma. Saying, "I am not racist," DiAngelo notes, blocks people from holding themselves accountable for the problem of racism within society.

As DiAngelo says, "We consider a challenge to our racial worldviews as a challenge to our very identities as good, moral people."

The Damage of Defensiveness

DiAngelo emphasizes that white fragility is wielded as "weaponized hurt feelings." In other words, DiAngelo posits that a white person becoming offended at the suggestion that something is racist often shifts the focus to the white person's hurt feelings at the expense of a Black person's experience, or even their life.

Take the tragic death of Emmett Till, a 14-year-old Black child murdered after a white woman, Carolyn Bryant, falsely accused him of whistling at her in a grocery store. In this case, a white person's hurt feelings were prioritized over a child's life (she later admitted her accusation was false).

Instilled racial stereotypes—such as that Black people are more dangerous, are more likely to be armed, are more violent—translate into internalized beliefs that Black people are threats. This subjects those in the Black community to dehumanization, violence, and even death.

If white fragility is a mechanism that prevents people from examining inward biases, further crimes against the Black community continue, oftentimes, unexamined.

A Harvard University study by Devon W. Carbado and Patrick Rock entitled "What Exposes African Americans to Police Violence?" explores the consequences of unexamined, negative biases—which are far-reaching and often fatal.⁵

It states: "Data on disparities in frisks and use of force with black men suggests that even when officers approach a black man and find no evidence of wrongdoing, officers often prolong or escalate the encounter rather than terminate it."

In other words, a Black man who is providing literally no evidence of threat is nonetheless likely to attract the attention of police officers, so ingrained are the stereotypes linking him with threat.

— CARBADO AND ROCK

The question remains, then: How are we able to address and remove harmful stereotypes from our culture if we can't admit to having them?

Critiques of White Fragility

There are criticisms of Robin DiAngelo's "White Fragility"—some that implicate DiAngelo in the very racist actions she attempts to call out in her book.

Presumption of Black Experiences

Linguist and professor John McWhorter says DiAngelo's work is full of "presumptuous claims." DiAngelo makes broad suggestions that Black people consistently become upset by the typical responses she classifies under white fragility. Wharton asks, "How would she know?"

McWhorter asks, how can white people be given the opportunity to rectify racist thoughts and beliefs when DiAngelo is telling them that "pretty much anything they say or think is racist and thus antithetical to the good"?

"I neither need nor want anyone to muse on how whiteness privileges them over me. Nor do I need wider society to undergo teachings in how to be exquisitely sensitive about my feelings," McWhorter writes. He says her "authoritative tone" serves only to "infantilize" Black people—which is "racist in a whole new way."⁶

Racism in Anti-Racism Approaches

Jonathan Chait, commentator and writer for New York Magazine, agrees with DiAngelo that white people often don't understand the extent of their racial privilege. But the problem with many anti-racist trainings, he contends, is that it attributes everything to race.

"Indeed, their teaching presents individuals as a racist myth. In their model, the individual is subsumed completely into racial identity," Chait writes.

In an anecdote about Jackie Robinson, the first Black Major League Baseball player, DiAngelo writes that the reader should consider him as "the first Black man whites allowed to play major-league baseball."

The point of this reframing is to encourage white people to consider the negative impact that white solidarity has had on inclusion—certainly there were talented players before Robinson who didn't get the chance to play professionally.

But in the process, Chait says, DiAngelo erases the powerful qualities of Robinson as an individual, that he was able to achieve his own status.

"Her program treats individual merit as a myth to be debunked," Chait argues.

Takeaways From White Fragility

Whether the concept of white fragility is one that you agree with or disagree with, it opens up some opportunity for reflection—on how to be an effective ally to racial equality, how to ask questions instead of assuming the answers, and how to get comfortable with being uncomfortable.

What Is Anti-Racism?

Individual Work

Becoming defensive, in general, can be a real hurdle to openness and growth. As DiAngelo notes, "good intentions" aren't enough. Becoming an ally to the Black community means knowing there is a racist experience in America that you, as a white person, do not experience.

It contributes to your personal growth and to anti-racist efforts to be open to feedback. Try to graciously accept feedback, and remember, it's part of learning.

Discomfort is normal. Be open to apologizing if you cross a boundary, and continue to learn. Dr. Marsh adds, "It has to be an ongoing commitment to continue to grow in different ways. Lean into the discomfort. "

Education

Black history is majorly lacking in the American education system. Education is a great first step (and ongoing practice) in order to understand the longstanding history of racial inequality in the United States.

In addition, we've all unconsciously absorbed racist stereotypes over the course of our lifetimes through movies, TV, celebrities, politicians, everyday encounters, and more.

What we can do is start to recognize the thoughts and beliefs we hold that are influenced by racist ideas and begin unlearning them.

There are plenty of lists recommended by anti-racist activists⁷ that can really contribute to a greater understanding of racism in the United States, both historical and present-day.

Activism

There are plenty of ways to become involved in racial justice organizations or groups. Try searching online for organizations in your area. Groups often meet virtually to educate and organize—some even collaborate with other nonprofits to promote intersectional activism.

You may also use social media to connect further with activists in their communities every day, promoting change. Try using hashtags like #BlackLivesMatter or searching your location to find events near you—there are often open calls for people to show up to marches or community gatherings.

7 Strategies to Discover and Eliminate Racist Tendencies in Yourself

Validate Black Experiences

There are many constructive ways in which white people can learn to listen to, validate experiences of, and support Black friends and family when they speak of their experiences with racism.

Remember, when you deny someone's experiences, you are telling them their reality doesn't exist and that what they perceive as racism is something else. Gaslighting can be done unintentionally, but as Dr. Marsh adds, "What is important is the impact, not intent."

"Those who are able to should take a stand and help their fellow white people get to a point of being able to identify racism when they see it, and validate Black experiences when they hear them."

A Word From Verywell

DiAngelo's text "White Fragility" can be a useful resource for white people who are looking to inform their anti-racist journey. Her main thesis is that breaking down the boundaries that prevent us from communicating cross-racially and developing a better understanding of racism are meaningful changes that can help, over time, dismantle racist systems.

In addition, she emphasizes the importance of listening instead of assuming you know the answers. This may help you better support your BIPOC friends and family, helping them to feel heard instead of feeling denied.

Was this page helpful?

Racism is a *system* that encompasses economic, political, social, and cultural structures, actions, and beliefs that *institutionalize* and *perpetuate* an unequal distribution of privileges, resources and power between White people and people of Color. This system is historic, normalized, taken for granted, deeply embedded, and works to the benefit of whites and to the disadvantage of people of color (Hilliard, 1992).

Basic Tenets of Anti-racist Education

- Racism exists today, in both traditional and modern forms
- All members of this society have been socialized to participate in it
- All white people benefit from racism, *regardless of intentions*; intentions are irrelevant.
- No one here chose to be socialized into racism (so no one is “bad”). But no one is neutral – to not *act* against racism is to support racism.
- Racism must be continually identified, analyzed and challenged; *no one is ever done*
- The question is not “*did* racism take place?” but rather “*how did* racism manifest in that situation?”
- The racial status quo is comfortable for most whites. Therefore, anything that maintains white comfort is suspect. If you are white, practice sitting with and building your stamina for racial discomfort.

Common White Patterns that obscure and protect racism

- Preference for racial segregation / isolation. Lack of a sense of loss about segregation / isolation
- Lack of understanding about what racism is
- Seeing ourselves as individuals, outside of racial socialization
- Not understanding that we bring our group’s history with us; history matters
- Cultural appropriation
- Assuming everyone is having/can have our experience
- Lack of racial humility / unwillingness to listen
- Lack of authentic interest in the perspectives of people of color
- Inability to sustain long-term relationships with people of color
- Believing we can be exempt from the power of racial socialization (because we have good intentions, experience another oppression, know some people of color, or took a class or workshop)
- Taboos on talking directly about race and racism
- Wanting to jump over the hard personal work and get to “solutions”
- Confusing “not agreeing” with not understanding
- Need to maintain white solidarity / save face / look good
- Guilt which paralyzes or is an excuse for inaction
- Defensiveness about any suggestion that we are connected to racism
- A focus on intentions over impact

Dominant Frame: Racism as Either / Or (Trepagnier, 2007).

Racist = Bad	Not Racist = Good
Ignorant	Progressive
Bigoted	Educated
Prejudiced	Well-intentioned
Mean	Open-minded
Old	Young
Southern	Northern

Antiracist Frame: Racism as Ever-Present



More racist

Less racist

(“Less racist” is not a fixed location based on good intentions, self-image, or past actions. It is continually strived for through on-going and demonstrated practice, and ultimately determined by peoples of Color.)

Whites Receiving Feedback on Racism and Responding from the Mainstream Framework: Above & Below

Feelings:

Behaviors

Singled out	Attacked	Silenced	Crying	Leaving	Withdrawing	Arguing	Denying
Shamed	Guilty	Accused	Insulted	Judged	Focusing on Intentions	Seeking absolution	Avoiding
Angry	Scared	Outraged					

Claims:

I know POC	This is not welcoming to me
I marched in the '60s	If I say the wrong thing I'll get fired
I took this in college	You are making me feel guilty
The real oppression is class	You are elitist
You are judging me	I just said one little innocent thing
You don't know me	Some people just find offense where there is none
You are generalizing	You hurt my feelings
That is just your opinion	You misunderstood me
I disagree	Where is your empathy?
How dare you assume I would be racist?	I don't feel safe
You don't do this the right way	The problem is your tone
You're playing the race card	I was taught to treat everyone equally

Underlying beliefs (do not need to be conscious or intentional):

Racism is simply personal prejudice
 Racism is only enacted occasionally, and rarely if ever by me
 As a white person, I will be the judge of whether racism has occurred
 My learning is finished / I know all I need to know
 Racism can only be intentional; not having intended racism cancels it out
 Having suffered relieves me of racism or racial privilege
 White people who experience another form of oppression cannot experience racial privilege
 If I am a good person I can't be racist
 My unexamined perspective is equal to people of color's
 I am entitled to remain comfortable
 How I am perceived by others is the most important issue
 As a white person I know the best way to challenge racism
 This process needs to feel good / be comfortable. If not, it's being done wrong
 It's not kind to point out racism
 Race privilege is something one is aware of and can feel
 Racism is conscious bias. I have none: I am not racist
 Racists are bad individuals, so you are saying that I am a bad person
 If you knew me or understood me you'd know I can't be racist
 If I have friends of color I can't be racist
 There is no problem / society is fine the way it is
 Racism is a simple problem ("People just need to ...")
 My world view is objective and the only one operating
 If I can't see it, it isn't legitimate
 If you have more knowledge on the subject than I do, you think you're better than me
 Judging is wrong; it is possible not to judge
 I am superior

How it functions

Maintains white solidarity	Closes off self-reflection	Minimizes
Silences the discussion	Makes white people the victims	Hijacks the discussion
Protects one's worldview	Takes race off the table	Protects white privilege
Focuses on messenger, not message	Rallies more resources to white people	
Protects racism		

Whites Receiving Feedback on Racism and Responding from an Anti-Racist Framework: Above & Below

Feelings:

Behaviors

Gratitude	Excitement	Discomfort	Guilt	Reflecting	Apology	Listening	Processing
Embarrassment	Motivation		Humility	Seeking more understanding		Grappling	Believing
	Compassion	Curiosity					

Claims:

Thank you
 YES! I am opening and shifting
 Its my responsibility to resist defensiveness and complacency
 Man, this is hard
 Wow, hard but so stimulating and important
 I better get on this
 Oops!
 It can't be avoided
 It's personal but not *strictly* personal
 There is no right way to do it; I will focus on the message not the messenger
 I need to build my capacity to endure discomfort / bear witness to the pain of racism
 I have some work to do

Underlying beliefs

BEING GOOD OR BAD IS NOT RELEVANT
 Racism is a multi-layered system
 All of us are socialized into it
 Racism cannot be avoided
 Whites have blind spots on racism / I have blind spots on racism / it's hard to see or recognize
 Racism is complex / I don't have to understand it for it to be valid
 Whites are unconsciously invested in racism / I am unconsciously invested in racism
 Bias is implicit / unconscious; I don't expect to be aware of mine without a lot of on-going effort
 Receiving feedback is a gift
 Feedback from POC indicates trust
 Feedback on white racism is difficult to give; how I receive feedback is not as relevant as the feedback itself
 Authentic anti-racism is rarely comfortable. Discomfort is key to my growth and thus desirable
 White comfort maintains the racial status quo, so discomfort is necessary and important
 I must not confuse comfort with safety / As a white person I am safe in discussions of racism
 The antidote to guilt is action
 It takes courage to break with white solidarity
 It takes courage to lead other whites in this work; how can I support those that do?
 The only way out is through
 I bring my group's history with me; History matters
 Given my socialization, it is much more likely that I am the one who doesn't understand the issue
 Racism hurts (even kills) people of color 24/7. Interrupting it is more important than my feelings, ego, or self-image

How it functions

Minimizes defensiveness
 Demonstrates curiosity and humility
 Stretches one's worldview
 Puts what one professes into practice
 Interrupts privilege-protecting comfort
 Interrupts racism

Demonstrates vulnerability
 Allows for growth
 Ensures action
 Builds authentic relationships / trust
 Interrupts internalized superiority

BEHAVIORAL AWARENESS

HOW TRAUMA EFFECTS THE BRAIN

prefrontal cortex



The **medial prefrontal cortex (mPFC)** helps to control the activity of the amygdala and is involved in learning that previous threats are no longer present. Connections between the mPFC and amygdala are sometimes not as strong in children who have experienced trauma. As a result, the mPFC is not as effective at reducing reactivity to people, places, and things that are no longer predict danger. This can lead to persistent elevations in fear and anxiety about reminders of the trauma they experienced.

The **hippocampus** is involved in learning and memory. Impairments in both have been seen in children who have experienced trauma, suggesting that trauma likely impacts a variety of types of learning and memory, such as the ability to learn and remember information about the environment. As a result, children who experience trauma may not be able to retain information about how to tell if one situation is safe and another is dangerous, leading them to experience harmless situations as scary. For example, a child who has experienced trauma may have difficulty distinguishing between activities that are dangerous (e.g., walking down a dark alley) and safe (e.g., walking around a dark corner at home).

hippocampus



amygdala



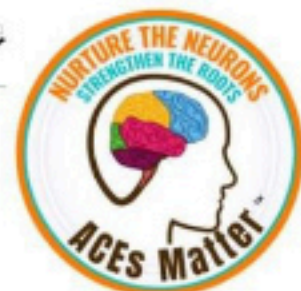
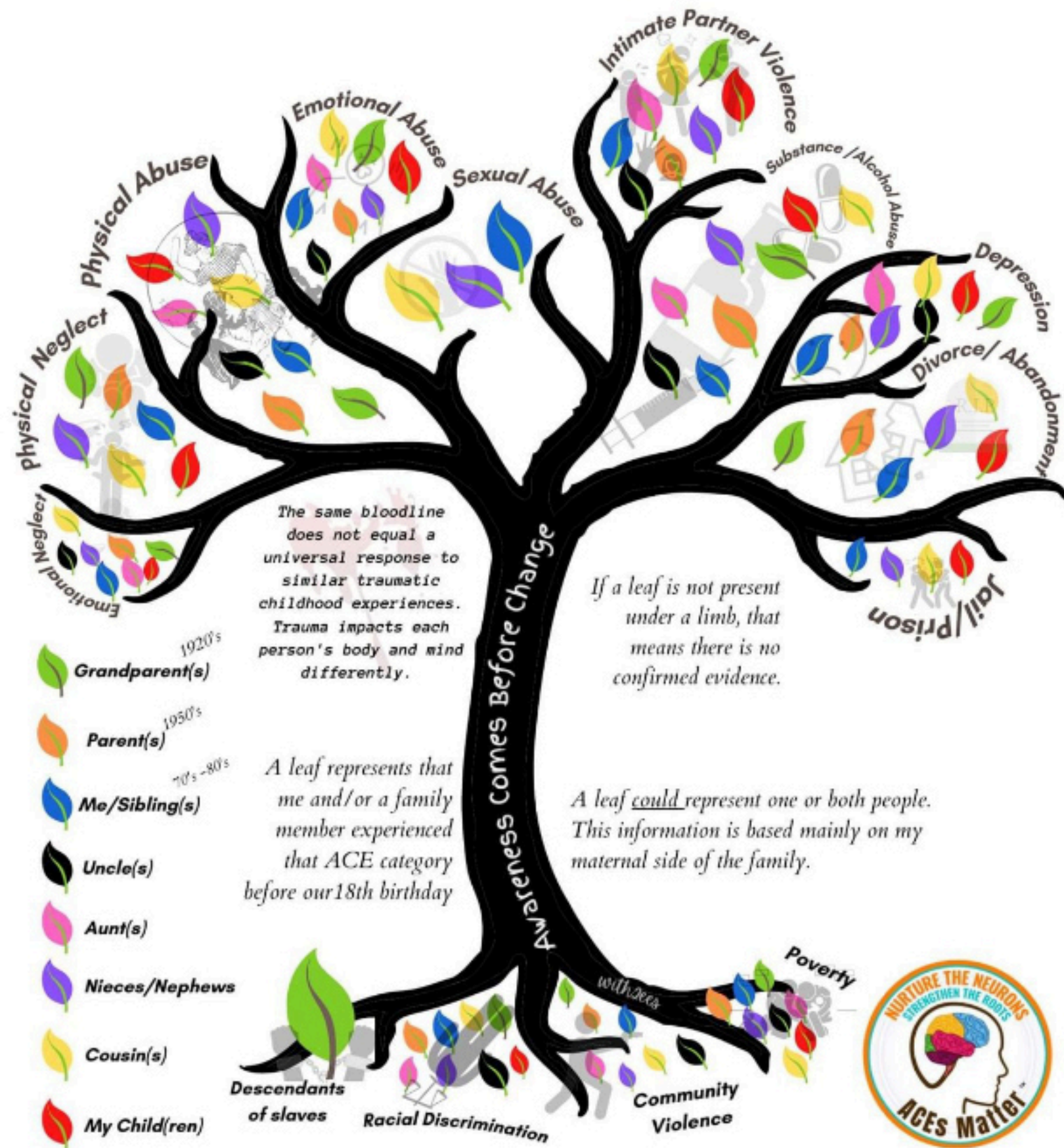
The **amygdala** is designed to detect and react to people, places, and things in the environment that could be dangerous. This is important for safety and survival. After trauma, the amygdala can become even more sensitive to potential threats, leading a child to closely monitor their surroundings to ensure they are safe and have strong emotional reactions to people, places, or things that might be threatening or that remind them of the trauma. This heightened attention to potential threats can make it hard for children to pay attention in school, go new places, or interact with people they don't know.

These changes in the brain are **not** permanent

The brain is remarkably plastic, meaning that it changes in response to social and environmental and experiences. This enables us to learn, form relationships with people, and develop new skills. Changes in the brain that happen after trauma can improve over time. This is particularly likely to happen when children experience safe, stable, and supportive environments after trauma. In fact, certain kinds of psychotherapy, like cognitive behavioral therapy, can actually lead to positive changes in the same regions of the brain that are influenced by trauma.

My ACEs Tree | Genealogy |

A world without ACEs would be a world filled with *compassionate* people.
 A world with *1 in 6* people having *four or more* ACEs is a world filled with people who need to meet a *compassionate* person.



Misdiagnosis Monday:

ADHD vs. PTSD

ADHD

PTSD

Present in childhood

Presence of traumatic event

Crave novelty and new experiences

Avoidance behaviors

Typically responds well to stimulant

Irritability, restlessness

A stimulant may cause further agitation and anxiety

Impulse control difficulties

Intrusive memories & flashbacks

Working memory impacted
Increased risk of victimization

Heightened startle response

Attention, concentration and memory issues

Forgetfulness & distractibility

Heightened sensitivities to sensory input

Sleep irregularities

High rates of self-medicating (substance abuse)

Executive functioning difficulties

Emotional regulation difficulties

Task-switching difficulties

Hypervigilance

May be hypervigilant during social encounters or socially avoidant

Social difficulties related to difficulty picking up social cues (due to attention/focus)

BEHIND
THIS →



MIGHT
BE ↘



THINGS YOU GO THROUGH WHEN YOU START HEALING,

@chronicallymeh



YOU'RE NOT CRAZY; YOU'RE HAVING A FEELING MEMORY

KEY POINTS

Trauma memories are stored differently than non-trauma memories. Trauma memories often only include feelings and somatic sensations, not coherent narratives.

The lack of narrative combined with strong somatic sensations can lead some people to feel "crazy" for feeling as they do.

A memory is just a memory, isn't it?

Yes and no.

Contributions from the "triune brain" model theory combined with traumatology advancements and neuroscience research reveal that we, in essence, have three major parts to our brains, each with different functions that can contribute to how we form, store, and express memories:

The frontal lobes. What we might call our "thinking brain" controls all of our high cognitive, executive functioning skills like impulse control, problem-solving, social interaction, and self-organizing.

The limbic system. What we might call our "mammalian brain" controls our emotional states, our social responses related to survival, and processing memory.

The brainstem. What we might call our "reptilian brain" controls our baseline instinctive responses such as breathing and heart rate.

When a non-threatening experience happens—like attending a really great Halloween party at your child's preschool—your frontal lobes likely stay online along with your limbic system and brainstem.

So, years, later, you may have a memory that has a narrative: “It was so fun! We all dressed up like ducks and did the Wiggle dance with all the other parents and kids in costume. I still think of that memory every time I smell fruit punch because my daughter spilled her sippy cup of it down the inside of my costume.”

And, indeed, each time you smell fruit punch, a smile comes to your face as your brain and body remember that time: You have a "feeling memory" and a narrative memory associated with it.

However, when a real (or perceived) threat occurs to us, our frontal lobes—the prefrontal cortex—may "shut down" as a self-protective measure while our brainstem and limbic system remain online, feeling and responding.

So the threat or trauma of that moment/experience isn't then stored in the prefrontal cortex as a cohesive narrative (which would be possible if the prefrontal cortex—the thinking, wordy, higher-cognitive-function region of the brain still had primacy); instead, that experience is stored as a set of feeling and somatic responses lacking a cohesive narrative.

In other words, your body will remember the experience with sensations, not words.

This means that, after the threat passes—perhaps very long after the threat passes—you can be going about your life until perhaps some confluence of events and circumstances “reminds” your amygdala of the long-ago threat despite the content and context being radically different.

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As trauma psychotherapist Janina Fisher states in her excellent resource, "The Living Legacy of Trauma" flipchart, "We remember trauma with our feelings and our bodies."

In other words, you may not have concrete memories of the trauma, but you can have strong somatic and emotional arousal, recall, and trigger responses to unconscious and conscious reminders of your traumatic experiences.

The American Psychological Association describes this phenomenon as "emotional memory" but in my work with trauma clients, I've come to call this kind of response a "feeling memory."

"Feeling memories" can be destabilizing and scary, and feel completely random when you can't connect them to anything you concretely remember. And they can come out of nowhere with seemingly "ordinary" events as we move through our days and years.

For instance:

A woman feels intense queasiness when hearing her husband take his leather belt out of the loops of his jeans. Despite him being a kind man who never struck anyone, the sound of the leather being pulled out of jean loops makes her sick to her stomach.

A man, recently returned from deployment, visits Costco on a Saturday morning and starts to have a panic attack in the aisles of nuts and protein bars.

An otherwise vibrant woman falls into a deep depression when the California wildfire season arrives and she has to cancel social plans

and stay inside several weeks in a row.

In each of these cases, the individual experiencing these feeling memories may feel “crazy” for having such strong responses to seemingly innocuous events—events that don’t seem to threaten their life and well-being and yet still somehow evoke large responses.

But none of these people are “crazy”—a term I would never actually use anyway. They’re having feeling memories of traumatic events that they narratively can’t recall.

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The woman who gets queasy hearing the sound of the belt has blocked out childhood memories of her alcoholic father whipping her older brother with his leather belt and being made to watch the whipping as her own punishment. Cognitively she can’t clearly recall those memories, but her body remembers and has a strong response to the very sound of a leather belt leaving jean loops no matter who the individual wearing them is.

The man is experiencing panic attacks are a result of the somatic memories of being surrounded by chaos and feeling stuck, something he experienced while serving in the military which is somewhat mimicked in the frantic aisles of Costco on a Saturday morning.

The body of the woman who falls into a deep depression around wildfire season time is implicitly remembering other times in her early life when she would have to cancel plans and be trapped inside with her suicidal, personality-disordered mother, with freedoms limited and the sense that danger was everywhere.

If you see yourself in any of these examples, you, too, may be experiencing “feeling memories” that seemed to make no sense. I

would reiterate the title of this post: You're not crazy.

How do we heal and overcome trauma-informed feeling memories? Now, the very important question: How do you heal and overcome feeling memories? A good trauma therapist will work from the stabilization model and, as part of the first phase of this work, help you help your brain understand that you are safe in the here and now and that the past is over, despite the unconscious triggering.

We therapists can help you activate your prefrontal cortex so that you can observe your trigger and your feeling memory, label your emotions as memory, and help your limbic system understand that you're safe and not in danger.



Understanding Communication

This student is so irritating and entitled!	This student needs connection... to be seen and heard! What am I missing here?
They're pushing my buttons again!	What is my nervous system state? Have I checked in with my brain and body state?
This student is so disrespectful!	Am I showing this student the respect they need and deserve? This student is not feeling safe or connected with me in this time!
This student never listens! They're feeling so dysregulated, that they cannot listen.	This student is feeling so dysregulated, that they cannot listen. They might need some space, time, or something/someone other than me, that feels safe & calming. Maybe this student needs to be heard and validated!
This student will never learn!	I am feeling super dysregulated, and I need to care for my own nervous system before we problem solve or exchange words!
This student only knows aggression!	They're experiencing a heightened stress response state - protecting because they may feel threatened or unsafe. Meet this student where they are. What space, people, or sensations feel calming? When we are both calmer, I might offer an invitation to listen and learn more!

Social-Emotional Learning and Enhancing Quality Handout

Use the space below to record your notes and reflections:

WE ARE – Intrapersonal Skills	
Self-awareness	<p>Can you think of any children or youth in your program who possess this?</p> <p>What might a child or youth who possesses this say?</p> <p>What might a child or youth who possesses this do?</p>
Self-management	<p>Can you think of any children or youth in your program who possess this?</p> <p>What might a child or youth who possesses this say?</p> <p>What might a child or youth who possesses this do?</p>
WE BELONG – Interpersonal Connections	
Social Awareness	<p>Can you think of any children or youth in your program who possess this?</p> <p>What might a child or youth who possesses this say?</p> <p>What might a child or youth who possesses this do?</p>

Interpersonal Skills	<p>Can you think of any children or youth in your program who possess this?</p> <p>What might a child or youth who possesses this say?</p> <p>What might a child or youth who possesses this do?</p>
WE CAN – Beliefs and Mindset	
Self-efficacy	<p>Can you think of any children or youth in your program who possess this?</p> <p>What might a child or youth who possesses this say?</p> <p>What might a child or youth who possesses this do?</p>
Growth mindset	<p>Can you think of any children or youth in your program who possess this?</p> <p>What might a child or youth who possesses this say?</p> <p>What might a child or youth who possesses this do?</p>

Which **social-emotional and character skills** are best supported by your program?

Check all that apply		How does your program support this development?
<input type="checkbox"/>	Self-awareness	
<input type="checkbox"/>	Self-management	
<input type="checkbox"/>	Social awareness	
<input type="checkbox"/>	Interpersonal Skills	
<input type="checkbox"/>	Self-efficacy	
<input type="checkbox"/>	Growth mindset	

Which **point of service quality standards** are best supported by your program?

Check all that apply		How does your program support this standard?
<input type="checkbox"/>	Safe and Supportive Environment	
<input type="checkbox"/>	Active and Engaged Learning	
<input type="checkbox"/>	Skill Building	
<input type="checkbox"/>	Youth Voice and Leadership	
<input type="checkbox"/>	Healthy Choices and Behaviors	
<input type="checkbox"/>	Diversity, Access and Equity	

BAD BEHAVIOR AND HOW TO DEAL WITH IT

The bad behaviour of just one or two individuals in a group can affect the whole classroom atmosphere in a most negative way. Well, if you ask me all too often this so-called “bad” behaviour could best be described as witty, humorous, inventive and clever but nevertheless, these are just personal tastes and as long as at least one of the students is disturbed then we really have to take control of the situation and balance reactions and behaviours.

Below we’ll have a look at 7 types of bad behaviour, probable causes and what we can best do to deal with such episodes if they arise.

Bad Behaviour 1: Defiance

Observed

Talks back/laughs at teacher.
Appears unaffected by what teacher says or does-
Claims teacher is unfair
Has poor relationships with peers
Often emotional with little self-control
Blames others

Causes/Reasons

Interactions with other people are very negative therefore student feels frustrated.
Low self-esteem has made them try to get attention and assert themselves defiantly in an unacceptable way.
This student wants to be disliked to reinforce negative self-view.
The student is trying to satisfy the needs for power and belonging therefore appropriate methods of doing so need to be presented.

Action

Do:

Remain detached. Remember, their defiance-(unless you are shouting/arguing or using sarcasm) is NOT aimed at you so try not to take it personally. By remaining disconnected you can offer help without risking saying or doing something that will only aggravate the situation. Simply ask “What’s wrong?” or “What can I do to help?”
Pause. If they say something to get a reaction from you just say nothing and just look at them. Say “I don’t think I heard you” rather than “What did you just say to me?” so as to give the student a chance to retract the statement or to apologise without you having to confront them again. Asking them what they just said is like holding a red rag to a bull – it gives them the perfect opportunity to repeat whatever was aimed at you in the first place.
Remove audience pressure. Some students will try to escalate the incident in front of peers. If possible speak to the student privately or redirect them so as to deal with the problem later... “Let’s not talk about it here. Let’s meet later so that you can tell me everything that’s bothering you.”
Be caring, but be honest. Tell them exactly what they have done that is causing problems then be sure

to listen to the student as well and don't interrupt until he/she finishes... In the process, insist upon one rule – that you are both respectful to each other.

Give them a classroom responsibility. Putting them in charge of equipment or giving them a task such as keeping other students settled will meet their need for Power.

Give them the opportunity to succeed. Tasks that are pitched to their interests and ability level give them the opportunity to experience success and raise their self-esteem.

Acknowledge their achievements. Let them know you recognise any improvements by giving them sincere, private praise.

Encourage and facilitate cooperative group work. Positive relationships between peers (and staff) need to be established and developed.

Don't:

Regardless of the situation, never get into a "You will do as I say!" power struggle with this student. Silence is a better response.

Raise your voice, issue threats or give ultimatums – these are guaranteed to antagonise the student.

Bad Behaviour 2: Making silly noises

Observed

Makes noises in the classroom such as humming, tapping the desk, whistling etc.

Pretends he is not the cause when asked to stop.

Gives the impression he is purposely trying to annoy the teacher.

Causes/Reasons

Low self-esteem has made him try to get attention in an unacceptable way.

May be bored

Avoidance tactic – fear of failure

The student is trying to satisfy the needs for power and belonging therefore appropriate methods of doing so need to be presented.

Action

Do:

Plan to deal proactively with the persistent ones. Remember that one of the most likely reasons for this type of behaviour is needing attention; the other is work-related – either boredom or fear of failure.

These factors can be reduced through careful planning – alternative, more appropriate tasks can be made available and attention needs can be met through suitable seating. Include the student in these plans – let them see you are trying to help them rather than punish them.

Use a seating plan. Seat the student close to you – where you can keep an eye on them – and away from other students who are likely to join in or encourage misbehaviour.

Explain the effect of the behaviour. Make sure the student is aware that their behaviour impairs other students' ability to function. Use direct questions: "Do you know what you are doing?" "Do you realise how your classmates feel?" "What can I do to help you?" Questions like these will help the student to empathise and see that they are affecting others.

Reinforce positive behaviour. Be attentive and vigilant – ready to 'catch them being good' and praise them (as well as others) as soon as they make the smallest improvement.

Use non-verbal signals. Intervention should always be less disruptive than the behaviour being addressed in order to prevent escalation so start with non-verbal signals. With some students, it can be beneficial and empowering to pre-arrange signals so that they become a 'private dialogue.' "Paul, I don't want to have to go at you all the time so how about we have a code that only you and I know

about? Whenever you see this signal it's a reminder that you're making silly noises and it is time to stop."

Involve them in tasks. Involvement in class activities can lead to positive recognition from peers and adults and will reduce noise-making. Have appropriate activities to hand in and group students accordingly.

Don't:

Make the mistake of trying to 'tactically ignore' the noises only to react to them later. This trains the student to 'push a little harder' in order to get your attention next time.

Over-react, end up being hostile and make threats.

Bad Behaviour 3: Abusive language

Observed

Loud, offensive, abusive to others in group situations yet often polite on 1:1 basis

Can't accept criticism from others

Attempts to shock staff and impress peers

Likes to appear 'streetwise'

Doesn't form relationships with peers.

Causes/Reasons

A need for status and attention

Lack of social skills – inability to control temper

May be a way of covering up inadequacies in group situations

The student is trying to satisfy the needs for power and belonging, therefore appropriate methods of doing so need to be presented.

Action

Do:

Take a long-term approach – plan to teach appropriate means of dealing with anger and controlling aggression as well as other means of attaining status and asserting oneself. Involve the student in deciding appropriate language for various situations and circumstances.

Remain calm and remind them that inappropriate language won't be tolerated. Try not to give them the reaction they are looking for. Instead, calmly say "we don't use that language here. If you want my attention, speak to me without being abusive."

Relate the problem to the outside world. Explain that in a restaurant, (with their girlfriend/boyfriend), in a cinema or in any public place, the language won't be tolerated and they will be asked to leave. If possible take them to public places and congratulate them when they refrain from using foul language. Refer back to this experience... "You were a pleasure to be with when we went on the trip. Can we get back to that type of language, please? You were much nicer company."

Remind the student that you want to help. Say, "I don't want people thinking bad of you. Let's find a way around your need to speak in this way"

Give little attention to the language. Just say "I'm sorry you must use such language," and go on with the conversation/lesson. It's important to show your displeasure, but also your ability to stay on target in the conversation. This deprives the student of personal attention for his/her foul mouth but shows your willingness to give attention to the area of importance.

Remember the student may well feel inadequate or inferior without the protective wall of a foul mouth. Therefore, don't respond in anger but try to remain supportive.

Don't:

Ignore foul language – it must be challenged but in a non-confrontational way.

Use condescending, patronising or sarcastic responses.

Send time lecturing, preaching and cajoling.

Bad Behaviour 4: Refusal to work

Observed

Draws, daydreams, and uses a variety of tactics to avoid work.

Frequently out of seat, wandering around the room.

Fails to bring equipment to class

Short attention span

Causes/Reasons

Has few positive lesson experiences/successes to draw on

Lack of self-worth makes it difficult to put in required effort to improve oneself 'what's the use?'

General lack of interest in school due to consistent failures

Doesn't feel connected to the rest of the group/class

Action

Do:

Put contracts in place – Create a verbal or written agreement with 'small steps' to help create a sense of real progress and self-motivation.

Get parents on board – Call parents in to explain the situation and agree on an action plan with coordination between home and school. Make regular, frequent telephone calls home to inform parents of progress (preferably each day). Send letters/notes home when good progress has been made.

Organise the lesson – Enable the student to work on one thing at a time clearly and directly. Small, "chunked" tasks are more achievable.

Enlist help from support staff – A staff member who has a positive relationship with the student and can give them adequate support may provide the stepping-stone they need to experience their first success. This student needs as much positive attention as possible.

Find and use their interests – Use these interests to create activities and tasks that will appeal to them and build relationships with them through dialogue about subjects they will enjoy talking about.

Have regular 1:1 time with them – show them that you care about them and won't give up on them. Set goals with them and monitor their progress.

Adjust work – speak to them in private and ask them if there is anything you can do to make the work more appealing.

Give them explicit instructions – make sure they know exactly what is expected of them by giving them very concise, clear instructions. 'Give them clear tracks to walk in and there's more chance of them staying on the path.'

Don't:

Take the view that "they should just get on with it!" This student is vulnerable and that approach will not change their attitude towards work.

Nag them or lecture them – it will only serve to make them more negative.

Belittle them – particularly not in front of peers.

Bad Behaviour 5: Disrespectful

Observed

Displays a total lack of courtesy towards staff

Frequently sneers, “tuts”, rolls eyes, mutters or gives looks of sheer disdain.

Totally ignores the teacher

Acts superior

Causes/Reasons

Often quite a fragile individual – behaviour can be a cover-up for frustration and unhappiness.

This student may have been hurt by peers or adults at home and/or school and is now hurting others as a form of revenge and power.

Action

Do:

Remember this student can't be changed with force. Fighting fire with more fire never works – it just leads to more arguments and more serious incidents. Remember also the student's anger is probably not personal – usually it is directed at adults and authority in general as a result of failing, being hurt or even being spoiled.

Make the student responsible for his/her actions. This is a very important aspect of dealing with disrespectful students. When we retaliate we reinforce their view that the adult world is against them – effectively letting him/her off the hook. Remain calm and remind them of the consequences of choosing to continue to behave in this way.

Remove the audience. A public confrontation may put the student on the spot and compel him/her to act even worse to save face “Who do you think you are? I don't get pushed around by anyone!” Whenever possible ask the student to follow you to another room such as the hall to talk the matter through in private.

“I'm not talking about this here in front of everyone; it won't look good for either of us.”

Keep your cool. Even though you may be deeply offended by the disrespectful behaviour try not to react as this will make the student feel justified. In addition, classmates will respect the teacher who maintains a professional manner and responds respectfully to an abusive student. Try taking the student aside, out of earshot of other students and calmly saying, “Carly, I don't think I deserve to be spoken to like that. I can see you're upset, why don't you tell me what's really on your mind and maybe I can help.” This type of professional and caring response often results in an instant apology.

Deny them an enemy. Remember, disrespect is usually caused by hostility and revenge. Give the student nothing more to be hostile toward – offer nothing but support – and the situation can be quickly resolved.

Don't:

Use sarcastic comments, put-downs or ridicule them. You will almost certainly provoke the same behaviour from the students in return. ‘Life is a mirror’ – they will give you what you give them.

Lose control. Responding too quickly and too harshly can back them into a corner and cause them to retaliate further. Try not to let your initial response be too defensive, indignant, or attacking.

Bad Behaviour 6: Silly class clown

Observed

Continually disrupts class with wisecracks and silly behaviour
Will do or say anything to be in the spotlight.
Doesn't know when to stop

Causes/Reasons

May be covering up deep-rooted pain or anxiety – often very insecure and immature
Desperate to be liked and raise status
Sometimes these students have high self-esteem and simply love to entertain

Action

Do:

Meet their need for attention. This student is absolutely **DESPERATE** for attention. Meet this need by giving them attention when they are not messing around – show them that they can get attention with having to act the fool.

Arrange a time when they can be the comedian. Remember that this student is often very funny. This can be used to your advantage to help raise spirits in a group – laugh with them and enjoy the fun from time to time.

However, the comedian also needs to know that there is an acceptable and unacceptable time to be a clown.

Speak to them in private and offer them a chance to perform 'on stage' at the front of the room – at an appropriate time during a lesson. Often, the very fact that you've acknowledged them will be enough – they won't bother accepting the offer. "Paul you've got a great personality but I can't have you disturbing the lesson. How about you entertain us for five minutes at a certain time in the lesson? One condition though, you must stop when I say so."

Remind them how their behaviour will look to others. Speak to them in private and tell them you are concerned that some students are laughing at them rather than with them. Tell them that it is just their behaviour that is causing this and that there are positive ways they can use their talent rather than going too far and appearing silly. "Simon, you're a very funny lad but sometimes you go too far. Some people may lose respect for you if you act too silly. If I give you this signal it's time to stop so that you don't make a fool of yourself – ok?"

Make time for this student. Take the time to build a relationship with this student by showing interest in them. They will come to respect the teacher who values them.

Respond with silence. When silly behaviour interrupts the class, use the power of silence to convey how you feel. A serious expression and total silence give the clear message that the behaviour is immature and unacceptable.

Separate them from their audience. Move the student to the front of the room but be quick to give them the attention they need as soon as they start to behave appropriately.

Don't:

Belittle them – particularly not in front of peers – their esteem is already likely to be very low.

Bad Behaviour 7: Interrupting

Observed

Shouting out

Making silly or rude comments

Trying to engage the teacher in off-topic conversations

Generally ignoring the teacher and talking over him/her

Causes/Reasons

Sees disrupting the lesson as a way of gaining status – the student is trying to get attention and acceptance from peers

The student is trying to satisfy the needs for power and belonging therefore appropriate methods of doing so need to be presented.

Action

Do:

Include cooperative group work activities in lessons – allow the student to make connections with peers and give opportunities to practice appropriate social behaviour.

Give them a responsibility – Doing so enables them to assert themselves and meet their need for empowerment appropriately.

Don't allow them to disrupt the lesson flow – Continue teaching and try to maintain flow by using proximity praise – giving positive attention to students who are listening and taking part – getting up close to the student and using frequent questioning. Try to keep explanations to a minimum. Confront the student only if the behaviour actually stops the flow of the lesson. At this point calmly remind them that they have caused the lesson to stop. "People can't learn when you interrupt us. Let's stay on topic." If it continues use a hierarchy of consequences.

Give adequate opportunities for expressing ideas and reporting back – After all, why do pupils talk out of turn? Often because they don't think they will get a turn.

Speak to persistent interrupters in private at the earliest possible time – Tell them the effect their behaviour is having on the group and calmly but firmly tell them you will not allow this to happen.

"My job is to help you all learn. If another student was stopping you learning I would do something about it. This is a serious matter, I want you ALL to succeed and your behaviour is preventing this."

Look for any improvement – no matter how small – Give positive feedback in private to the student.

Request help from parents. – Explain that if this behaviour continues, it will be difficult for you to teach and it is likely that classmates will withdraw socially from the student.

Pre-arrange an eye or hand signal – Help the student to recognise the unacceptable behaviour without involving the rest of the group.

Don't:

Neglect the opportunity to teach good social skills – let them see that this behaviour may alienate them in future.

Give undue attention to their interruptions – it will encourage a repeat performance

RECIPROCOL SUGGESTIONS

Building reciprocal relationships through Awareness and Action for all to be equitably capable and their optimum. Remember Your Friend C.H.R.I.S.

1. C

COMPASSION,

- a. Pity, Empathy, Sympathy
- b. How do you feel for others?
- c. Choose HOW you want to be.

CREATIVITY

- a. think outside the box,
- b. observe perspectives other than your own.
- c. Your life is your Art: create who you want to be.

COURTESY

- a. How are you impacting others?
- b. Regard,
- c. Kindness,
- d. Thoughtful
- e. Benevolence

COOPERATION

- a. For others
- b. For yourself
- c. Why not?

2. H

HUMILITY:

- a. A willingness to see ourselves truthfully.
- b. An accurate perception of our place in the world.
- c. An ability to acknowledge our mistakes and limitations.
- d. Openness to other's ideas and perspectives.
- e. An appreciation of the value of all things.

HONOR:

- a. acknowledge and celebrate similarities and differences
- b. acknowledge and celebrate each others abilities and limitations

3. R

RESPECT

- a. for others
- b. for your preferences by establishing boundaries and listening to yourself first.

RESPONSIBILITY: for yourself and your actions NOT for others, let them lead their own lives.

RISE ABOVE: Don't be effected by other's actions. Cut people some slack.

4. I

INTENTION / PURPOSE

- a. whats your agenda? Goal?
- b. Not at the expense of others
- c. Positive vs Negative vibe (get back what you put out)
- d. Be pro vs anti
- e. awareness of outcomes.

5. S

SUCCESS / ACHEIVEMENT

- a. What is it?
- b. Money,
- c.. How much is Enough
- d. Happiness

COMMUNICATION

UNDERSTANDING INTERGENERATIONAL COMMUNICATION

Communicating in the Digital Age

In the digital age, communication tends to be written more than spoken, especially in the workplace. However, different generations tend to interpret written communications differently, and this can lead to intergenerational conflict.

For example, older generations see the ellipsis, the “...” at the end of a sentence, as a way to create mystery or indicate a loss of thought. However, younger generations tend to view the ellipsis as a passive-aggressive power play.

These differences can lead to tension between generations. If this tension is not addressed, over time, coworkers may choose not to communicate with each other unless absolutely necessary.

Communication in the Workplace by Generation

Before we talk about how language changes have impacted communication, let's first talk about the different generations and their preferred workplace communication method.

Baby Boomers

Baby boomers grew up with face-to-face communications as the dominant method of workplace communication. That said, during a majority of the boomers' work years, the telephone became an important tool in their offices.

But the phone was as far as it went. Email wasn't invented until the late 60s (or early 70s depending on who you ask). And, it wasn't widely adopted by companies until the late 1980s. Even when there was access to email at work, you generally had to connect over a slow dial-up connection, and sending and receiving email messages was, well, inefficient.

For that, and probably other reasons, boomers have never fully embraced the digital communication revolution at work. While not the same as a face-to-face conversation, using the phone was "close enough" to a face-to-face conversation that most boomers still prefer using the phone as their primary communication method.

Generation X

Generation X was the first generation to truly embrace digital communications in the workplace (and their life). The earliest adopters of email, they became comfortable with the written word as their primary method of communication at work.

Even though Gen Xers complain about the barrage of email messages they receive, they haven't embraced other forms of digital communication. They generally aren't fans of using social media and will, more often than not, choose email when they can.

Millennials

Whether you call them Gen Y or millennials, this generation is considered the first "digitally native" generation. Growing up with cell phones (and even smartphones) means texting and other messaging apps are just a part of who they are and how they communicate.

Many millennials grew up texting instead of calling friends and family. They prefer text communications because they can send and receive short messages that get to the point. As a result, they dislike talking on the phone. They feel that talking on the phone is inefficient and prefer written communication.

Generation Z

Gen Z is only just now entering the workforce, so not much is known about how they prefer to communicate at work. Like millennials, Gen Z has grown up with access to screens and the internet from a young age. However, unlike millennials, Gen Z grew up with lightning-fast internet connections. So, while they too may prefer written communications over in-person ones, they also expect a fast response to their messages.

The Written Word Isn't Going Anywhere

Whether or not you prefer the written word or a pleasant chat, the fact is every business still uses written communications. Interoffice memos aren't going anywhere, even in a paperless office.

However, even though most generations prefer written communications for work and personal communications, that doesn't make them perfect.

Interpretation Problems

One of the biggest problems with written communication is that it's hard to interpret tone. When you can't see who you're talking too, you have no idea if your jokes are on target or falling flat. When you read something, it's easy to misinterpret what the writer means. Is that sarcasm or something else? It's hard to say.

And, while you can help with tone through the use of emojis (the

eye-rolling emoji can help indicate sarcasm or irony), not everyone interprets the same emoji the same way. The eye roll emoji can also indicate boredom, annoyance, or impatience, among others.

Even punctuation can be subject to interpretation. Let's go back to the ellipsis example.

Older generations—boomers and yes, Gen Xers—learned that the ellipsis was a way to be playful or even coy. It's also used to indicate that there's more to the sentence, but it doesn't need to be said. It's implied that the reader knows what's being expressed without the writer having to write it all out.

And, as stated earlier, an ellipsis can indicate an incomplete or trailed off thought.

However, social media changed that. With the rise of social media, the ellipsis can still indicate an incomplete thought. Yet, when someone uses an ellipsis on social media, it doesn't just mean an incomplete thought. It also means "I ran out of characters to complete this thought, so stay tuned for the rest of it!"

This is where written communication can get difficult. It's not just the difference in communication styles (that's part of it, though). It's that different generations have different interpretations of the same thing.

Of course, multiple meanings and "reading between the lines" is a hazard of daily life. However, in the work world, this can lead to generational communication problems that can impact the entire company.

For example, a young person on the receiving end of a written communication with an ellipsis may worry that they've done something wrong when no follow-up communication arrives.

Likewise, an older worker may be annoyed by a colleague who "never" uses a period while exchanging messages through a chat platform (which is considered rude or curt by some generations).

Bridging the Generational Communication Gap

So, if written communication presents challenges, but everyone still uses it at work, how can people bridge the generational communication gap in the workplace?

Start with Communication

Yes, that is ironic. But, communicating is the best way to start bridging the generational communication gap in the workplace.

Explain to older generations that younger generations interpret things differently. While you may get a few in-person eye rolls, help them understand the how and the why behind this. They may not give up using their ellipsis, but they may start using more emojis or exclamation points.

And, for the younger generations, explain that ellipsis and periods are OK and don't mean the same thing to older generations. An ellipsis isn't a passive-aggressive move. It's a way to show that the writer knows you get it. And a period isn't a command or anger. It's just how they end sentences.

Address the Fears

Interestingly, a recent study found that part of the cause of generational communication gaps has nothing to do with emojis or

periods. It's caused, in part, by each generation having negative perceptions about the others.

The study examined the communication gap between millennials and boomers and found that they have more communication methods in common than they realize. However, each generation feels the other has a negative impression about them (lazy and entitled versus conservative and tech ignorant), which may cause each generation not to bother communicating with the other.

While it may be difficult to change perceptions, more interaction between generations may help ease some of these tensions.

Encouraging younger generations to teach older generations about technology may help erase some of the tech ignorant perceptions of older generations. And, the positive sharing of information may help change the perception of younger generations as lazy.

IRL Communications

Face-to-face communications can help eliminate a lot of problems with the written word. People can see body language, hear sarcasm (instead of guessing), and can see if jokes land as they should. And, when something isn't working, there's a visual cue so both parties can quickly change course.

Try encouraging face-to-face communications over written ones when there seems to be a problem. If face-to-face isn't possible, thanks to a distributed workforce, there's always video. And, when all else fails, someone may have to pick up the phone.

Understanding Generational Communication Gaps in the Workplace
Effective communication is essential not just for work, but for life. While each generation may have their preferred communication

methods, that doesn't mean cross-generation communication has to be ineffective. With a little bit of extra communication, a simple explanation can go a long way toward heading off larger communication issues down the road.

Looking for other tips and tricks to successfully maneuver the workplace? Subscribe to our newsletter today, and we'll deliver them straight to your inbox!

RESOURCES & TOOLS



Ladder of Children's Participation

Roger Hart's Ladder of Children's Participation describes eight ascending levels of decision-making agency, control, and power that can be given to children and youth by adults

First published in *Children's Participation: From Tokenism to Citizenship*, a 1992 publication of the International Child Development Centre of the United Nations Children's Fund (UNICEF), Roger Hart's Ladder of Children's Participation applied the conceptual framework of Sherry Arnstein's Ladder of Citizen Participation to the participation of children in adult projects, programs, and activities, including forms of work, advocacy, and citizenship. Like Arnstein's earlier framework, Hart's modified ladder of participation became an influential and widely applied model in the fields of child development, education, civic participation, and democratic decision-making.

“Young people's participation cannot be discussed without considering power relations and the struggle for equal rights. It is important that all young people have the opportunity to learn to participate in programmes which directly affect their lives. This is especially so for disadvantaged children for through participation with others such children learn that to struggle against discrimination and repression, and to fight for their equal rights in solidarity with others is itself a fundamental democratic right.... The highest possible degree of citizenship in my view is when we, children or adults, not only feel that we can initiate some change ourselves but when we also recognise that it is sometimes appropriate to also invite others to join us because of their own rights and because it affects them too, as fellow-citizens.”

Roger A. Hart, *Children's Participation: From Tokenism to Citizenship*
In 2008, Hart explained his rationale for developing the model:

“The ladder was simply offered as a schema to help bring a critical perspective to a subject that at that time altogether lacked one.... The most beneficial quality of the model has probably been its utility for helping different professional groups and institutions to rethink how they work with young people: youth workers, television and radio directors, scout leaders, play workers, street workers, health professionals, and even some school teachers. Its simplicity of form and clarity of goals enable them to find a language to look at their current ways of working systemically, and in so doing, come up with something more complex and useful to their particular context.”

Roger Hart's original 1992 illustration of the Ladder of Children's Participation from *Children's Participation: From Tokenism to Citizenship*.

Roger Hart's original 1992 illustration of the Ladder of Children's Participation from *Children's Participation: From Tokenism to Citizenship*. The model features eight “rungs” that describe the characteristics associated with different levels of decision-making agency, control, or power that can be given to children and youth by adults.

The Ladder of Children's Participation

Hart's typology of children's participation is presented as a metaphorical “ladder,” with each ascending rung representing increasing levels of child agency, control, or power. In addition to the eight “rungs” of the ladder represent a continuum of power that ascends from nonparticipation (no agency) to degrees of participation (increasing levels of agency). It should be noted that Hart's use of the term “children” encompasses all legal minors from preschool-age children to adolescents.

The eight rungs of Hart's Ladder of Children's Participation are:

1. Manipulation

Participation as manipulation occurs when children and youth do not understand the issues motivating a participatory process or their role in that process. In Hart's words: "Sometimes adults feel that the end justifies the means.... If children have no understanding of the issues and hence do not understand their actions, then this is manipulation. Such manipulation under the guise of participation is hardly an appropriate way to introduce children into democratic political processes."

Examples include "pre-school children carrying political placards concerning the impact of social policies on children" when those children do not understand the issues or their role in the political process, and asking children "to make drawings of something, such as their ideal playground," after which "adults collect the drawings and in some hidden manner synthesize the ideas to come up with 'the children's design' for a playground. The process of analysis is not shared with the children and is usually not even made transparent to other adults. The children have no idea how their ideas were used."

2. Decoration

Participation as decoration occurs when children and youth are put on public display during an event, performance, or other activity organized for a specific purpose, but they do not understand the meaning or intent of their involvement.

Examples include "those frequent occasions when children are given T-shirts related to some cause, and may sing or dance at an event in such dress, but have little idea of what it is all about and no say in the organizing of the occasion. The young people are there because of the refreshments, or some interesting performance, rather than the cause. The reason this is described as one rung up from 'manipulation' is that adults do not pretend that the cause is inspired by children. They simply use the children to bolster their cause in a relatively indirect way."

3. Tokenism

Participation as tokenism occurs in "those instances in which children are apparently given a voice, but in fact have little or no choice about the subject or the style of communicating it, and little or no opportunity to formulate their own opinions."

Examples include "how children are sometimes used on conference panels. Articulate, charming children are selected by adults to sit on a panel with little or no substantive preparation on the subject and no consultation with their peers who, it is implied, they represent. If no explanation is given to the audience or to the children of how they were selected, and which children's perspectives they represent, this is usually sufficient indication that a project is not truly an example of participation."

4. Assigned but Informed

Participation that is assigned but informed occurs when the children and youth (1) "understand the intentions of the project," (2) "know who made the decisions concerning their involvement and why," (3) "have a meaningful (rather than 'decorative') role," and (4) "volunteer for the project after the project was made clear to them."

Hart describes, as an example, a World Summit for Children held at the United Nations Headquarters. It was "an extremely large event with great logistical complexity" and "it would have been difficult to

involve young people genuinely in the planning of such an event,” according to Hart. However, “a child was assigned to each of the 71 world leaders. As ‘pages,’ these children became experts on the United Nations building and the event, and were able to play the important role of ushering the Presidents and Prime Ministers to the right places at the right times.” In this case, the children’s role was both functional and symbolic, and “the children’s roles as pages were important and were clear to all.”

5. Consulted and Informed

Participation that constitutes consulted and informed occurs when children act as “consultants for adults in a manner which has great integrity. The project is designed and run by adults, but children understand the process and their opinions are treated seriously.”

One example Hart describes is of an adult-led survey of youth perceptions in which the youth are informed about the purpose of the survey, consulted about appropriate questions before it’s developed, and given an opportunity to provide feedback on the final survey before it is administered.

6. Adult-Initiated, Shared Decisions with Children

Participation that constitutes adult-initiated, shared decisions with children occurs when adults initiate participatory projects, but they share decision-making authority or management with children.

One example Hart describes is a youth newspaper. In this case, the newspaper may be an adult-initiated project, but children can manage every aspect of the operation—from reporting, writing, and editing to advertising, printing, and distribution—with only guidance and technical assistance from adults.

7. Child-Initiated and Directed

Participation that is child-initiated and directed occurs when children and youth conceptualize and carry out complex projects by working cooperatively in small or large groups. While adults may observe and assist the children, they do not interfere with the process or play a directive or managerial role.

Hart notes that it’s difficult “to find examples of child-initiated community projects. A primary reason for this is that adults are usually not good at responding to young people’s own initiatives. Even in those instances where adults leave children alone to design and paint a wall mural or their own recreation room, it seems hard for them not to play a directing role.”

8. Child-Initiated, Shared Decisions with Adults

Participation that constitutes child-initiated, shared decisions with adults occurs when children—though primarily teenage youth in this case—share decision-making authority, management, or power with adult partners and allies.

Examples would include students partnering with adults to raise funding, develop and run a school program, or lead a community campaign. A major advantage of this form of youth participation is that it can empower young people to have a significant impact on policies, decisions, or outcomes that were traditionally under the exclusive control and direction of adults, such as legislative or political processes.

Hart notes, however, that examples of this form of child and youth participation are rare: “The reason, I believe, is not the absence of a desire to be useful on the part of teenagers. It is rather the absence of caring adults attuned to the particular interests of young people. We need people who are able to

respond to the subtle indicators of energy and compassion in teenagers.”

In *Empowering Children and Young People: Promoting Involvement in Decision-Making* (1997), Phil Treseder refashioned Roger Hart’s Ladder of Children’s Participation into a hub-and-spoke configuration to avoid common criticisms of the ladder metaphor: in real-world settings, participation does not unfold in an ordered sequence from higher to lower, and forms of participation that appear on lower rungs of the ladder are not intrinsically worse than higher levels—in fact, they may be appropriate in certain circumstances, such as when children and youth need adult support and guidance to fully participate in a leadership or decision-making process. Image source: *Empowering Young People*, Carnegie UK Trust, January 2008.

In *Creating Better Cities with Children and Youth: A Manual for Participation* (2001), David Driskell proposed another reconceptualization of Roger Hart’s Ladder of Children’s Participation called the Dimensions of Young People’s Participation. The reconceived presentation places the eight rungs of Hart’s Ladder on an X-Y axis. The vertical dimension illustrates increasing power to make decisions and change, while the horizontal dimension illustrates increasing levels of interaction and collaboration. Image source: *Creating Better Cities with Children and Youth: A Manual for Participation*.

Since Hart first proposed the ladder, several debates have arisen about appropriate and inappropriate applications of the framework, in part because practitioners began using the model in ways that Hart never intended. Addressing a few of these debates, Hart dedicated a chapter to the limitations of the framework in the 2008 collection *Participation and Learning*, which Hart edited with colleagues:

The ladder is intended to be applied primarily to “programmes or projects rather than on children’s everyday informal participation in their communities.” As Hart writes, “The ladder of participation addresses only a rather narrow range of ways that most children in the world participate in their communities...and it is largely limited to describing the varying roles adults play in relation to children’s participation.”

Hart also cautions against viewing the ladder as a developmental model with sequential stages or levels of participation: “In some ways the ladder metaphor is unfortunate for it seems to imply a necessary sequence to children’s developing competence in participation. This was not the intention but given the metaphor of a ladder it is not at all surprising that the model has been interpreted as stepwise climbing. In fact the ladder is primarily about the degree to which adults and institutions afford or enable children to participate.... I think of the upper rungs of the ladder as expressions of different ‘degrees’ of agency or participatory engagement by young people.” (For a related discussion of the tendency to misinterpret ladder models, see *Ladder of Citizen Participation*.)

The ladder is not intended to be an instrument for program evaluation: “It is an easy step from thinking of the ladder as a developmental model to using it as a comprehensive tool to evaluate how participatory a programme is.” But this application was not Hart’s original intent: “There was no intention for it to serve as any kind of comprehensive evaluative tool.”

The ladder does not advocate that adults cede all power to children or that ceding power to children is always a good thing. In Hart’s words, “One of the most surprising critiques of the model for me has been the desire of some to transform the top rung of the ladder to be ‘children in charge’ or children’s decision-making without adults.... My purpose in creating this scheme had not been to argue naïvely that we should think of children as repressed individuals who needed to be liberated through a series of steps whereby all adult engagement was removed. My concern was rather to argue that children’s

potentials as citizens needs to be recognised to the fullest and, to that end, children ought to be able to participate at times at their highest possible level.”

Like any model, the ladder reflects some degree of cultural bias, and it may be less accurate or useful when applied to certain cultures. For example, the ladder primarily reflects a “Western orientation,” which tends to emphasize individualism and the value of progressive independence and autonomy in child development, and therefore it may be less useful or even problematic when generically applied to cultures that emphasize the value of collectivism and the maintenance of familial or communal interdependence in child development. According to Hart, “It is most surprising to me that I could not find more cultural critiques of the ladder, particularly from Asia and Africa, for I can think of some important ones. The reason may well be that many of those who write about the issue of children’s participation are themselves educated in the West and rely on Western theories of children’s development which, sadly, almost completely dominates the child development literature globally.”

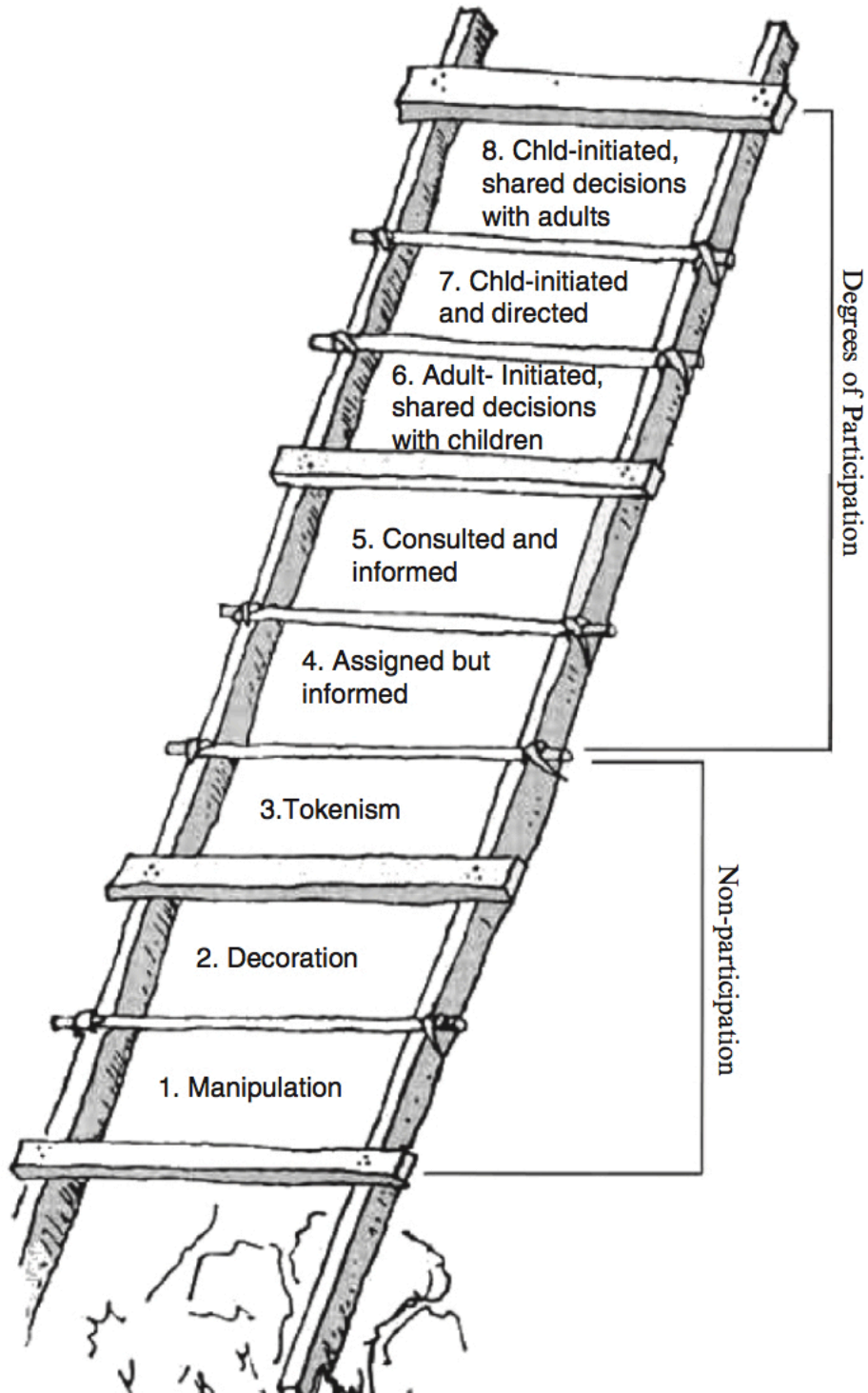
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The Ladder of Participation



The Responsive Classroom

The Responsive Classroom approach to teaching is comprised of a set of well-designed practices intended to create safe, joyful, and engaging classrooms and school communities. The emphasis is on helping students develop their academic, social, and emotional skills in a learning environment that is developmentally responsive to their strengths and needs.

Core Belief

In order to be successful in and out of school, students need to learn a set of social and emotional competencies—cooperation, assertiveness, responsibility, empathy, and self-control—and a set of academic competencies—academic mindset, perseverance, learning strategies, and academic behaviors.

Guiding Principles

The Responsive Classroom approach is informed by the work of educational theorists and the experiences of exemplary classroom teachers. Six principles guide this approach:

Teaching social and emotional skills is as important as teaching academic content.

How we teach is as important as what we teach.

Great cognitive growth occurs through social interaction.

How we work together as adults to create a safe, joyful, and inclusive school environment is as important as our individual contribution or competence.

What we know and believe about our students—individually, culturally, developmentally—informs our expectations, reactions, and attitudes about those students.

Partnering with families—knowing them and valuing their contributions—is as important as knowing the children we teach.

Classroom Practices and Strategies

Responsive Classroom is an approach to teaching based on the belief that integrating academic and social-emotional skills creates an environment where students can do their best learning. The Responsive Classroom approach consists of a set of practices and strategies that build academic and social-emotional competencies. This approach works well with many other programs and can be introduced gradually into a teacher's practice.

These core classroom practices are the heart of the Responsive Classroom approach:

Shared Practices (K–8)

Shared Practices

Interactive Modeling—An explicit practice for teaching procedures and routines (such as those for entering and exiting the room) as well as academic and social skills (such as engaging with the text or giving and accepting feedback).

Teacher Language—The intentional use of language to enable students to engage in their learning and develop the academic, social, and emotional skills they need to be successful in and out of school.

Logical Consequences—A non-punitive response to misbehavior that allows teachers to set clear limits and students to fix and learn from their mistakes while maintaining their dignity.

Interactive Learning Structures—Purposeful activities that give students opportunities to engage with

content in active (hands-on) and interactive (social) ways.

Elementary Practices (K–6)

Photograph by Jeff Woodward.

Morning Meeting—Everyone in the classroom gathers in a circle for twenty to thirty minutes at the beginning of each school day and proceeds through four sequential components: greeting, sharing, group activity, and morning message.

Establishing Rules—Teacher and students work together to name individual goals for the year and establish rules that will help everyone reach those goals.

Energizers—Short, playful, whole-group activities that are used as breaks in lessons.

Quiet Time—A brief, purposeful and relaxed time of transition that takes place after lunch and recess, before the rest of the school day continues.

Closing Circle—A five- to ten-minute gathering at the end of the day that promotes reflection and celebration through participation in a brief activity or two.

Middle School Practices (5–8)

Photograph by Jeff Woodward.

Responsive Advisory Meeting—A practice with a set, predictable routine, organized around one of seven distinct purposes, that offers a solid framework for building meaningful connections and developing respectful and trusting relationships while meeting students' developmental needs. The meetings have four sequential components: arrival welcome, announcements, acknowledgments, and activity.

Investing Students in the Rules—A process facilitated by the teacher that is composed of four steps: setting SMART goals, connecting the goals to rules, connecting the rules to concrete behaviors, and making the rules come alive.

Brain Breaks—Short breaks in whole-class lessons that give students a chance to move and interact, used to increase focus, motivation, learning, and memory.

Active Teaching—A strategy for delivering curriculum content where the teacher presents, explains, illustrates, and demonstrates content in a way that enables students to meet a learning objective. The three phases of active teaching are Teach and Model, Student Collaboration, and Facilitate Reflection.

Student Practice—A process that follows active teaching where students explore and practice, under the teacher's guidance, the content and skills taught during a lesson. This gives the teacher the opportunity to identify and correct students' thinking before they practice further on their own.

Small Group Learning—A structured way for students to work together on a specific learning goal, assignment, or project that is organized by the teacher.

"Managing the Creative Space"

Daphne Draa

Investigate current school trends in classroom management.

Consider how to build relationships in a short amount of time.

Reflect upon classroom management strategies in the creative space and how this applies to your practice.

Responsive Classrooms

Culturally Responsive Teaching

Asset based thinking- Positive Classrooms

While these are popular trends, prior to a visit, it is helpful to ask about and understand basic guiding management principles and values of the environments you are going to be experiencing. Intrinsic vs token gifts aka stickers

formal token systems

rewards for positive engagement. try and blend into what is all ready established norms and routines.

Responsive Classroom:

approach founded in positive diverse classrooms. Responsive Classroom is an approach to teaching based on the belief that integrating academic and social-emotional skills creates an environment where students can do their best learning. The Responsive Classroom approach consists of a set of practices and strategies that build academic and social-emotional competencies. This approach works well with many other programs and can be introduced gradually into a teacher's practice. In order to be successful in and out of school, students need to learn a set of social and emotional competencies—cooperation, assertiveness, responsibility, empathy, and self-control—and a set of academic competencies—academic mindset, perseverance, learning strategies, and academic behaviors.

<https://www.responsiveclassroom.org/about/principles-practices/>

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What we know and believe about our students—individually, culturally, developmentally—informs our expectations, reactions, and attitudes about those students.

Partnering with families—knowing them and valuing their contributions—is as important as knowing the children we teach.

SHARED PRACTICES

Interactive Modeling—An explicit practice for teaching procedures and routines (such as those for entering and exiting the room) as well as academic and social skills (such as engaging with the text or giving and accepting feedback). BE THE EXAMPLE

Teacher Language—The intentional use of language to enable students to engage in their learning and develop the academic, social, and emotional skills they need to be successful in and out of school. STOP YELLING!

Logical Consequences—A non-punitive response to misbehavior that allows teachers to set clear limits and students to fix and learn from their mistakes while maintaining their dignity. MUTUAL RESPECT

Interactive Learning Structures—Purposeful activities that give students opportunities to engage with content in active (hands-on) and interactive (social) ways. PARTICIPATORY

CULTURALLY RESPONSIVE TEACHING

Culturally responsive teaching is an approach that is student-focused. It identifies not only the differences between students but the unique strengths of each child to encourage their academic achievement and sense of belonging in the classroom.

recognition of one's own cultural lens and biases, knowledge of students' cultural backgrounds, awareness of the broader social, economic and political context, ability and willingness to use culturally appropriate management strategies, and commitment to building caring classroom communities.

Make learning relevant

Create a code of conduct

Teach positive actions

Instill intrinsic motivation

Reinforce positive behaviors

Engage positive role models

ALWAYS be positive

SETTING UP FOR SUCCESS

Understanding school trends

Making a Pre-contact checklist

Developing relationship building components to your lesson

Developing culturally responsive strategies

Developing invitational practices, like 'take a break' routines

Developing a lesson plan format

Building inner confidence and positive energy

Understanding cognitive development stages Culturally responsive teaching is an approach that is student-focused. It identifies not only the differences between students but the unique strengths of each child to encourage their academic achievement and sense of belonging in the classroom. responsible pedagogy, multicultural counseling and caring: recognition of one's own cultural lens and biases, knowledge of students' cultural backgrounds, awareness of the broader social, economic and political context, ability and willingness to use culturally appropriate management strategies, and commitment to building caring classroom communities. In turn, the goal of classroom management is to create an environment in which students behave appropriately from a sense of personal responsibility, not from a

fear of punishment or desire for a reward. As such the environment must acknowledge and be responsive to who are the students (cognitively, socially and emotionally), and create a safety net that equitably responds to what teachers know about their students." Culturally Responsive Classroom Teaching, Weinstein, Tomlinson-Clarke and Curran (2004)

MEANINGFUL ?'s & THE TAPN APPROACH

Explore and define a variety of types of questions so you have a developed 'tool-box' of strategies at your fingertips.

Investigate questioning strategies which can enhance learning and anchor classroom management.

Explore and utilize reflection routines that can be used in the classroom.

questions to help make meaning,

questions to guide reflection to help 'lock in the learning',

and, questions to guide self-management.

Generating questions

Seeking out evidence: "What makes you think that _____?"

Explaining: "What are some of the causes that led to _____?"

Relating concepts, ideas, and opinions: "How does that compare to _____?"

Predicting: "What will you do next?"

Describing: "What did you observe happening?"

"Sketchnotes are rich visual notes created from a mix of handwriting, drawings, hand-drawn typography, shapes, and visual elements like arrows, boxes, and lines" - Mike Rohde, author of The Sketchnote Handbook.

THE TAPN APPROACH

Time: "You have one minute and 45 seconds." (Takeaway: Racing the countdown clock energizes students.)

Amount: "You are going to read the next paragraph looking for the main point." (Takeaway: The workload should be challenging, but not overwhelming.)

Public: "When you are finished, be prepared to share with a partner or with the entire class."

(Takeaway: Knowing their work will likely be made public raises the stakes and increases students' level of concern.)

Novelty: "As you read, you are going to highlight any words or phrases that support what you believe is the main point." (Takeaway: Small variations in the academic routine arouse students' interest.)

the Socratic seminar, a model for facilitating collaborative dialogue

Socializing students into asking good questions on their own is the very definition of effective teaching.

Sample questions to serve as the key question or interpret the text:

What is the main idea or underlying value in the text?

What is the author's purpose or perspective?

What does (a particular phrase) mean?

What might be a good title for the text?

What is the most important word/sentence/paragraph?

• Sample questions to move the discussion along:

Who has a different perspective?

Who has not yet had a chance to speak?

Where do you find evidence for that in the text?

Can you clarify what you mean by that?

How does that relate to what (someone else) said?

Is there something in the text that is unclear to you?

Has anyone changed their mind?

• Sample questions to bring the discussion back to students in closing:

How do the ideas in the text relate to our lives? What do they mean for us personally?

Why is this material important?

Is it right that...? Do you agree with the author?

• Sample debriefing questions:

Do you feel like you understand the text at a deeper level?

How was the process for us? Did we adhere to our norms?

Did you achieve your goals to participate?

What was one thing you noticed about the seminar?

Remembering:

How would you define _____?

Identify 10 things that are _____.

Name 5 things you'd use to _____.

Why do we favour _____ over _____?

Memorize the names of 7 things that are _____.

What is the definition of _____?

Google 10 places where people live in _____.

Match _____ with _____.

Where can you find _____?

How would you describe _____?

Can you recall 5 things you did yesterday?

What do you recognize about _____?

Locate and read a classic passage from _____.

List 7 things that are _____.

Number _____ in order from smallest to largest.

When did _____ happen?

What is a famous quote from _____?

Record your observations of _____.

Retell in brief the story of _____.

Create a table for _____.

Search for and find 10 facts about _____.

Understanding:

How would you compare _____ to _____?

Distinguish between _____ and _____.

How would you contrast _____ and _____?

Explain _____ in your own words.

How would you summarize _____?

Gather as much evidence as you can in favour of _____.

Discuss the importance of _____.

Rephrase _____ in your own words.

Interpret the main focus of _____.
What is the idea behind _____?
Journal about your favourite _____.
What can you discover about _____?
Tweet your thoughts on _____.
How would you paraphrase _____?
Demonstrate the effectiveness of _____.
What would you consider to be an example of _____?
What would happen if _____?
Convert _____ to _____.
Identify 5 ways to _____.
How would you best estimate _____?
Group _____ in categories that define _____.
How would you express _____?
Predict your thoughts on the future of _____.
How does _____ relate to _____?
Applying:
How would you use _____?
What would happen if you changed _____?
Act out a scenario involving _____ and _____.
What does _____ remind you of?
How would you change _____?
Examine the effects of _____.
How would you sketch _____?
Paint a picture of _____.
Interview a classmate about _____.
Explain how _____ works.
How would you operate a _____?
Construct a model of _____.
Conduct an experiment about _____.
How would you solve _____?
Judge the best _____.
Prepare a short monologue on _____.
How would you articulate _____?
Share your thoughts about _____.
Collect 10 examples of _____.
How would you complete a _____?
Demonstrate a _____.
Present your findings on _____.
How would you choose the right _____?
Apply _____ to _____.
Analyzing:
Why do you think _____?
What conclusions can you draw from _____?
What changes occurred in _____?
What is the theme of _____?
How is _____ similar to/different from _____?
Illustrate _____.
What is the problem with _____?

Establish a correlation between _____ and _____.

What can you infer from _____?

Explain the meaning/process of _____.

What can you conclude from observing _____?

How would you appraise the value of _____?

How would you deconstruct _____?

Make a deduction about _____.

What distinguishes _____ from _____?

Classify _____ into categories of _____.

What are the main links between _____ and _____?

How would you outline _____?

Plan a routine for _____.

Contrast between _____ and _____.

Break down _____ into smaller simpler steps.

Point out the differences/similarities between _____ and _____.

Prioritize _____ from most to least important.

Develop a mind map for _____.

Evaluating:

Do you agree/disagree with _____?

How would you feel if _____?

What choice would you make about _____?

What would you recommend for _____?

Develop a persuasive case for _____.

How would you argue against _____?

Provide a critique of _____.

What's your opinion of _____?

Provide a defence for _____.

How would you convince someone to _____?

Is there a better solution for _____?

Justify the need for _____.

Which is more important, _____ or _____?

How would you rate _____?

Moderate a discussion about _____.

What are the pros/cons of _____?

Review and give your thoughts on _____.

How would you revise _____?

Conduct and report on an experiment for _____.

Monitor the changes in _____.

What is your prediction for _____?

Debate the issue of _____.

Reflect on the idea of _____.

How would you reframe _____?

Creating:

How many ways can you _____?

What would be a better way to _____?

Compose a song or poem for _____.

How would you deal with _____?

Role-play a scenario about _____.

How would you modify _____?

What are some ideas for blogging about _____?
How would you improve _____?
Develop a script for _____.
What can you create for a new _____?
Write a story about _____.
Formulate a new method for _____.
How would you visualize _____?
Invent an alternative to _____.
Film a short movie about _____.
How would you devise a new way for _____?
Negotiate an agreement between _____ for _____.
Build a model for a _____.
How would you create a simulation for _____?
Structure a way for _____ to _____.
How would you design a _____?
Create a podcast about _____.
How would you collaborate on a solution for _____?
Integrate a new way to _____ into _____.

mistake we often make when asking questions in the classroom.

Asking...

1. Too many questions at once
2. A question and answering it yourself
3. Questions only of the brightest or most likable or quickest to respond
4. A difficult question too early
5. Irrelevant questions
6. Questions in a threatening way
7. The same kinds of questions all the time

Failing to...

1. Correct wrong answers
2. Indicate a change in the type of question
3. Give students time to think
4. Pay attention to answers
5. See the implications of answers
 6. To build on answers

REFLECTION ROUTINES

Reflection routines help us organize our thinking and places bookmarks in our brains so we can easily recall things we have learned.

Visible Thinking: practices that help make thinking visible:

<https://pz.harvard.edu/projects/visible-thinking>

thinking routines, the documentation of student thinking, and reflective professional practice.

Innovating with Intelligence project, and focused on developing students' thinking dispositions in such

areas as truth-seeking, understanding, fairness, and imagination

Project Zero Visible Thinking initiatives, including Artful Thinking, and Cultures of Thinking.

I use to think....

Now I think.....

In 6 words summarize your learning

Overcoming Implicit Bias and Racial Anxiety

Fighting subconscious bias takes effort—but it can be done.

By Linda R. Tropp and Rachel D. Godsil

This is the fourth of a four-part series exploring how racial bias and prejudice continue to have a negative impact in America, despite Americans' widespread rejection of racist ideologies. It draws extensively from our volume, *The Science of Equality: Addressing Implicit Bias, Racial Anxiety, and Stereotype Threat in Education and Healthcare*. This part explores how individuals and institutions can reduce bias and mitigate implicit racism.

So far, we've examined how implicit cognitive processes can unintentionally end up reproducing racially unequal outcomes, even in such "helping" fields as education and healthcare (let alone professions such as law enforcement, which can be more contentious or adversarial). The question now is what, if anything, we can do to reduce or eliminate these patterns. Fortunately, there is an emerging body of psychological research on this topic. This work provides some well-founded ideas about how to reduce bias, calm racial anxieties, decrease the effects of the stereotype threat, and improve overall interracial interactions.

Social scientists seeking to address the effects of racial bias look to two broad categories of intervention: efforts to reduce bias and efforts to mitigate the effects of any remaining bias. Simply making people aware that they have the potential to be biased is not enough; people require specific and tailored forms of intervention.

The nature and pervasiveness of implicit bias is now well-established, so social scientists are focusing increasingly on efforts to reduce it. Several practices have emerged that have shown promise—and researchers now are trying to combine these into a set of practices to "break the prejudice habit," as Patricia Devine and her colleagues have called it. These practices include:

Exposing people to counter-stereotypic examples of group members. In one experiment, for example, people showed measurably less implicit bias toward Asian Americans after they watched *The Joy Luck Club*, a movie about Asian immigrants to the United States.

Consciously contrasting negative stereotypes with specific counter-examples. For example, suppose you hear or think of a negative stereotype about African Americans. You can compare that stereotype to what you know about a friend or famous person such as Oprah Winfrey or President Obama.

Rather than aim to be colorblind, the goal should be to "individuate" by seeking specific information about members of other racial groups. This individuation allows you to recognize people based upon their own personal attributes rather than stereotypes about their racial or ethnic group.

Another tactic is to assume the perspective of an outgroup member. By asking yourself what your perspective might be if you were in the other's situation you can develop a better appreciation for what their concerns are.

Making more of an effort to encounter and engage in positive interactions with members of other racial and ethnic groups. Put simply, the more time spent enjoying the company of members of other racial groups, the more that racial anxiety and stereotyping seem to dissipate.

So far, we've talked about approaches to "de-biasing," ways of undoing those subconscious stereotypes and feelings we may harbor about others. Another main approach to counteracting bias is to incorporate anti-bias ideas and procedures into our decision-making. There's some evidence, for example, that the more convinced we are of our own objectivity, the more likely bias is to creep in. (Think of those senior law-firm attorneys who no doubt imagined they were objectively rating the associates' work—and yet gave the exact same memorandum significantly different evaluations based on the author's presumed race.) Developing a little humility about how much we know can be a good step toward real impartiality.

article continues after advertisement

Perhaps not surprisingly, one of the best ways of reducing racial anxiety is by having friends or colleagues of another racial group. Mere contact between group members isn't enough; what's important is meaningful, ongoing relations. Places where members of different racial groups interact cooperatively and meet as equals—such as in sports teams and the military—are particularly good at breaking down implicit racism. Trust and rapport between racial groups are harder to build in racially homogenous environments. This is a particular challenge in educational settings, given the continued (and growing) prevalence of racial segregation in K-12 education.

All of us who share an underlying belief in political and social equality should try to become more aware of—and hopefully overcome—our own biases. But it's particularly important for institutions to watch out for ways in which these biases play out. Many of the most important decisions affecting individual lives take place within our schools, hospitals, and companies. It's within these environments that many of the inequalities that still trouble us as a nation continue to persevere. Yet it can be difficult to spot instances of racism because of the number of variables at work in any given individual situation. Using aggregate data to demonstrate the prevalence of racially biased decision-making is often more effective than trying to demonstrate bias on a case-by-case basis. It's easier to demonstrate that blacks aren't being promoted proportionately in a given environment than it is to prove that this particular individual was held back because of racial bias.

Increasingly, public institutions are beginning to implement some of the policies outlined above. We believe that when it comes to racial bias, most people really do want to do "the right thing." The challenge lies in recognizing what holds us back and developing the right tools to do it.

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Implicit Racism: 80% of Us Are Guilty – Here’s How to Fight It

Could you be harboring implicit biases about people based on their race? It’s disheartening to learn that implicit racism is far more prevalent than we like to think.

And as much as you believe in racial equality and treating everyone with compassion and respect, you may be judging others based on racial stereotypes without even being aware of it. Learn to become aware of and address signs of implicit racism.

Implicit Racism: The Dangers of Mismatched Conscious and Unconscious Attitudes
Implicit racism is the unconscious prejudice against someone based on his or her race.

Many psychologists use the Implicit Association Test (IAT) as a tool in their attempts to understand how unconscious associations affect our beliefs and behavior. (You can find the IAT online at www.implicit.harvard.edu if you’re interested in learning more about your own unconscious associations.) Among other unconscious attitudes, this test can gauge test-takers’ implicit racism.

IAT test-takers need to put words into categories as quickly as they can. A computer program times the speed of each reaction. The longer you take to move a word to a category, the more your conscious brain is fighting your unconscious brain. This could indicate that your conscious brain is contradicting your implicit biases.

Racial Stereotypes and Implicit Racism

Regardless of their stated beliefs, more than 80% of IAT-takers have “pro-white associations.” In other words, it takes slightly longer for most people to put words like “glorious” and “wonderful” in the “African American” category than to put words like “hurt” and “evil” in the same category. This is implicit racism. Again, the majority of us harbor unconscious beliefs of implicit racism based on racial stereotypes.

This doesn’t just apply to test-takers who aren’t African American—50% of more than 50,000 African Americans tested have pro-white associations.

In the U.S., where we’re still bombarded by messages implicitly linking “white” with “good,” it’s hard to develop unconscious attitudes about race that match our conscious ones. We’re not racists. But we still make unconscious assumptions based on racial stereotypes, leading to implicit racism.

The implications of this mismatch are unsettling. When we act automatically, we depend on our implicit attitudes. Studies show that if you have strong pro-white associations, you’ll act differently around someone who’s Black. You probably won’t even be aware that you’re behaving differently. The cues will be subtle:

You might not lean toward or directly face him or her.

You might stand further away.

You might not be as expressive as you would be around a white person.

You might smile and laugh less.

You might make less eye contact.

You might stumble over your words more.

Unconscious attitudes and implicit racism alter our experiences. These experiences then affect our future unconscious attitudes, resulting in a vicious cycle. We tend to unknowingly reinforce our implicit racism when we do nothing about it.

For example, say you're a Black male interviewing for a job opening. Your interviewer is a white male with pro-white associations.

Your unconscious mind picks up on the interviewer's subtle distance and lack of eye contact.

Consequently, you lose confidence. Your interviewer's unconscious mind picks up on your lack of confidence. He gets the gut feeling that you're not competent or serious enough about the job. This reinforces the interviewer's unconscious, pro-white associations. This is the danger of implicit racism. It's sneaky.

Our unconscious racial and gender attitudes matter, regardless of what our stated, conscious attitudes are.

Implicit Racism and the Power of Priming

The statistics showing how much our unconscious attitudes like implicit racism influence our actions are grim. We can't choose our unconscious attitudes. But does this mean we can't change them? Can we eradicate our implicit racism?

The technique of "priming" gives us hope. Priming demonstrates that our unconscious minds are extremely suggestible. This makes the unconscious vulnerable to negative suggestions, but it also makes it available for positive suggestions. Priming sheds light on one way to influence otherwise inaccessible unconscious processes, like those built on racial stereotypes.

Priming happens when your associations with one thing affect your reaction to something else. This makes more sense in context, so let's look at some priming experiments that demonstrate how easily swayed the unconscious mind is.

(Shortform note: The concept of priming is controversial since many of the studies have failed to replicate the original findings, suggesting the studies were either cherry-picked to yield the best results or, at worst, fabricated. At best, priming is a more complex phenomenon than originally thought.)

Experiment: How we're affected by unconscious racial stereotypes

Psychologists asked Black college students to take a test with 20 questions from the GRE. They divided the students into two groups:

Group A had to identify his or her race in a pre-test question.

Group B did not have to identify his or her race.

Results:

Students who had to identify their race got half as many questions right as the group that didn't answer

a pre-test question about race. Being reminded of their implicit racism regarding their own identities slashed their chance of success by half.

This is a big deal. Scores on standardized tests like the GRE can make the difference between attending your first-choice school and not going to graduate school at all.

One reason white students may do better on these kinds of tests is that they are primed with the idea of “smart.” Black students may be subconsciously reminded of negative racial stereotypes when they have to identify their race. They also may feel pressure to represent their race well on the test, increasing testing anxiety. Many of these test-takers probably weren’t even aware why they were so nervous—implicit racism doesn’t leave obvious signs.

These experiments show us that priming can have devastating effects on our unconscious attitudes and, consequently, our lives. But they also show us a path forward. If we can negatively influence our hidden attitudes, we can also positively influence them.

What Can You Do to Change Your Implicit Racism?

Unconscious discrimination like implicit racism is harder to see, and therefore harder to rectify, than blatant discrimination. How do you fix something that happens below the level of conscious thought?

1. Use priming to your advantage.

For example, looking at pictures of Martin Luther King, Nelson Mandela, or Colin Powell before taking the IAT changed people’s reaction times. They strengthened their association between “African American” and “good.” This weakens your implicit racism by countering negative racial stereotypes.

2. Change your experiences

Your unconscious attitudes, including implicit racism, are based on your environment and accumulation of prior experiences. To change your unconscious attitudes, you need to change your environment and experiences.

When you become aware of an implicit association that’s discriminatory—perhaps you take the race section of the IAT and you’re one of the 80% who have a white preference—alter the association by spending time with people who counter your implicit racism. Read books, watch movies, and become familiar and comfortable with cultures that your unconscious mind discriminates against. You’re training your unconscious mind to change its opinion. In the process, you’re fighting your implicit racism.

Implicit Association Test

Do you have a bias toward one group of people? It could be millennials, Muslims, or white people. Most people are going to say no – they treat and see everyone equally. But tests like the Implicit Association Test may prove otherwise.

What Is the Implicit Association Test?

The Implicit Association Test proves that the answer might be more complicated than you think. This test is not considered the perfect measurement of implicit bias or prejudice throughout the country, but it may offer some insight into how we associate groups of people with different traits, behaviors, and feelings.

History of the Implicit Association Test

The Implicit Association Test (IAT) was created in 1998 to measure and detect a person's implicit biases. These biases primarily have to do with race; however, the test can also be used to measure biases in relation to sexual orientation, gender, age, and other categories.

What Is Implicit Bias?

Before we talk about how this test measures biases, let's briefly review the definition of implicit biases. A bias is a tendency to favor one group of people over another, often formed unfairly, and without logic or reason behind it. If you were to stand up and say, "I think white people are better than black people," then you're revealing quite a strong and unfounded bias toward white people.

Standing up and telling a crowded room that you like one group of people the best is a bias, but not an implicit bias. An implicit bias is an unexpressed bias. Someone who claims that they are not racist, but calls 911 on a black person who is not causing any harm, is likely to have an implicit bias.

How the IAT Measures Implicit Bias

In 1998, America was twenty years into being a supposed "post-racial" country, one free from prejudice or bias toward people of a certain race. Scientists decided to test this theory with the Implicit Association Test. The same year, Project Implicit was founded. This non-profit organization aims to collect data for studies in social psychology and educate people about implicit bias. You can go on the Project Implicit website after this video to take the IAT yourself!

While you can take many forms of this test, I'm going to walk you through the race task on the Project Implicit website. This task gives the participant two sets of words and two sets of images. One set of words has positive meanings while the other set of words has negative meanings. One set of images is of black faces while the other set of images is of white faces.

Participants are instructed to use the "E" and "I" letters on their keyboard to categorize individual images as "black faces" and "white faces." Then, they're instructed to use the letters to categorize the words as "bad" and good."

Then, the images and words are categorized back to back. The "E" letter may be used to categorize items as "black faces" or "bad words." The "I" letter may be used to categorize items as "white faces" or "good words." Then, the categories or letters used to categorize the items may switch. All the while, your responses are being timed and you are encouraged to move fast.

How Long Does the IAT Test Take?

The test takes around 10 minutes. If you take the IAT on Project Implicit's website, you may also be asked to answer questions before or after the test. These questions may relate your demographics or how you feel about certain opinions. For example, you may be asked to answer questions about your opinions on infectious diseases or your political opinions.

After, you are given results. The results may say that you have no bias, or that you hold a "slight," "moderate," or "strong" bias toward black people or white people. Again, you can take different versions of the IAT to assess your implicit biases toward people of different races, sexual orientations, or even your self-esteem.

Criticism of the Implicit Association Test

Maybe you've heard of the IAT before. In an episode of King of the Hill, Hank and Peggy take the test. They call it the "racist test." The test was featured on Oprah. It was also discussed in Malcolm Gladwell's book Blink. The book discusses snap judgements and using limited information and a thin lens to make critical decisions. This idea is closely related to prejudices, which are opinions formed with a narrow set of information.

8 Ways Teachers Can Address White Supremacy in the Classroom

White supremacy, and the concept of whiteness that it relies on, grows when it goes unnamed and unchallenged. In the absence of honest conversations about race, it festers like a wound. It's more important than ever to have these tough conversations with our students.

Let's be real: It might feel scary to take this plunge. But the thought of you and your students discussing race is much scarier to white supremacists. Frank, open conversations about race -- grounded in understanding, solidarity, and equity -- are dangerous only to those who fear difference.

We've put together some helpful resources, including lesson plans, articles, and tools, to help you get started. You'll need to make adjustments based on your student population and community, and you should adapt the focus for your grade level and subject area. These important conversations can benefit all classrooms.

Here are eight ways to make a difference.

1. Review the research on reducing bias and prejudice.

The two articles here offer concise summaries of the proven strategies for reducing kids' racial predispositions. These strategies are effective from kindergarten to high school.

Five Ways to Reduce Racial Bias in Your Children (article)

Research-Based Advice on Teaching Children Not to Be Racist (article)

2. Unpack "color blind" ideology.

Acknowledge and discuss that we have complex identities, and that while race is a construct, it can shape how we're perceived and the privileges we have.

Exploring Individual Identity (lesson)

Color Blindness (resource list)

Color-Blindness Is Counterproductive (article)

What "White Folks Who Teach in the Hood" Get Wrong About Education (article)

White Privilege: Unpacking the Invisible Knapsack (article)

3. Find relevant, high-quality teaching resources and professional development.

Dig into Facing History and Teaching Tolerance, the two best websites for social justice education.

Back-to-School Toolkit: Building Classroom Community (resource list)

#CharlestonSyllabus (resource list)

Anti-Racist Resources: #CharlottesvilleCurriculum (resource list)

4. Expose the history of racism and white supremacy.

Gain perspective on past and present incarnations of white supremacy and their effect on modern institutions.

What Is the "Alt-Right?" (article)

"But What About Antifa?" (article)

The Knotted Line (interactive website)
Stanford History Education Group (website)
Zinn Education Project (website)

5. Expand students' horizons through cross-cultural communication.

Counter bias and prejudice by helping students get exposure to and form relationships with people from different backgrounds and perspectives.

YR Media (website)
PenPal Schools (website)
Best Global and Cross-Cultural Education Apps and Websites (resource list)
Tools That Build Real-World Writing Skills (resource list)

6. Focus on news, web, and media literacy.

White supremacists use propaganda, specifically on social media, to recruit young people to the cause. Give your students the critical skills to counter these messages.

Digital Citizenship Lessons: News & Media Literacy (lesson plans)
Turn Your Students into Fact-Finding Web Detectives (resource list)
Web Literacy for Student Fact-Checkers (PDF)

7. Cultivate your students' capacity for empathy.

Racists demonstrate an inability to take the perspectives of others and acknowledge their histories, experiences, and feelings. Build this capacity in your students by practicing listening and taking perspective.

Diversity, Equity, and Inclusivity Resources for Classrooms (resource list)
How One School Builds Empathy Through Public Confessions (article)
Top Games That Teach Empathy (resource list)
We All Teach SEL: Empathy (article)

8. Empower students to take action.

It's important to encourage students -- especially those entering adulthood -- to take action to stop racism and white supremacy. These resources offer strategies, lessons, and tools to help students make a commitment to social change.

10 Ways Youth Can Engage in Activism (article)
Black Lives Matter: From Hashtag to Movement (high school lesson plan)
Civil Rights and Social Justice Resources for Classrooms (resource list)
The Wonderment (website)

9 Tips Teachers Can Use When Talking About Racism

Education is a powerful tool for creating change. So, it's important teachers don't shy away from difficult conversations in the classroom, even if they may feel daunting.

Here are some things teachers can consider to help them discuss racism with their students.

1. Provide accurate, historical context

Understanding and coming to terms with past racist practices is essential to an anti-racist education.

When historical oppression is denied, omitted or whitewashed – as when Prime Minister Scott Morrison incorrectly claimed Australia didn't have a history of slavery – it is difficult to explain how racism still affects black, Indigenous and people of colour today.

Read more: Was there slavery in Australia? Yes. It shouldn't even be up for debate

A teacher can take students to visit memorials and museums, or ask them to research place names. Do names in your local community, for example, hark back to racist practices? In some towns, "Boundary Road" recalls a line Indigenous Australians could not cross after curfew.

Teachers can encourage students to critically reflect on whose stories are celebrated in public memory, and brainstorm what would better represent the contributions and experiences of all members of the community.

2. Explain racism is not just done by 'bad people'

Racism should be taught as a system of racial hierarchy that is sustained consciously and unconsciously by the idea that one group of people is superior. Because of this presumed superiority the ideas, books, voices and expertise of one group are seen as the "norm".

Read more: Bias starts early – most books in childcare centres have white, middle-class heroes

Racial discrimination today is often referred to as "soft" or "new" racism, often expressed through covert microaggressions.

Categorising racism as something only "bad" people do means the "good" ones are denied the opportunity to examine how their everyday thoughts and actions may be sustaining society's racial hierarchy structure.

The below video of the blue-eyed/brown-eyed experiment (in which kids are told brown-eyed people are superior to blue-eyed people and vice versa), is a good way to show students how unconscious behaviours emerge and how quickly prejudice can form.

3. Show the impacts of unintended harm

People commonly assume their good intentions bear more weight than their unintended consequences. Just because someone did not intend to be racist, does not lessen the impact on the person experiencing it. You can use metaphors to illustrate this.

For example, if you accidentally pour hot coffee on someone, the natural response is not to say “why are you upset when it wasn’t my intention to pour a hot drink on you?”.

The more appropriate response is to acknowledge your mistake, apologise to the other person and move more carefully in future.

The insidiousness of “new” racism is that people who do not consider themselves racist might actually be perpetuating racism without being aware of it.

4. Encourage students to be brave in calling out racist behaviour

Being silent after observing racist behaviour is being complicit in racism. Teachers need to practise giving constructive feedback on racist speech and behaviour, and support students in being resilient about taking on board anti-racist feedback.

Actively anti-racist teachers are quicker to notice and respond to racial micro-aggressions when they occur in the classroom, such as teaching students not to use racial nicknames or stereotypes.

5. Explain there are hierarchies within racism

Experiences of racism are magnified when different forms of discrimination combine to create a more intensified exclusionary experience for people, based on intersections between their multiple marginalised identities.

Experiences of racism for young black men, for example, may vary a lot from the experiences for young black women. Explain to students it is possible to experience oppression in one identity category but be privileged in another.

6. Be aware of students’ racial trauma

Teachers sometimes strive to teach about racism, without considering that it is the lived experience of some of their students.

Racialised trauma is passed across generations, and can include indirect and direct experiences of interpersonal and systemic racism.

We need to support people who have been traumatised by racism, not just challenge those who instigate it.

Teachers should also be sensitive about the way anti-racist teaching is delivered. If you are going to discuss sensitive topics, you can provide trigger warnings in advance to the class. This way students can prepare or raise concerns in advance.

Be aware of who is in your class and avoid using potentially re-traumatising images, examples or videos.

7. Model inclusive behaviour

Teachers should model anti-racist behaviour in their classroom. For example, they should not mock or

say inappropriate things about other people's cultural and racial backgrounds. Teachers should encourage students to think of the various cultures as different and not superior to, or better than, others.

Read more: Growing Up African in Australia: racism, resilience and the right to belong

You can also model an understanding of relevant cultural protocols, including through Acknowledgements of Country, or avoiding the use of names and images of Indigenous people who have passed away.

8. Ensure diversity in the curriculum

A consequence of colonialism has been the centring of white experiences and knowledge, and erasure of other ways of knowing and being.

We can challenge the historic and continued silencing of alternative voices by integrating diverse voices into our curriculum.

9. Focus on change, not blame or shame

Discomfort is often an essential part of any learning process, more so for sensitive topics. Anti-racist education should be compassionate and aim to move through discomfort to produce change, rather than instilling shame or blame.

Anti-racist and decolonial education is often just as much about unlearning, as it is about learning.

We may have to challenge ourselves to unlearn inaccurate history and stereotypes, question our own deeply ingrained thoughts and habits, and practise different ways of listening to, and working with, people from different backgrounds.

10 Ways Teachers Can Fight Racism and Teach Tolerance

The pain of racism is devastating our country and you've likely seen the impact in your own community. You may have even seen it in your classroom. Now, we see demonstrations taking place with people taking to the streets to stand against prejudice and injustice. Our stomachs churn. Our hearts break. And our minds wonder. What can we do to make this a better world for everyone? Here are 10 ways teachers can fight racism and teach tolerance right now.

1. Get (and Stay) Informed

Sometimes, we think we know more than we actually do. When it comes to racism, you cannot neglect the importance of being informed. Reading books and watching movies is just the beginning of the journey. It's absolutely essential that we learn about how our own implicit biases (and where they came from) can impact how we think and behave.

Racism is such a deeply ingrained part of our society that we may not even recognize it. For example, many schools have dress codes that contain exclusionary policies, particularly when it comes to hairstyles. We've seen African-American students denied the right to graduate or participate in sports unless they were willing to cut their dreadlocks. A daycare shaved a biracial child's hair without her parent's permission "for reasons of cleanliness."

This lack of understanding of natural hairstyles within the black community is just one example of the many causes of trauma to children. Families are all too often punished for refusing to conform and educators need to make every effort to stop this destructive pattern from continuing. The Teaching Tolerance website offers professional development through workshops, self-directed learning, webinars, podcasts, and even facilitator guides to empower you with the knowledge you need to take on this highly important endeavor.

2. Speak Up

One of the most painful things we can experience is people being silent around us while we are suffering. No matter the circumstance, it's never okay to look the other way when we see others being mistreated and/or abused. We must always confront and address racism in all forms every single time.

Once you become more aware of the injustices your students, their families, and your co-workers of color face every day, you absolutely must speak up whenever you witness racism in action. Discriminatory policies in your school must be confronted head-on.

This may mean having difficult conversations with administrators or staging a walk-out. Not sure where to begin? This guide for "Responding to Hate and Bias in School" is designed for administrators, counselors, and teachers. It can be a valuable resource as you take those first steps.

When we're forced to stand alone for what's right, it can feel like the weight of the world is on our shoulders. But when we can look around and see others joining together in acts of solidarity, we make it clear that we, as a society, will not tolerate racism and discrimination. We can't stand on the sidelines and watch this toxic dynamic continue. We all need to say something!

3. Give Your Classroom a “Diversity Audit”

TOPIC: Education Resources

Classroom Ideas

10 Ways Teachers Can Fight Racism and Teach Tolerance

Take action today.

Jeanne Croteau on June 3, 2020

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It’s natural to gravitate to familiar concepts, which is why it’s so important that we push ourselves to look through multiple lenses when we’re preparing our classrooms. More than ever, our students deserve to feel included, loved, and celebrated for who they are. They need to know that we recognize and support them.

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Choose wall decor, such as these beautiful One World posters, to promote inclusivity and spark a conversation. Introduce books that teach diversity to elementary school kids and explore the many ways in which you can help prepare your students for citizenship.

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Additionally, recognize that active listening involves more than simply hearing your students, especially during difficult moments. Listening to truly understand is crucial and will impact how you respond when students report acts of bullying or racism in the community, the school, and your classroom.

The classroom culture you create should focus on giving every student a voice while honoring student experience and providing social and emotional safety. Fostering student-led discussions and consciously working to better communicate with culturally diverse students will help everyone feel seen and heard.

5. Bring Empathy Into Your Classroom

Teaching with empathy is incredibly important, especially if you are trying to teach tolerance in the classroom. According to Merriam-Webster, empathy is “the action of understanding, being aware of, being sensitive to, and vicariously experiencing the feelings, thoughts, and experience of another... without having the feelings, thoughts, and experience fully communicated in an objectively explicit manner.”

Ready to begin? The Harvard Graduate School of Education has published a guide called “How to Build Empathy and Strengthen Your School Community.” Once you’ve read that, check out the Empatico website. This free tool combines live videos with activities designed for elementary students. Empatico connects classrooms around the world, empowering teachers and students “to explore the world through experiences that spark curiosity, kindness, and empathy.”

You don’t have to experience racism, marginalization, or discrimination to be sensitive to its prevalence in our society and how it has seeped into every level of our lives. To show empathy is to show love, and as Dr. Martin Luther King, Jr. wrote, “Love is the greatest force in the universe. It is the heartbeat of the moral cosmos.”

6. Enhance Your Curriculum

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As such, one of the most important ways to fight racism and teach tolerance in our classrooms is to rethink and enhance the curriculum. We should always look for ways to give our students the fairest and most balanced experience possible. Especially during these formative years in their lives.

Need some inspiration? This guide offers 8 Ways to Teachers Can Address White Supremacy in the Classroom. If that seems heavy, remember that your students of color and their families are likely dealing with this in their real lives every day. The Teaching Tolerance website also provides classroom resources including Teaching Strategies, Lessons, Learning Plans, Student Texts, Student Tasks, and even Film Kits to help you feel better prepared to emerge as a leader against racial injustice.

7. Set High Expectations (And Lead By Example)

Once you’ve laid the foundation for your diverse classroom, make it clear that you have high expectations for your students, parents, and school. Managing intolerance, discrimination, and outright racism in your classroom might require a lot of effort. But just imagine how exhausting it is to be a person of color.

Challenge any policies, punishments, or practices that take away from the mission of creating an inclusive environment. For example, as the Teaching Tolerance website explains, “Zero-tolerance policies are popular, but mounting evidence suggests that this approach does not make schools safer. An alternative is taking a ‘zero-indifference’ approach to bullying, harassment, and other disciplinary issues. Zero indifference means never letting disrespectful conduct go unaddressed; school staff always name and respond to behaviors, but they do not implement automatic suspension, expulsion or other punishments.”

Additionally, we can consider the “restorative justice approach to school discipline (and criminal

justice) by focusing on repairing harm and restoring relationships rather than simply punishing those who have engaged in misconduct. Restorative justice spans a wide variety of practices and strategies, including peacemaking circles, peer jury processes, mediation, conferencing and classroom discussions focused on building empathy.”

Of course, you must absolutely lead by example. Among the critical practices for teaching leadership is to bring both cultural understanding and self-awareness to your work. You must actively challenge your own stereotypes and examine how you’ve responded to oppression in the past. Every day, make the conscious decision to show your students what it means to stand for what is right within the classroom and beyond.

8. Learn From Other Teachers

TOPIC: Education Resources

Classroom Ideas

10 Ways Teachers Can Fight Racism and Teach Tolerance

Take action today.

Jeanne Croteau on June 3, 2020

The pain of racism is devastating our country and you’ve likely seen the impact in your own community. You may have even seen it in your classroom. Now, we see demonstrations taking place with people taking to the streets to stand against prejudice and injustice. Our stomachs churn. Our hearts break. And our minds wonder. What can we do to make this a better world for everyone? Here are 10 ways teachers can fight racism and teach tolerance right now.

1. Get (and Stay) Informed

Sometimes, we think we know more than we actually do. When it comes to racism, you cannot neglect the importance of being informed. Reading books and watching movies is just the beginning of the journey. It’s absolutely essential that we learn about how our own implicit biases (and where they came from) can impact how we think and behave.

Racism is such a deeply ingrained part of our society that we may not even recognize it. For example, many schools have dress codes that contain exclusionary policies, particularly when it comes to hairstyles. We’ve seen African-American students denied the right to graduate or participate in sports unless they were willing to cut their dreadlocks. A daycare shaved a biracial child’s hair without her parent’s permission “for reasons of cleanliness.”

This lack of understanding of natural hairstyles within the black community is just one example of the many causes of trauma to children. Families are all too often punished for refusing to conform and educators need to make every effort to stop this destructive pattern from continuing. The Teaching Tolerance website offers professional development through workshops, self-directed learning, webinars, podcasts, and even facilitator guides to empower you with the knowledge you need to take on this highly important endeavor.

Related Content

Group of jackhammers with a quote about jackhammer parents

The Jackhammer Parents Are Here and They're Destroying School

In 2022, Teachers Should Not Have to Beg for School Supplies Online

2. Speak Up

One of the most painful things we can experience is people being silent around us while we are suffering. No matter the circumstance, it's never okay to look the other way when we see others being mistreated and/or abused. We must always confront and address racism in all forms every single time.

Once you become more aware of the injustices your students, their families, and your co-workers of color face every day, you absolutely must speak up whenever you witness racism in action. Discriminatory policies in your school must be confronted head-on.

This may mean having difficult conversations with administrators or staging a walk-out. Not sure where to begin? This guide for "Responding to Hate and Bias in School" is designed for administrators, counselors, and teachers. It can be a valuable resource as you take those first steps.

When we're forced to stand alone for what's right, it can feel like the weight of the world is on our shoulders. But when we can look around and see others joining together in acts of solidarity, we make it clear that we, as a society, will not tolerate racism and discrimination. We can't stand on the sidelines and watch this toxic dynamic continue. We all need to say something!

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Of course, you must absolutely lead by example. Among the critical practices for teaching leadership is to bring both cultural understanding and self-awareness to your work. You must actively challenge your own stereotypes and examine how you’ve responded to oppression in the past. Every day, make the conscious decision to show your students what it means to stand for what is right within the classroom and beyond.

8. Learn From Other Teachers

SOURCE: Mrs. Russell’s Room

If you’ve been in the classroom for any length of time, you already know your fellow teachers are a wealth of information. Undoubtedly, you’ve sought to find the best tips for workbooks and room decor. Why not do the same for diversity issues?

There are many incredible teachers of color out there creating content for this very reason. Whether it’s tackling a difficult situation in the classroom or learning to recognize oppressive policies on an administrative level, there are blogs, Instagram accounts, and YouTube channels where these incredible educators are sharing their experience.

Grab a cup of coffee and sit down to read Tamara Russell’s “Why Teachers Are Silent on Race Relations” and “The Lie I Refuse to Teach.” Open your heart as Jose Vilson reflects on segregation and why we don’t see more teachers of color. If you see a way to sign up for newsletters, do it. It’s an excellent way to stay engaged.

Finally, find ways to work with other teachers within your school. Regularly set aside time to critically and constructively review curricular materials. Visit each other’s classrooms. And, share assignment ideas to ensure that you’re all working towards the same goal.

9. Get Involved

When we’re disconnected from something, it’s much easier to dismiss it. You might scroll right by a story that has no impact on your life while it tears up people of color in your community. That’s one of

the reasons why racism continues to be so pervasive. Some people don't even recognize it. Do not miss opportunities to get involved.

Start a diversity committee at your school.

Examine and analyze school policies that may harm or marginalize your students.

Request ongoing sensitivity training for administrators and teachers.

Demand action from your local representatives.

Add your name to an online petition such as #WeCantBreathe.

Support justice reform through organizations such as Campaign Zero, National Police Accountability Project, Prison Policy Initiative, and The Sentencing Project.

Support black-owned businesses.

Pay attention to what elected officials are saying and cast a vote for equality. Stand up and be an ally if you witness racism, discrimination, or brutality happening in your community. Feel motivated enough to protest? Lace up your shoes! Even if you don't (or can't) take to the streets, you can organize walk-outs and online petitions or contact an organization such as the American Civil Liberties Union (ACLU) for ways you can make a difference.

Jeanne Croteau is a Contributor at WeAreTeachers. After years of teaching psychology in the classroom, she now teaches blended psychology, anthropology, and sociology courses online at the college level. She loves cooking, thrill rides, and spending time with her partner and six children.

How to Build Empathy and Strengthen Your School Community

Lots of people are talking about empathy these days, and it's not hard to see why.

Empathy is a key part of being a responsible and helpful community member at school and elsewhere. For example, young people who show empathy are less likely to bully. Empathy can also be a route to academic and career success, because it helps people understand and work with others. They are peaceful, productive, and positive places where all teachers can teach and all students can learn. Although it doesn't necessarily take a lot of work to build empathy, it does take attention and commitment — but it's worth it for students, educators, and the school community. Studies show that when young people have empathy, they display:

More classroom engagement

Higher academic achievement

Better communication skills

Lower likelihood of bullying

Less aggressive behaviors and emotional disorders

More positive relationships

To help educators learn how to build empathy among their school communities, the Making Caring Common Project at the Harvard Graduate School of Education reviewed existing research on empathy and the strategies of evidence-based programs that promote it. Our work shows that there's more to developing empathy than simply asking students to "walk in someone else's shoes."

In this resource, you'll find steps you can take to build real empathy in your students and your community.

Understanding Empathy

The word empathy is used a lot, but what does it really mean? Empathy is a concerned response to another person's feelings. It involves thinking, feeling, and even a physical reaction that our bodies have to other people when we relate to how they feel. To have empathy, we have to notice and understand others' feelings, but that isn't enough. We also need to care about and value them. Con men and torturers are very good at taking others' perspectives, but they don't have empathy for them.

Building Empathy

Children and teenagers naturally have the capacity for empathy, but that doesn't mean they develop it on their own. They learn how to notice, listen, and care by watching and listening to adults and peers, and they take cues from these people about why empathy is important. All school adults — teachers, bus drivers, cafeteria workers, administrators, and others — play a role in helping students develop and display empathy.

One role school adults can play is helping students expand their circle of concern. People are inclined to feel more empathy for those who are similar to them or in close proximity to them. But when it comes to building a school community and developing caring students, that's not enough. In strong school communities, students (and adults) have empathy for everyone — including those who are different in background, beliefs, or other ways. When educators show that they care about everyone in the school community and expect students to do the same, it can help students open their eyes and ears to others, including those who are sometimes treated as invisible.

Another important role is encouraging students to take the leap from having empathy to acting on it. Too often, we assume that young people will automatically know what to do when they feel concern for a peer or an adult, and then do it. But we all sometimes fall into the empathy-action gap, when we care about a person or cause but don't do anything to help. Educators can help young people overcome this gap by modeling and encouraging them to take action, whether it's standing up for someone who is teased, helping to solve a problem, or simply listening to someone who is feeling down.

Barriers to Empathy

Even with this kind of encouragement, some things can get in the way of noticing others, feeling empathy, and acting on that empathy. These barriers include feeling different or distant from another person. They also include feeling overwhelmed or distressed by concern for another person, because that can make it hard to act.

To help prevent and overcome these and other barriers, educators can help students

Notice and reject stereotypes

Respect and value differences

Widen their circle of concern

Listen closely to peers and adults

Manage difficult feelings like sadness, anger, and frustration

Navigate social situations ethically and fairly

Five Essential Steps for Schools

1. MODEL EMPATHY

When frustrated with students, pause and take a deep breath and try to see the situation from their perspective before responding.

When a student is upset, reflect back his feelings or the rationale for his behavior before redirecting the behavior.

Be aware of students' non-verbal cues and follow up on them. For example, if a student is slumping in her chair and appearing withdrawn or angry, say something like "I noticed that you are quieter than usual today. Is something bothering you?" rather than immediately reprimanding her.

Ask for students' input when appropriate and feasible (for example, when establishing classroom rules or generating ideas for group projects) – and really listen. Find opportunities to incorporate their feedback and respond to their needs.

2. TEACH WHAT EMPATHY IS AND WHY IT MATTERS

Clearly explain that empathy means understanding and caring about another person's feelings and taking action to help. Explain how it improves the classroom and school community.

Stress the importance of noticing and having empathy for people beyond immediate friends, including those who are different or who are too often invisible.

Give examples of how to act on empathy, such as helping, showing kindness, or even simply listening.

3. PRACTICE

Create opportunities to practice taking another's perspective and imagining what others are thinking. Play charades and do role plays, read and discuss books, and use "what would you do" style vignettes or case studies.

Name the barriers to empathy, like stereotypes, stress, or fears of social consequences for helping an unpopular peer. Share specific strategies to overcome them. For example, encourage students to privately offer kind and supportive words to a student who was bullied.

Foster emotional and social skills, like dealing with anger and frustration and solving conflicts. Use an evidence-based social and emotional learning (SEL) program and teach specific routines for calming down and resolving disputes. Use advisories and guidance counseling to develop social and ethical skills.

4. SET CLEAR ETHICAL EXPECTATIONS

Be clear that you expect students to care about one another and the entire school community. Don't just put it in the mission statement or on a poster – talk about it, model it, praise it, and hold students to it.

Do an exercise with students to help them reflect on who is inside and outside their circle. Discuss why and how they can expand the circle of who they care about.

Establish specific guidelines for unacceptable language and behaviors. Ban slurs or hurtful language like "that's retarded" or "he's so gay," even when said ironically or in jest — and step in if you hear them. Encourage students to think about why these words can be hurtful.

Enlist students in establishing rules and holding each other accountable.

Use restorative justice practices and peer mediation when conflicts arise.

5. MAKE SCHOOL CULTURE AND CLIMATE A PRIORITY

Collect data from students and staff at least once a year about whether they feel safe, respected, and cared about at school.

Take time to examine the data and make efforts to address problem areas identified by students and staff.

Avoid over-emphasizing comparative evaluation, getting ahead by beating others, or other pressures that can erode trust and undermine empathy.

Authored by: Stephanie Jones, Rick Weissbourd, Suzanne Bouffard, Jennifer Kahn, and Trisha Ross Anderson of the Making Caring Common Project at the Harvard Graduate School of Education. This resource is based on a research and program review supported by the Ashoka Empathy Initiative. Last reviewed October 2018.

Non-Hierarchical Learning: Sharing Knowledge, Power and Outcomes

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Abstract

Arguing that every student has the capacity to succeed and that every student must be provided with the opportunity to reach their full potential, this article introduces a new pedagogic approach that draws on a wide range of influences. Linking theoretical practices from sociology, pedagogy, social and educational psychology, and cultural studies, the approach posits that teaching and learning should be conducted in non-hierarchical classrooms where all members are equal and working towards shared objectives. A theoretical frame is outlined and the factors that helped shape it are reflected on. A conceptual framework which covers the goals of instruction, instructional materials, classroom management, instructional methods, and assessment is also presented. It is hoped that educators will consider the concepts included in this article and, if possible, incorporate them into their teaching practices.

Keywords: Pedagogy, Educational Theory, Teaching Practice, Non-hierarchical Learning.

Introduction

For educators who teach a wide range of students from diverse backgrounds, there are two central beliefs that should inform their pedagogic approaches: (i) every student has the capacity to succeed, and (ii) every student must be provided with the opportunity to succeed and reach their full potential. In order to help students reach their full potential, it is imperative that educators create curriculums that are engaging, relevant, demanding, and fulfilling. It is also important that the goals of instruction focus on the development of cognitive ability, talent development, and the expansion and consolidation of students' personal and cultural experiences.

By providing every student with materials that engage them as individuals within a group and not just catering to the majority or the most dominant or powerful students, an inclusive education that produces socially aware and well-rounded students can be offered. However, there are a number of issues that make providing such learning experiences difficult, such as the role of assessment, exclusion, and inflexibility.

The education system in many countries is similar to a mass production system with large groups of students being taught the same subject matter in the same way at the same pace year-on-year, resulting in courses becoming static, and eventually stagnant and outdated (Holmes et al., 2001). This is an outcome that must be avoided, as every year educators encounter different students with different knowledge, experiences, beliefs, and cultures. Consequently, a diverse range of techniques need to be employed in order to maximize the learning opportunities offered to all students (Beecher & Sweeny, 2008). Without a flexible, multi-faceted approach, certain students or groups will not be engaged, leading to exclusion (Tomlinson & Imbeau, 2010).

There is a large body of research that acknowledges differences in student learning styles and focuses on matching teaching approaches with student learning styles (e.g., De Vita, 2001). Further research indicates that the mismatching of teaching and learning styles helps students stretch their abilities (Smith, 2002). Thus, by using a wide range of teaching techniques and approaches, educators can not only cater to diverse learning styles, but also challenge their students to think and learn in new ways (Keyser, 2000).

In this article, a hypothesized pedagogic approach will be introduced, outlining the influences it has drawn on and presenting a theoretical frame and conceptual framework. It is hoped that educators will reflect on some of the concepts included in this article and, if possible, incorporate them into their teaching practices.

Theoretical Frame of Non-hierarchical Learning

The theoretical frame of the development of the non-hierarchical learning approach is varied, drawing on concepts from pedagogy, social and educational psychology, cultural studies, and sociology. Figure 1 illustrates some of the key concepts that have shaped the approach and will be discussed.

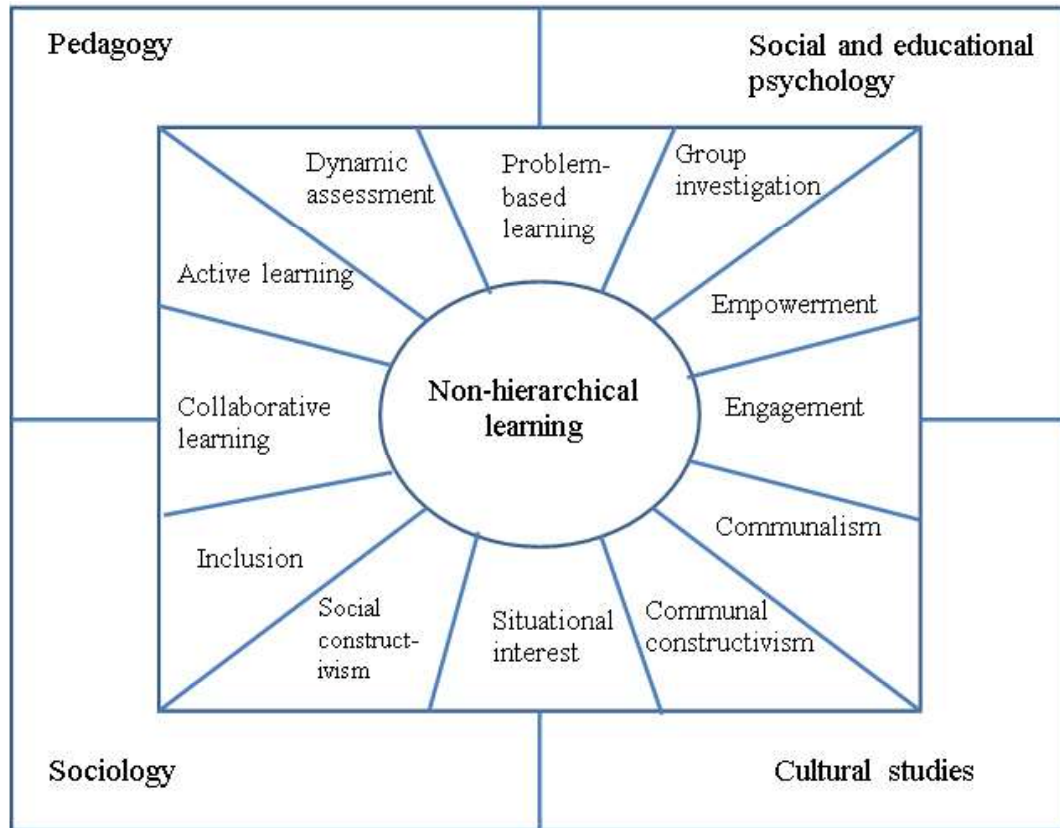


Figure 1. Theoretical frame of Non-hierarchical learning.

Active learning

Defined in its broadest sense as any instructional method that requires students to do meaningful learning activities, engages students in the learning process, and makes them think about what they are doing (Bonwell & Eison, 1991), active learning has received considerable attention over the past several years. Active learning focuses not only on the development of students' understanding of course materials, but also emphasizes the application of practical knowledge and skills by involving students in the learning process (Meyers & Jones, 1993; Auster & Wylie, 2006). Student involvement is a key factor influencing success in higher education (Astin, 1993), leading to significantly improved performance (Hake, 1998). Laws et al. (1999) found that active engagement methods improve conceptual understanding, and Redish et al. (1997) found that improved learning gains are achieved more through active engagement than just spending extra time on a given topic.

On the most basic level, active learning is introducing student activity into the traditional lecture. However, simply introducing activity into the classroom fails to acknowledge the importance that the type of activity being introduced has on influencing how much classroom material is retained, with good activities aiding the development of deeper understanding (Wiggins & McTighe, 1998). The instructional practices and classroom activities that are employed must engage students in the learning process, must be designed around important learning outcomes, and promote thoughtful engagement on the part of the student (Litman et al., 2005). The active-learning classroom provides opportunities to activate students' interest and keep them engaged for a longer period of time (Schraw et al., 2001) by employing novel questions, ambiguous statements, and unsolved problems (Litman, 2008).

Due to the perceived extent of change from traditional instruction, the implementation of active learning can polarize faculty. Common concerns include fears that active learning is only possible in smaller classes, that employing active learning is time-consuming so the mandatory content of a

course cannot be fully covered, relinquishing of teacher control leading to class discussions going off-track, and difficulty in planning and preparation (Prince, 2004).

Dynamic assessment

Predominantly based on Vygotsky' sociocultural theory of mind (1986), dynamic assessment offers the opportunity to gain new insights into assessment in the language classroom by revealing invaluable secrets about individual students and their abilities (Ukrainetz et al., 2000). Learning takes place as a result of our experiences, including tests and interactions with others. Thus, dynamic assessment recognizes that abilities and competencies are not static, but are in transactional relationships with the world and sensitive to instruction (Haywood & Lidz, 2007). While traditional non-dynamic assessment shows students' performance and current abilities, by adjusting assessments to the needs of particular learners, dynamic assessment makes it possible to evaluate both the ability of the student to learn from interaction and predict their possible future development (Murphy, 2011).

Describing a wide range of methods, dynamic assessment refers to administration procedures rather than actual assessment instruments, thus, any test can be conducted as dynamic or non-dynamic, depending on the behavior of the assessor (Lantolf & Thorne, 2006). Dynamic assessment assumes that some individuals can achieve much more cognitively if they are provided with the opportunity to work with a 'significant other' and that assessing an individual's potential is much more revealing and useful than only assessing their present knowledge (Elliott, 2003). In order to assess a learner's hidden potential, mediated assistance is provided along with instruction and feedback during the assessment process (Haywood & Lidz, 2007) and the students' progress in the ability to solve similar problems is then measured (Kirchenbaum, 1998). This focus on assessing learners' cognitive processes is the critical point which distinguishes dynamic assessment from non-dynamic assessment (Lantolf & Thorne, 2006).

While in formal non-dynamic assessment any change in the person's performance due to interaction during the assessment is considered a threat to test reliability, in dynamic assessment, that interaction allows for a more complete assessment that can determine the extent of the person's performance modifiability. In dynamic assessment, there is a focus on assessment for learning and the role of the assessor as being neutral is 'replaced by an atmosphere of teaching and helping' (Sternberg & Grigorenko, 2002, p.29) with instruction being embedded in the assessment process itself. Although appropriate interaction and mediation allows assessors the opportunity to identify and remove factors that may be hindering a student's development process as much as possible, it should be meaningful and focused solely on the purpose of learner development (Poehner, 2008).

A further key difference is that dynamic assessment allows for information crucial for effective remediation to be provided and recommendations based on developmental potential to be made (Davin, 2011, cited in Ajideh & Nourdad, 2012). While the scope of non-dynamic assessment is just limited to the past learning experience of individuals, dynamic assessment presents a broader scope of past to present experiences and future capabilities, and is therefore able to provide prescriptive information (Lantolf & Poehner, 2004). Obstacles to more effective learning and performance are identified, and ways of overcoming those obstacles on subsequent learning and performance effectiveness are developed (Haywood & Lidz, 2007). By offering individuals an opportunity to benefit from feedback that is closely related to their learning, dynamic assessment helps learners to reconsider and think through problems, thus developing cognitive ability (Grigorenko & Sternberg, 1998; Lidz, 1997).

A further central feature of dynamic assessment is the emphasis on individualized learning where a students' present performance is compared to their previous performance and inferences about improvement are made on the basis of the results, rather than comparing the performance or learning of each student with others (Lantolf & Poehner, 2007). The focus on individual instruction and intervention within the assessment procedure is a result of the perception that, within instruction and assessment, individual differences can be identified and appropriate actions taken for each learner. This improves assessment validity as it provides information about individuals' abilities that

non-dynamic measures typically do not (Lidz & Elliot, 2000) and can reveal important differences among students (Anton, 2003).

Problem-based learning

Problem-based learning (PBL) is an instructional method where problems relevant to the students' goals and objectives are introduced and used to provide the context and motivation for learning. Departing from a traditional model of learning in which students are taught identified content through direct instruction and then apply their knowledge to a well-structured situation or problem, PBL models authentic, real-world problems and encourages students to find meaningful solutions (Rhem, 1998; Torp & Sage, 2002). Typically allocating significant amounts of time for autonomous, self-directed learning on the part of the students, PBL is always active and predominantly collaborative or cooperative, giving students the chance to discover knowledge in a meaningful and applicable way. As PBL incorporates a lot of self-directed learning and is based on real-life situations, students gain self confidence in being able to resolve problems that they might face in everyday activities (Utecht, 2003).

PBL provides the opportunity for students to experience a challenging, motivating and enjoyable approach to education (Norman & Schmidt, 2000), with significant improvement in student attitudes and opinions about programs in which PBL had been implemented being found (Vernon & Blake, 1993). Other benefits include improved long-term retention of knowledge compared to traditional instruction (Norman & Schmitt, 2000), better study habits among students, the fostering of a deeper approach to learning, increased library use and class attendance, and studying for meaning rather than simple recall (Major & Palmer, 2001). It has also been indicated that faculty generally prefer the PBL approach (Albanese & Mitchell, 1993).

Group Investigation

Group Investigation (GI) is a pedagogic approach that focuses on the development of four critical components: (i) Investigation, i.e. the organization and collaborative focus of knowledge building and inquiry; (ii) Interaction, i.e. the social dimension of the learning process in which communication is essential to interpreting and constructing meaning; (iii) Interpretation, i.e. group synthesis and elaboration on the findings of each member in order to enhance understanding and clarity of ideas; and (iv) Intrinsic motivation, i.e. the students' emotional involvement which is enhanced by increasing student autonomy in classroom activities (Sharan, 1992; Tan et al., 2006).

Through the development of shared aims, responsibility for collaboration, authentic problems, pooled expertise, and dialogic discussions in GI, students can explore their ideas, clarify them for themselves and to one another, expand and modify them, and finally make them their own. In doing so, it is necessary for students to develop their interpersonal and study skills to achieve their specific learning goals, taking an active part in experiencing and understanding their study topic (Sharan & Sharan, 1992). The teacher's general role is to make the students aware of resources that may be helpful while carrying out the investigation.

Empowerment

Student empowerment is frequently equated with increased participation in the learning process with students commonly disengaging from learning when they are denied formal power in the classroom and wider educational context (Cook-Sather, 2002; Hemmings, 2001; Willis, 2003). The interactions between students and educators are determined by the roles that they assume, with the attitudes and actions of educators strongly impacting on student empowerment (Richards, 1996). If students are to be empowered, educators must redefine their roles and assumptions in relation to the incorporation of the students' experiences and cultures, employing a pedagogy that encourages all students to construct their own knowledge (Cummins, 1986). Students' personal and cultural experiences may differ significantly from educators' expectations, so the adjustment process that is undertaken by educators must be based on an acceptance of students as cultural beings (Bourdieu & Passeron, 1977).

Empowered students are confident in their own cultural identity, as well as knowledgeable of social structures and interactional patterns, and so can participate successfully in learning activities

(Cummins, 1994). Significant in achieving empowerment is the need for students to understand the tasks they face and believe that they have the capacity and intellectual tools to undertake them. Key factors in developing this positive approach and attitude are the manner in which teachers receive and extend students' efforts, and encourage them to interact with peers and with course materials, and students' self-perceptions. Self-perceptions are the impressions individuals have in relation to their own abilities and are important determiners of self-esteem (Bong & Skaalvik, 2003) and self-regulation (Harter & Whitesell, 2003). Self-perceptions also affect the way people approach interactions in different contexts (Nezlek et al., 2008) and their willingness to engage in communication (Pearson et al., 2011).

In the classroom, empowering pedagogies typically promote a dialogue between teacher and students, a conversation in which everyone feels safe to speak and all voices are respected (Hemmings, 2000; Singer & Pezone, 2001; Furman, 2002). Educators must strive to build anti-oppressive, interpersonal relationships between students and teachers as well as among students (Lynch & Baker, 2005). Students become empowered when provided with opportunities to engage in learning that is perceived to be moral (Nieto & Bode, 2008; Upadhyay, 2010).

In addition, student participation must be accompanied by critical reflections on their access to and degree of participation (Reid et al., 2008). Academic empowerment requires that students be taught both academic and practical knowledge and skills so they can succeed in today's educational, social and economic structures, while also being taught to think critically about the ways these structures affect their lives (North, 2009).

Engagement

There are many definitions of student engagement covering both social and academic aspects (Dunleavy & Milton, 2008). Social engagement refers to positive interaction with peers and teachers, feeling a sense of belonging, having a positive social self-perception, and being involved in extracurricular and social activities within the school (Archambault et al., 2009). Academic engagement refers to active participation in academic tasks, cognitive investment in those tasks (Willms et al., 2009), and expressions of interest in learning (Park et al., 2012).

The active engagement of students in their learning has been linked to higher educational achievement, positive attitudes to learning, and increased student self-efficacy (Skinner et al., 2009). Furthermore, students who are highly engaged at school are more likely to enter higher education than those that are not (Park et al., 2012). However, engagement levels often decrease as students move through the educational system (Fredricks, et al., 2004). If a learner is interested in a particular topic, they will engage more extensively with it, which could be of educational significance (Hidi, 2006). Thus, making courses relevant to students is imperative.

Communalism

Communalism has been identified as one of nine dimensions in the socialization experiences of low-income African American children (Boykin, 1986), fundamentally focusing on sharing, social bonds, interdependence, an awareness of interconnectedness, and a sense of mutual responsibility. Despite the very specific context to which communalism has been applied to date, the non-hierarchical learning approach posits that the key concepts can be applied to the socialization experiences of all students.

Communalism can be divided into four sub-dimensions: (i) Social orientation, i.e. prioritizing interactions and relationships with people over those with objects or things and holding each social interaction as a valuable experience; (ii) Group duty, i.e. believing that the needs of the group are more important than the needs of the individual; (iii) Identity, i.e. having a sense of belonging and group membership being a key factor in one's self-identity; and (iv) Sharing, i.e. believing exchange and mutual support are essential contributions for the success of a group and that knowledge and expertise should be disseminated rather than kept for individual benefit (Boykin, 1986). Thus, applying the concepts of communalism in an educational context promotes the development of factors essential to the idea of group members working together to create a positive outcome and learning experience that can be rightfully shared and used to the advantage of all.

Communal constructivism

Communal constructivism is an approach in which 'students not only construct their own knowledge as a result of interacting with their environment, but are also actively engaged in the process of constructing knowledge ... that will benefit other students and teachers' (Leask & Younie, 2001, p.117). Consequently, students do not simply pass through a course leaving it untouched and unchanged, but they help develop and create a positive effect on the course, and ideally their educational institutes and even the discipline.

The communal constructivist approach was developed following the identification that the majority of student learning that occurs during a course does not become integrated into the materials for the following year. This can result in courses becoming inflexible and outdated (Holmes et al., 2001). It is posited that if the students' learning processes and work could be absorbed into courses, then knowledge would continue to develop and grow, allowing courses to become dynamic and adaptive.

However, for this to be achieved, students must be willing to be knowledge creators, not just passive consumers. Thus, it is necessary for educators to use a range of techniques that encourage students to view themselves as integral parts of the communal process of constructing knowledge. Learners must be empowered and encouraged to engage in meaningful interactions which allow them to contribute to a positive, authentic outcome. It is imperative that learners are listened to, made to feel that they are important, useful, valued, and relevant as this will aid their growth into responsible students and people.

Possible classroom techniques that can be employed include group work and project-based learning, a portfolio assessment process that can be made available to students' peers and learners that follow them, developing a group portfolio that allows current students to reflect on their year-long learning process and also future students to see the progress of knowledge acquisition, making material available to students at least a week in advance of classes to avoid extensive lecturing, allowing students to engage in project work and discussion during lecture time, and encouraging peer tutoring and mentoring.

Situational interest

Research has indicated that students' attention spans during lectures is roughly fifteen minutes (Wankat, 2002), after which the number of students paying attention begins to drop dramatically, resulting in less retention of lecture material (Hartley & Davies, 1978, cited in Prince, 2004). One way of countering this is to develop situational interest, which has been defined as an immediate affective response to certain conditions and/or stimuli in the learning environment that focuses students' attention on the task (Hidi & Renninger, 2006).

Classrooms that promote student autonomy and choice increase intrinsic motivation and situational interest (Schraw et al., 2001). Harackiewicz et al. (2000) found that perceived meaningfulness of the task was an important factor in maintaining situational interest. Furthermore, working in small groups also increases students' abilities to maintain situational interest as it can increase the feeling of communal belonging and autonomy (Mitchell, 1993).

Social Constructivism

Constructivism predominantly focuses on lived experience and interpretations of meaning (Schwandt, 1994) with learning being an active process of constructing knowledge to make sense of the world (Adams, 2003). There are many forms of constructivism, which differ on a range of factors including the importance of social interaction as opposed to the individual learner in the construction of knowledge (Phillips, 1995). In social constructivism, communication is compared to processes of building, and active engagement in the processes of meaning-making and understanding the varied nature of knowledge is essential (Spivey, 1997). The learner and educator engage to co-construct meaning with their decisions 'scaffolding' each other (Silcock, 2003).

As such, construction of knowledge is the product of social interaction, interpretation, and understanding (Vygotsky, 1986) and cannot be separated from the social environment in which it is

formed (Woolfolk, 1993). Furthermore, due to the role of language and other forms of communication, knowledge constructs are formed first on an inter-psychological level (between people) before becoming internalized and existing intra-psychologically (Daniels, 2001).

Mainstream constructivism can over simplify group dynamics and assume that similarities among students override social and cultural differences. Although individual differences may be considered in mainstream constructivism, the tendency is to propose general principles that are applicable to all students. However, this approach fails to acknowledge that a given set of learning opportunities may benefit some students while working to the detriment of others. A more diverse constructivist perspective, such as social constructivism, states that general principles must be critically assessed and refined so that their application to specific contexts and groups of students can be understood. Thus, the fluid nature of learning requires teachers to adopt the view that each learner will create knowledge differently and that these differences stem from the various ways that individuals acquire, select, interpret and organize information (Adams, 2006).

Social constructivism addresses the way in which learning can be restructured to allow students to acquire academic knowledge by building on the foundation of personal experience, or conversely how students may gain insights into their own lives through the application of academic knowledge. As social constructivism states that meaning is created through social and collaborative activities, in a classroom the teacher would facilitate rather than explicitly teach or lecture.

Inclusion

In educational contexts, inclusion can be defined as providing all students with the opportunity to access the social and academic life of the classroom (Katz et al., 2012). Social inclusion provides students with the opportunity to interact with peers (Koster et al., 2009) and develop a sense of belonging and acceptance within the learning community (Specht & Young, 2010). Academic inclusion is defined as full and equal participation in academic activities and curriculums (Katz, 2012).

Directly related to resiliency and mental health (Wotherspoon, 2002), inclusion is a major factor in students' academic and social development (Zins & Elias, 2006). Furthermore, it increases academic motivation, aspirations, and achievement (Brock et al., 2008). Consequently, it is widely accepted as one of the key goals in educational systems around the world (Curcic, 2009).

Students come to school to learn and educators must set high standards for all students, support students to achieve them, and create learning opportunities that allow students equal opportunities to succeed. If students are excluded, they will become disengaged (Bru, 2009). The inclusion of students from different backgrounds does not negatively impact the learning of other students (Wagner, 2008), but can actually develop stronger communication, leadership skills (Bunch & Valeo, 2004), and more positive attitudes toward diversity (Cole & Waldron, 2002).

In order to achieve inclusion in the classroom it is essential that compassionate learning communities are built, approaches to instruction are developed so that students have access to differentiated learning opportunities, and student autonomy is emphasized (Katz, 2012). It is also essential that educators create diverse curriculums and employ instructional activities that allow for multiple meanings of representation, expression and engagement (King-Sears, 2009).

Inclusive education questions assumptions about schools, teachers, students, teaching and learning (Moss, 2003), challenges views on the interconnectedness between individuals, education and society (Crebbin, 2004), and strives to achieve a way of life in schools where people are valued and treated with respect for their varied knowledge and experiences (Carrington & Robinson, 2004).

Collaborative and cooperative learning

Collaborative learning can refer to any instructional method in which students work together in small groups toward a common goal (Terenzini et al., 2001) and where emphasis is placed on student interactions rather than on learning as a solitary activity. As such, collaborative learning can be viewed as an umbrella term for all group-based instructional methods, including cooperative learning, which adds the tenet that students are assessed individually while pursuing common goals (Feden &

Vogel, 2003). Further determiners of cooperative learning are individual accountability, mutual interdependence, face-to-face interaction, appropriate practice of interpersonal skills, and regular self-assessment of team functioning (Johnson et al., 1998; Johnson et al., 2000).

Through collaborative and cooperative learning, students can gain confidence in other people and their work and develop their own self-direction and responsibility for learning (Sharan & Sharan, 1994). Social skills tend to increase more within cooperative rather than competitive or individual situations (Johnson & Johnson, 1994). Furthermore, students report increased team skills as a result of cooperative learning (Panitz, 1999).

Conceptual Framework of Non-hierarchical learning

Traditional education systems have strict hierarchies that are stringently adhered to. In many countries, classroom interactions are overwhelmingly controlled by the teacher and the textbook (Dashwood, 2005), placing teachers as primary knowers (Berry, 1981) and students in a submissive role. This situation has been used as a tool by teachers to 'impose order' (Arum & Ford, 2012, p.58) and has created passivity not only in the learners, but within the whole system.

In general terms, the view that a hierarchical organization is the only practical form of organization is based on the assumption that each member of a group is restricted to one specialized function. However, if the one person/one task principle is rejected, the need for a rigid hierarchy disappears, allowing more flexible approaches and relationships to be created.

The study of non-hierarchical organizations in the business context indicates that although members may work independently at times, the work of each individual supports and facilitates the work of the other members within that group, with everyone working towards a mutual goal. The non-hierarchical learning approach posits that this can also be true within an educational context where each student, or small group of students, works on their own task and then reports back to the class, for example in the form of a presentation, which can enhance the learning experiences of others within that group.

This process builds on the theory of network organizations where work conducted by one member is recognized as a positive development by another member, who may then be able to use it and expand on it in their own work. This in turn may help others to make further developments, leading to a cumulative development which produces an outcome much greater than possible if a problem or task was tackled only by isolated individuals (see Figure 2).

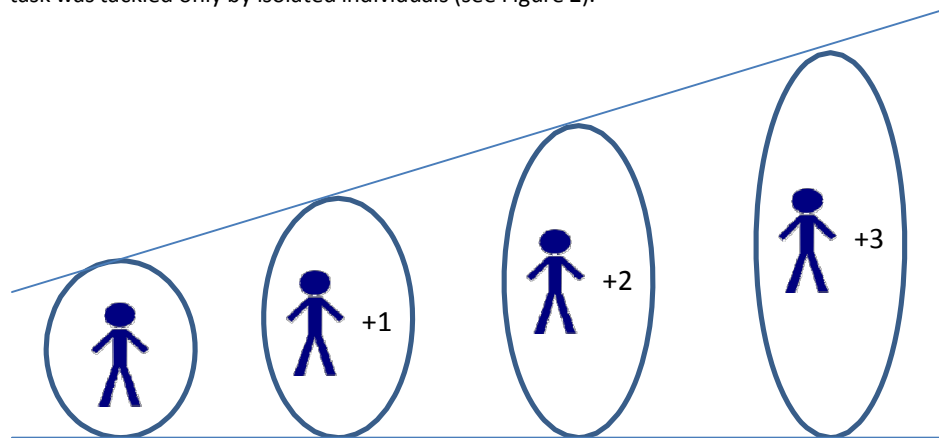


Figure 2. – Development of knowledge in network organizations

Table 1 identifies five elements in the conceptual framework of non-hierarchical learning. They are: Goals of instruction, Instructional materials, Classroom management, Instructional methods, and Assessment. These elements will be discussed below.

Non-hierarchical learning	
Goals of instruction	Develop learning and sharing processes with an emphasis on: (i) empowerment (ii) student ownership (iii) student autonomy and choice
Instructional materials	Emphasis on: (i) using authentic materials that are well-balanced and present a diverse range of cultures (ii) using materials as entry points to paperless discussions and activities (iii) activities that are easily relatable to important learning outcomes (iv) activities that encourage communication, the development of critical skills, reflective learning and an awareness of social responsibility
Classroom management	The role of the educator should be perceived as: (i) co-developer of a productive, safe and compassionate learning environment (ii) contributor to the co-construction of knowledge and progress towards shared goals
Instructional methods	Educators should focus on methods that allow for: (i) minimal explicit instruction (ii) educator to be seen as an equal team member
Assessment	Student assessment is measured: (i) individually (ii) dynamically (iii) as interrelated with learning and teaching

Table 1. Conceptual Framework of Non-hierarchical Learning

Goals of instruction

The main goal of instruction in non-hierarchical learning is to develop students' learning and sharing processes so that they become empowered and learn to use the skills they gain in class in authentic contexts. In order to do this, it is essential for educators to foster effective group and team work skills, and encourage students to critically reflect on their own learning (Cotterall, 2000).

Further to the development of student empowerment, non-hierarchical learning proposes that overall achievement can be improved if student ownership is explicitly stated as one of the overarching goals of instruction. Doing this indicates that a learner's education must be personally meaningful to them, drawing on their goals, interests and experiences.

The third key goal of non-hierarchical learning is to develop students' abilities to work autonomously. Encouraging students to work autonomously aids the development of their mental processes, which in turn improve and consolidate authentic communicative skills (Alan & Stroller, 2005). Supporting students' autonomy is widely acknowledged as one of the key factors in humanistic teaching (Deci et al., 1996) and it promotes students' positive perceptions of their education (Grolnick et al., 1991). The enhancing of student autonomy provides learners with the opportunity to achieve a more complete sense of ownership of their own learning and engage in critical thinking processes (Belgar & Hunt, 2002). This allows students to become less dependent on their educators (Fewell, 2010) and positively influences their cognitive behavior (Zin & Eng, 2014).

Instructional materials

Non-hierarchical learning posits that educators can improve and enhance the education service they provide by using materials that present diverse cultures in an authentic and equal manner. No culture or group of people should be portrayed as better than another. The use of materials that accurately depict diverse groups and the experiences of those groups' members can result in increased motivation and engagement, greater appreciation and understanding of different cultures, and more acknowledgement of the value of students' own life experiences as a topic for knowledge development (Spears-Bunton, 1990).

Despite a traditional focus on textbooks in courses (Dashwood, 2005) and some educators following course textbooks without questioning them (Gorsuch, 2000; Miyahara, 2012), their practical authenticity has been questioned (McGroarty & Taguchi, 2005). Consequently, non-hierarchical learning proposes a departure from focusing on paper-based materials and an over-reliance on textbooks. Instructional materials should be used as entry points to paperless discussions and activities. One possible way of doing this is to increase the amount of problem-based learning and task-based activities that are employed in the classroom (Bury & Sellick, 2015). However, it is imperative that these activities are student-led.

In the non-hierarchical learning approach, educators are encouraged to utilize activities which develop communication skills as well as general cognitive strategies by making the target material relevant to the students and ensuring it has authentic value to them and their learning goals. This allows educational activities to become increasingly rewarding, thus providing students with the situational rationales for staying focused and engaging in learning. By making the links between activities and learning outcomes clear, it is possible to enhance the perceived meaningfulness that students attach to their education.

Tasks that require learners to employ a variety of communicative methods, such as role-play and concept mapping, provide opportunities for learners to consolidate their own understanding through discussions with other group members (Torrance & Pryor, 1998). Thus, open-ended tasks that require students to think critically, solve complex problems, and apply their knowledge in and to their own world are to be encouraged (Shepard, 2000). Authentic learning situations allow learners to use academic knowledge and skills in real-world situations, developing a stronger connection and knowledge transfer between home and school (Bereiter, 2002). Activities classified by Ribé and Vidal (1993) as second and third generation tasks are good examples of possible classroom activities that can be employed as they aim to develop awareness and interpersonal skills in real-world contexts. Furthermore, students' reflective capabilities and awareness of social responsibilities can be developed by educators incorporating more liberal themes into courses (Inui et al., 2006) and moving away from just test teaching.

Classroom management

For success in the non-hierarchical learning approach to be attained, the first step is to create a safe and compassionate environment that supports open, honest and lively class discussion. It is essential that all class members feel comfortable sharing their views and experiences and are able to interact and participate fully in classroom activities. It is also critical that individuals are focused on achieving joint goals and not on improving their own status or power within a particular system. Thus, a shared learning process which depends on and develops the complementary skills of its members must be established. This can be achieved in part by educators assuming the role of listener and observer more frequently and emphasizing the need for students to be given time to talk.

Changes in classroom management can only be achieved if the way educators perceive themselves is challenged (Rice & Wilson, 1999). In non-hierarchical learning both the learner and educator are acknowledged as experts and co-constructors of knowledge instead of teachers being identified as the most knowledgeable and in charge. Thus, there must be an emphasis on the transference of power to the learner (Brooks & Brooks, 1993) and control should be shared by educators and learners (Watkins, 2001) with a focus on interdependence and mutual responsibility. Students must be encouraged to share information and contribute to the development of their shared knowledge and this exchange can lead to improved motivation and social skills (Brown & Duguid, 2001).

Instructional methods

The transmission of information from teacher-students is not the only way of making knowledge accessible. If it is accepted that knowledge is co-constructed through common discourse (van Leeuwen, 2008), then student-student communication is of equal importance, especially where verbal communication is 'the main means of transmitting information' (Edwards & Westgate, 1994, p.16), and books and other resources are viewed as supplementary. Explicit instruction and explanations should be minimal and kept outside of the classroom where possible, allowing the opportunity to discuss ideas and create joint meaning through interaction in the classroom.

In social constructivism, educators position themselves as organizers and potential sources of information (Crowther, 1997), but in non-hierarchical learning, the role of the educator is not to work as a facilitator in order to provide students with opportunities and incentives to construct knowledge and understanding, but to work with students as a member of the team in order to achieve the group goals. The co-construction of knowledge should not be restricted to traditional educator-learner or learner-learner interactions (Weeden & Winter, 1999), but the importance of all participants being part of a team must be acknowledged. The 'flattening' of power relations that is proposed in non-hierarchical learning situates the teacher as an equal team member.

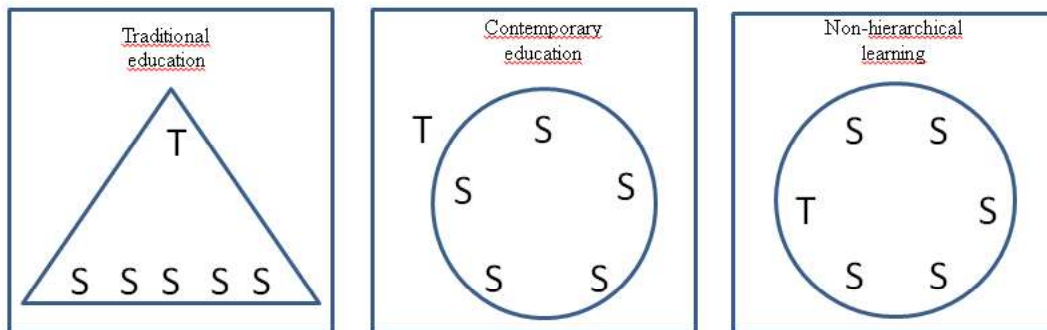


Figure 3 – Visual representations of traditional education, contemporary education, and non-hierarchical learning

Figure 3 illustrates the different approaches between traditional education, contemporary education, and non-hierarchical learning. Instead of the teacher being in control as in traditional education, or being perceived as an interlocutor or facilitator outside of the group, power must be transferred so that each person is an equal contributor to the learning process within the group.

Assessment

In traditional education contexts, teachers are perceived to be the focus for success (Tomlinson, 2001). This reinforces the role of learners as passive recipients, dependent on those around them (Willinsky, 2005). In non-hierarchical learning, it is suggested that students should be given equal responsibility for their learning outcomes. Furthermore, it is posited that increases in achievement should be measured through personal progress, where individual achievement is not judged against other students, but in relation to past performances. This approach could allow students to develop a desire for deeper understanding and gain satisfaction from perseverance and success in difficult tasks (MacGilchrist, 2003).

In non-hierarchical learning, assessment should be conducted dynamically with assessors providing mediation to reduce possible factors that prevent a student from achieving their goals. Aiding a student in this context can greatly enhance their confidence in relation to their own abilities and develop more positive self-perceptions.

Traditionally, assessment, learning, and teaching have been seen as three related but separate aspects of education (Graue, 1993). The non-hierarchical learning approach posits that assessment should be viewed as a further opportunity for learning, both for students and educators. It is essential that effective and targeted feedback is provided so that the students can learn from their assessment

experiences and improve in the future as this will encourage them to view the assessment process as cognitively beneficial.

Potential issues

When introducing and outlining pedagogic approaches, the difference between what is desirable and what is actually possible in a certain context is often not given enough prominence. Analyzing issues and suggesting solutions is quite different from actually applying them in a practical situation (Giroux, 1988), with the greater challenge not being proposing a framework, but in bringing about changes in schools that will benefit all students.

As every pedagogic approach consists of more than one element, it affects more than one learning outcome (Norman & Schmitt, 2000). Thus, when assessing whether a method is successful, a wide range of outcomes must be considered, ranging from the development of factual knowledge and relevant skills to student attitudes and class attendance. However, evidence on how a teaching approach impacts on all of these learning outcomes is often not available or it can include mixed results. For example, when implementing a non-hierarchical approach, factors such as problem-solving and communication may improve while performance on standardized exams may decline. Therefore, deciding whether an approach has been successful is a matter of interpretation and it is not valid to claim that faculty who adopt a specific method will see similar results in their own classrooms.

Autonomy in the classroom develops via interaction with others (Smith & Ushioda, 2009) and learner and educator autonomy should be considered as mutually interdependent (Smith, 2002; Usuki, 2007). For educators that have only experienced hierarchical learning contexts, it can be very difficult to promote the conditions required for the development of student autonomy (Graves & Vye, 2012; Aoki, 1999). Furthermore, educators that do not practice autonomy in their own contexts can have issues in assisting their learners in achieving improved levels of autonomy (Elliott & Dweck, 2005).

As with all new approaches, the introduction of the methods into the classroom should be gradual due to the possibility of students rejecting an approach inconsistent with their beliefs about learning, the classroom, and teacher/student roles (Harris, 2010). At first, teaching needs to be teacher-led, but as courses progress, students should be allowed and encouraged to take more responsibility and have more control over education and learning (Dornyei, 2001). However, teachers will need to provide some guidance (Widdowson, 2003), acting as a resource or guide for learners' own self-directed efforts (Benson, 2001), but this should naturally decrease as students' empowerment, ownership, and autonomy increase.

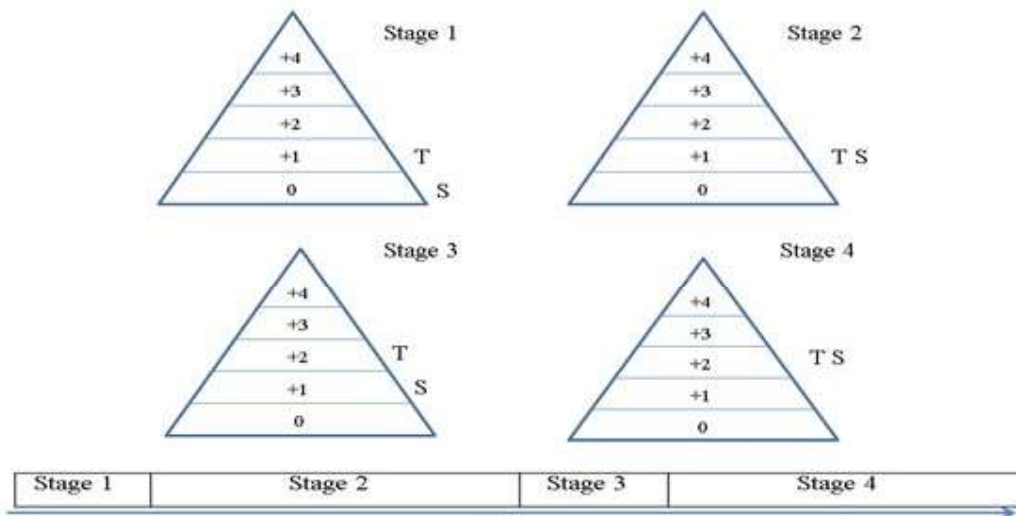


Figure 4 – Example of how non-hierarchical learning could be introduced into the classroom.

Figure 4 illustrates one possible way of introducing non-hierarchical learning into the classroom. In Stages 1 and 3, the teacher either leads the class or acts as a facilitator for student learning. In Stages 2 and 4, the teacher becomes an equal group member and co-contributor to knowledge creation. As courses progress and students become more comfortable with the non-hierarchical learning approach, Stages 2 and 4 can be increased in length.

While it is easy to agree with the theoretical grounding that supports the transference of power suggested in non-hierarchical learning, educators' approaches to classroom management and interaction with students must be adjusted on the basis of differences in students' cultures (Delpit, 1988). Students' opportunities to learn improve when teachers conduct lessons in a culturally responsive manner, consistent with community values and norms for interaction (Au & Kawakami, 1994). Thus, the length of the stages illustrated in Figure 4 must be seen as flexible. Furthermore, it is essential that the learners perceive the educator's role as equal team member as genuine or they could become less willing to share their learning strategies and thought processes, reverting to anticipating and meeting the teacher's need for a correct answer.

From the perspective of critical theory, the non-hierarchical approach can be faulted for focusing more on the roles of educators and students in the classroom than on issues of power in the larger society that constrain the actions of both. As such, it can be claimed that the external contexts within which teachers and students must work and other external pressures and circumstances are not fully addressed.

Conclusion

In an era of intensified competition among colleges and universities, faculty members and educational institutes are recognizing that competitive advantage can be gained through excellence in teaching (Bruce, 2001; Byrne, 2000). Furthermore, student expectations regarding their learning are rising (Page & Mukherjee, 2000) as they seek more engaging class environments (Schneider, 2001) in which they can both obtain knowledge and learn how that knowledge can be applied in their future careers (Merritt, 2001).

In order to address this, educators need to be able to draw on an expansive portfolio of pedagogic strategies and concepts. In this way, the possibility of not only helping students reach their potential, but also of enabling them to be empowered through their educational experiences and to use the skills they learn as practical tools within society is created. If this is achieved, recognized, and acknowledged, definitions of education and learning can be transformed and expanded not only in isolated courses, but possibly over whole institutes.

Although teachers cannot learn on behalf of students or force them to learn, they can do certain things to help and the behaviors that educators exhibit can affect students' feelings towards, and engagement in, learning. Some of the evidence for non-hierarchical learning is compelling and should stimulate faculty to think about teaching and learning in non-traditional ways. Traditional power relationships in education tend to be coercive, consolidating the subordinate, passive status of students. There can also be the assumption that sharing power equally within the classroom would decrease the status of the dominant or individual group. In non-hierarchical relations of power, no group or individual is put above another, and power is neither gained nor diminished in terms of members as isolated units, instead power is generated through interactions among group members.

While there is no one pedagogic approach that can provide the answer to all educational issues and teaching should not be simplified down to formulaic methods, discussions about learning allow educators to analyze their own approaches and concentrate on what should be the main focus of the educational process: helping learners reach their full potential.

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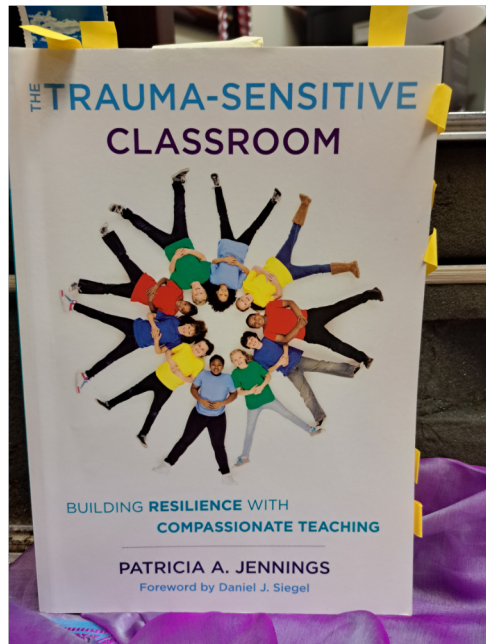
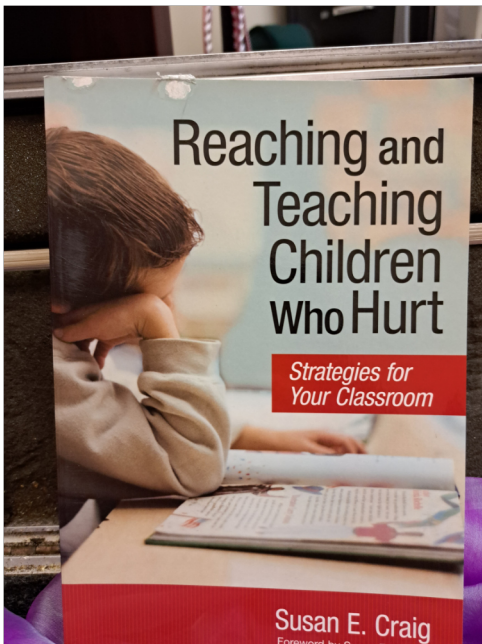
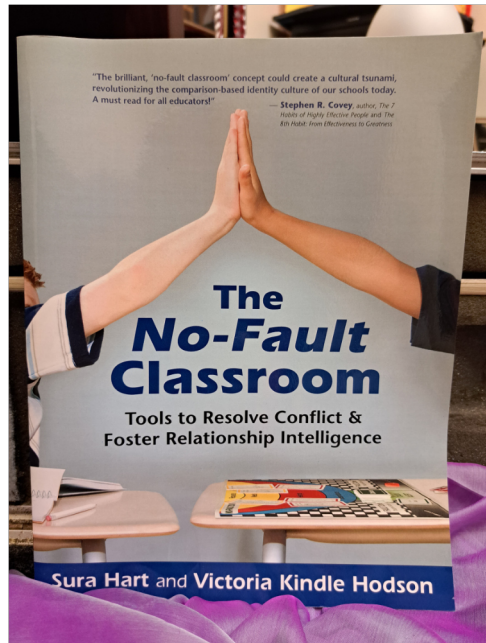
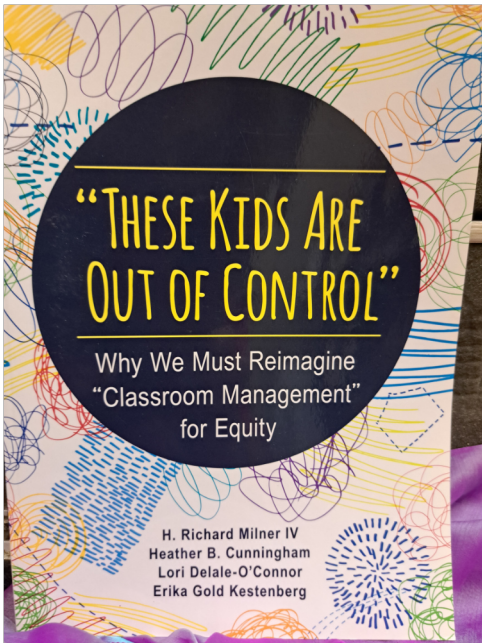
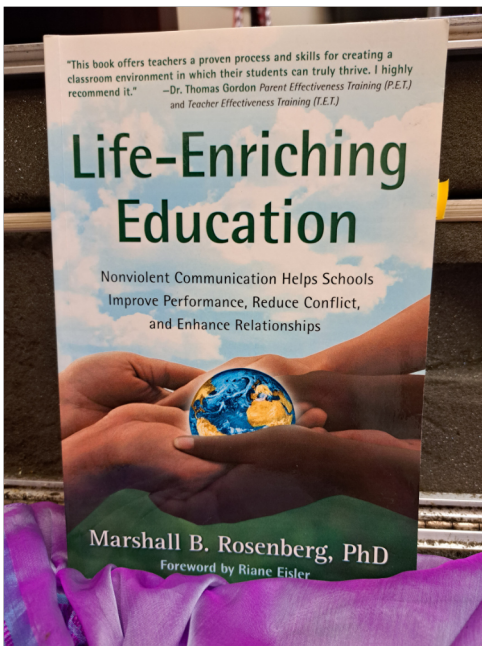
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GLOSSARY

Cultural awareness - Glossary of key terms

Acculturation: Cultural modification of an individual, group, or people by adapting to or borrowing traits from another culture; a merging of cultures as a result of prolonged contact. It should be noted that individuals from culturally diverse groups may desire varying degrees of acculturation into the dominant culture.

Assimilation: To assume the cultural traditions of a given people or group; the cultural absorption of a minority group into the main cultural body

Culture: An integrated pattern of human behavior that includes thoughts, communications, languages, practices, beliefs, values, customs, courtesies, rituals, manners of interacting, roles, relationships and expected behaviors of a racial, ethnic, religious or social group; the ability to transmit the above to succeeding generations; culture is always changing.

Culturally Appropriate: Exhibiting sensitivity to cultural differences and similarities, and demonstrating effectiveness in translating that sensitivity to action through organizational mission statements, communication strategies, and services to diverse cultures.

Cultural Awareness: Recognition of the nuances of one's own and other cultures.

Cultural Competence: The ability of individuals to use academic, experiential, and interpersonal skills to increase their understanding and appreciation of cultural differences and similarities within, among, and between groups. Cultural competency implies a state of mastery that can be achieved when it comes to understanding culture. Encompasses individuals' desire, willingness, and ability to improve systems by drawing on diverse values, traditions, and customs, and working closely with knowledgeable persons from the community to develop interventions and services that affirm and reflect the value of different cultures.

Cultural Diversity: Differences in race, ethnicity, nationality, religion, gender, sexual identity, socioeconomic status, physical ability, language, beliefs, values, behavior patterns, or customs among various groups within a community, organization, or nation.

Cultural humility: is a life long process of self-reflection and self-critique. Cultural humility does not require mastery of lists of "different" or peculiar beliefs and behaviors supposedly pertaining to different cultures, rather it encourages to develop a respectful attitude toward diverse points of view.

Cultural sensitivity: Understanding the needs and emotions of your own culture and the culture of others.

Ethnic: Of or relating to large groups of people classed according to common racial, national, tribal, religious, linguistic, or cultural origin or background.

Ethnicity: how one sees oneself and how one is “seen by others as part of a group on the basis of presumed ancestry and sharing a common destiny ...” Common threads that may tie one to an ethnic group include skin color, religion, language, customs, ancestry, and occupational or regional features. In addition, persons belonging to the same ethnic group share a unique history different from that of other ethnic groups. Usually a combination of these features identifies an ethnic group. For example, physical appearance alone does not consistently identify one as belonging to a particular ethnic group.

Race: There is an array of different beliefs about the definition of race and what race means within social, political and biological contexts. The following definitions are representative of these perspectives:

- A tribe, people or nation belonging to the same stock; a division of humankind possessing traits that are transmissible by descent and sufficient to characterize it as a distinctive human type;
- Race is a social construct used to separate the world's peoples. There is only one race, the human race, comprised of individuals with characteristics that are more or less similar to others;
- Evidence from the Human Genome project indicates that the genetic code for all human beings is 99.9% identical; there are more differences within groups (or races) than across groups.
- The IOM (Haynes & Smedley, eds., 1999) states that in all instances race is a social and cultural construct. Specifically a “construct of human variability based on perceived differences in biology, physical appearance, and behavior”. The IOM states that the traditional conception of race rests on the false premise that natural distinctions grounded in significant biological and behavioral differences can be drawn between groups.

The following related terms are defined by Webster's New World Dictionary of American English, Third Edition (1991), as follows:

- **Bias:** implies a mental leaning in favor of or against someone or something.
- **Bigotry:** the behavior, attitude, or beliefs of a person who holds blindly and intolerantly to a particular creed, opinion, etc.; intolerance; prejudice.
- **Discrimination:** the act of discriminating or distinguishing differences; the ability to make or perceive distinctions, perception, and discernment; a showing of partiality or prejudice in treatment; specific action or policies directed against the welfare of minority groups.
- **Diversity:** a quality, state, fact, or instance of being different or dissimilar; difference; variety.

- **Ethnocentrism:** the emotional attitude that one's own ethnic group, nation, or culture is superior; an excessive or inappropriate concern for racial matters.
- **Homophobia:** irrational hatred or fear of homosexuals or homosexuality.
- **Power:** the ability to control others; authority, sway, influence; a person or thing having great influence, force, or authority.
- **Prejudice:** implies a preconceived and unreasonable judgment, or opinion, usually an unfavorable one marked by suspicion, fear, or hatred.
- **Racism:** a doctrine or teaching, without scientific support, that claims to find racial differences in character, intelligence, etc.; that asserts the superiority of one race over another or others, and that seeks to maintain the supposed purity of a race or the races; any program or practice of racial discrimination, segregation, etc. based on such beliefs.
- **Segregation:** the policy or practice of compelling racial groups to live apart from each other, go to separate schools, use separate social facilities, etc.
- **Sexism:** discrimination against people on the basis of sex; specifically discrimination against, and prejudicial stereotyping of, women.
- **Supremacist:** a person who believes in or promotes the supremacy of a particular group, race, etc.

Equity, Diversity & Inclusion

Glossary of Terms

The following is a list of carefully researched and thoughtfully discussed key social justice terms and definitions. It is by no means a comprehensive list as equity, diversity, and inclusion terms are ever-expanding and changing, but it is a good place to start.

A–C | D–G | H–P | Q–Z

A

Able-ism | The belief that disabled individuals are inferior to non-disabled individuals, leading to discrimination toward and oppression of individuals with disabilities and physical differences.

Accessibility | The extent to which a facility is readily approachable and usable by individuals with disabilities, particularly such areas as the residence halls, classrooms, and public areas.

Accomplice(s) | The actions of an accomplice are meant to directly challenge institutionalized racism, colonization, and white supremacy by blocking or impeding racist people, policies and structures.

Acculturation | The general phenomenon of persons learning the nuances of or being initiated into a culture. It may also carry a negative connotation when referring to the attempt by dominant cultural groups to acculturate members of other cultural groups into the dominant culture in an assimilation fashion.

Actor [Actions] | Do not disrupt the status quo, much the same as a spectator at a game, both have only a nominal effect in shifting an overall outcome.

Adult-ism | Prejudiced thoughts and discriminatory actions against young people, in favor of the older person(s).

Advocate | Someone who speaks up for themselves and members of their identity group; e.g. a person who lobbies for equal pay for a specific group.

African American | Refers to the ethnic group of Americans who come from African descent.

Age-ism | Prejudiced thoughts and discriminatory actions based on differences in age; usually that of younger persons against older.

A-Gender | Not identifying with any gender, the feeling of having no gender.

Agent | The perpetrator of oppression and/or discrimination; usually a member of the dominant, non-target identity group.

Ally | A person of one social identity group who stands up in support of members of another group. Typically, member of dominant group standing beside member(s) of targeted group; e.g., a male arguing for equal pay for women.

Androgyne | A person whose biological sex is not readily apparent, whether intentionally or unintentionally.

Androgynous | A person whose identity is between the two traditional genders.

Androgyny | A person who rejects gender roles entirely.

Androgynous | Someone who reflects an appearance that is both masculine and feminine, or who appears to be neither or both a male and a female.

Anti-Racist | Being critically aware of the existence of racism and understanding how it is systemic. An anti-racist person actively seeks to acknowledge the impacts of racism.

Anti-Semitism | The fear or hatred of Jews, Judaism, and related symbols.

A-Sexuality | Little or no romantic, emotional and/or sexual attraction toward other persons. Asexual could be described as non-sexual, but asexuality is different from celibacy, which is a choice to not engage in sexual behaviors with another person.

Assigned Sex | What a doctor determines to be your physical sex birth based on the appearance of one's primary sex characteristics.

Assimilation | A process by which outsiders (persons who are others by virtue of cultural heritage, gender, age, religious background, and so forth) are brought into, or made to take on the existing identity of the group into which they are being assimilated. The term has had a negative connotation in recent educational literature, imposing coercion and a failure to recognize and value diversity. It is also understood as a survival technique for individuals or groups.

B

Bias | Prejudice; an inclination or preference, especially one that interferes with impartial judgment.

Bigotry | An unreasonable or irrational attachment to negative stereotypes and prejudices.

Bi-Phobia | The fear or hatred of homosexuality (and other non-heterosexual identities), and persons perceived to be bisexual.

Bi-Racial | A person who identifies as coming from two races. A person whose biological parents are of two different races.

Bi-Sexual | A romantic, sexual, or/and emotional attraction toward people of all sexes. A person who identifies as bisexual is understood to have attraction to male and female identified persons. However, it can also mean female attraction and non-binary, or other identifiers. It is not restricted to only CIS identifiers.

BIPOC | Black, Indigenous, People of Color. Term commonly used to describe individuals who are not considered white.

Black | Any various populations that have a dark pigmentation of skin who identify as Black, including those in the African Diaspora and within Africa. Should be capitalized.

Brave Space | Honors and invites full engagement from folks who are vulnerable while also setting the expectation that there could be an oppressive moment that the facilitator and allies have a responsibility to address.

C

Categorization | The natural cognitive process of grouping and labeling people, things, etc. based on their similarities. Categorization becomes problematic when the groupings become oversimplified and rigid (e.g. stereotypes).

Chicano/a/e | Used to describe people of Mexican descent. This term should not be used to refer to people or cultural of other Latin American or Spanish-speaking countries.

Cis-Gender | A person who identifies as the gender they were assigned at birth.

Cis-Sexism | Oppression based assumption that transgender identities and sex embodiments are less legitimate than cis-gender ones.

Class-ism | Prejudiced thoughts and discriminatory actions based on a difference in socioeconomic status, income, class; usually by upper classes against lower.

Coalition | A collection of different people or groups, working toward a common goal.

Codification | The capture and expression of a complex concept in a simple symbol, sign or prop; for example, symbolizing “community” (equity, connection, unity) with a circle.

Collusion | Willing participation in the discrimination against and/or oppression of one’s own group (e.g., a woman who enforces dominant body ideals through her comments and actions).

Colonization | The action or process of settling among and establishing control over the indigenous people of an area. The action of appropriating a place or domain for one's own use.

Color Blind | The belief in treating everyone “equally” by treating everyone the same; based on the presumption that differences are by definition bad or problematic, and therefore best ignored (i.e., “I don’t see race, gender, etc.”).

Color-ism | A form of prejudice or discrimination in which people are treated differently based on the social meanings attached to skin color.

Co-Option | A process of appointing members to a group, or an act of absorbing or assimilating.

Co-Optation | Various processes by which members of the dominant cultures or groups assimilate members of target groups, reward them, and hold them up as models for other members of the target groups. Tokenism is a form of co-optation.

Conscious Bias (Explicit Bias) | Refers to the attitudes and beliefs we have about a person or group on a conscious level. Much of the time, these biases and their expression arise as the direct result of a perceived threat. When people feel threatened, they are more likely to draw group boundaries to distinguish themselves from others.

Critical Race Theory | Critical race theory in education challenges the dominant discourse on race and racism as they relate to education by examining how educational theory, policy, and practice are used to subordinate certain racial and ethnic groups. There are at least five themes that form the basic perspectives, research methods, and pedagogy of critical race theory in education:

The centrality and intersectionality of race and racism

The challenge to dominant ideology

The commitment to social justice

The centrality of experiential knowledge

The interdisciplinary perspective

Culture | Culture is the pattern of daily life learned consciously and unconsciously by a group of people. These patterns can be seen in language, governing practices, arts, customs, holiday celebrations, food, religion, dating rituals, and clothing.

Cultural Appropriation | The adoption or theft of icons, rituals, aesthetic standards, and behavior from one culture or subculture by another. It is generally applied when the subject culture is a minority culture or somehow subordinate in social, political, economic, or military status to appropriating culture. This “appropriation” often occurs without any real understanding of why the original culture took part in these activities, often converting culturally significant artifacts, practices, and beliefs into “meaningless” pop-culture or giving them a significance that is completely different/less nuanced than they would originally have had.

Culturally Responsive Pedagogy | Culturally responsive pedagogy facilitates and supports the achievement of all students. In a culturally responsive classroom, reflective teaching and learning occur in a culturally supported, learner-centered context, whereby the strengths students bring to school are identified, nurtured and utilized to promote student achievement.

D

D.A.C.A (Deferred Action for Childhood Arrivals) | An American immigration policy that allows some individuals who were brought to the United States without inspection as children to receive a renewable two-year period of deferred action from deportation and become eligible for a work permit in the U.S.

Drag Queen / King | A man or woman dressed as the opposite gender, usually for the purpose of performance or entertainment. Many times, overdone or outrageous and may present a “stereotyped image.”

Dialogue | "Communication that creates and recreates multiple understandings" (Wink, 1997). It is bi-directional, not zero-sum and may or may not end in agreement. It can be emotional and uncomfortable, but is safe, respectful and has greater understanding as its goal.

Disability | An impairment that may be cognitive, developmental, intellectual, mental, physical, sensory, or some combination of these. It substantially affects a person's life activities and may be present from birth or occur during a person's lifetime.

Discrimination | The denial of justice and fair treatment by both individuals and institutions in many areas, including employment, education, housing, banking, and political rights. Discrimination is an action that can follow prejudiced thinking.

Diversity | The wide variety of shared and different personal and group characteristics among human beings.

Domestic Partner | Either member of an unmarried, cohabiting, straight and same-sex couple that seeks benefits usually available only to spouses.

Dominant Culture | The cultural values, beliefs, and practices that are assumed to be the most common and influential within a given society.

E

Ethnicity | A social construct which divides individuals into smaller social groups based on characteristics such as a shared sense of group membership, values, behavioral patterns, language, political and economic interests, history and ancestral geographical base.

Examples of different ethnic groups are but not limited to:

Haitian

African American (Black)

Chinese

Korean

Vietnamese (Asian)

Cherokee, Mohawk

Navajo (Native American)

Cuban

Mexican

Puerto Rican (Latino)

Polish

Irish

Swedish (White)

Ethnocentricity | Considered by some to be an attitude that views one's own culture as superior. Others cast it as "seeing things from the point of view of one's own ethnic group" without the necessary connotation of superiority.

Euro-Centric | The inclination to consider European culture as normative. While the term does not imply an attitude of superiority (since all cultural groups have the initial right to understand their own culture as normative), most use the term with a clear awareness of the historic oppressiveness of Eurocentric tendencies in U.S and European society.

Equality | A state of affairs in which all people within a specific society or isolated group have the same status in certain respects, including civil rights, freedom of speech, property rights and equal access to certain social goods and services.

Equity | Takes into consideration the fact that the social identifiers (race, gender, socioeconomic status, etc.) do, in fact, affect equality. In an equitable environment, an individual or a group would be given what was needed to give them equal advantage. This would not necessarily be equal to what others were receiving. It could be more or different. Equity is an ideal and a goal, not a process. It insures that everyone has the resources they need to succeed.

F

Feminism | The advocacy of women's rights on the ground of the equality of the sexes.

Femme | A person who expresses and/or identifies with femininity.

First Nation People | Individuals who identify as those who were the first people to live on the Western Hemisphere continent. People also identified as Native Americans.

Fundamental Attribution Error | A common cognitive action in which one attributes their own success and positive actions to their own innate characteristics ('I'm a good person') and failure to external influences ('I lost it in the sun'), while attributing others' success to external influences ('He had help and got lucky') and failure to others' innate characteristics ('They're bad people'). This operates on group levels as well, with the in-group giving itself favorable attributions, while giving the out-group unfavorable attributions, as a way of maintaining a feeling of superiority, i.e. "double standard."

G

Gay | A person who is emotionally, romantically or sexually attracted to members of the same gender.

Gender | The socially constructed concepts of masculinity and femininity; the "appropriate" qualities accompanying biological sex.

Gender Bending | Dressing or behaving in such a way as to question the traditional feminine or masculine qualities assigned to articles of clothing, jewelry, mannerisms, activities, etc.

Gender Dysphoria (Gender Identity Disorder) | Significant, clinical distress caused when a person's assigned birth gender is not the same as the one with which they identify. The American Psychiatric Association's Diagnostic and Statistical Manual of Mental Disorders (DSM) consider Gender Identity Disorder as "intended to better characterize the experiences of affected children, adolescents, and adults."

Gender Expression | External manifestations of gender, expressed through a person's name, pronouns, clothing, haircut, behavior, voice, and/or body characteristics.

Gender Fluid | A person who does not identify with a single fixed gender; of or relating to a person having or expressing a fluid or unfixed gender identity.

Gender Identity | Your internal sense of self; how you relate to your gender(s).

Gender Non-Conforming | A broad term referring to people who do not behave in a way that conforms to the traditional expectations of their gender, or whose gender expression does not fit into a category.

Gender Queer | Gender queer people typically reject notions of static categories of gender and embrace a fluidity of gender identity and often, though not always, sexual orientation. People who identify as "gender queer" may see themselves as both male or female aligned, neither male or female or as falling completely outside these categories.

H

Hate Crime | Hate crime legislation often defines a hate crime as a crime motivated by the actual or perceived race, color, religion, national origin, ethnicity, gender, disability, or sexual orientation of any

person.

Hermaphrodite | An individual having the reproductive organs and many of the secondary sex characteristics of both sexes. (Not a preferred term. See: Intersex)

Hetero-sexism | The presumption that everyone is, and should be, heterosexual.

Heterosexuality | An enduring romantic, emotional and/or sexual attraction toward people of the other sex. The term “straight” is commonly used to refer to heterosexual people.

Heterosexual | Attracted to members of other or the opposite sex.

Hispanic | Describes people, descendants, and cultures of Spanish-speaking countries, including many Latin American countries and Spain.

Homophobia | The fear or hatred of homosexuality (and other non-heterosexual identities), and persons perceived to be gay or lesbian.

Homosexual | Attracted to members of the same sex. (Not a preferred term. See Gay, Lesbian)

Humility | A modest or low view of one's own importance; humbleness.

I

Impostor Syndrome | Refers to individuals' feelings of not being as capable or adequate as others. Common symptoms of the impostor phenomenon include feelings of phoniness, self-doubt, and inability to take credit for one's accomplishments. The literature has shown that such impostor feelings influence a person's self-esteem, professional goal directed-ness, locus of control, mood, and relationships with others.

Inclusion | Authentically bringing traditionally excluded individuals and/or groups into processes, activities, and decision/policy making in a way that shares power.

Inclusive Language | Refers to non-sexist language or language that “includes” all persons in its references. For example, “a writer needs to proofread his work” excludes females due to the masculine reference of the pronoun. Likewise, “a nurse must disinfect her hands” is exclusive of males and stereotypes nurses as females.

In-Group Bias (Favoritism) | The tendency for groups to “favor” themselves by rewarding group members economically, socially, psychologically, and emotionally in order to uplift one group over another.

Indigenous People | Individuals of specific cultural groups who live within (or are attached to) distinct traditional territories.

Institutional Racism | It is widely accepted that racism is, by definition, institutional. Institutions have greater power to reward and penalize. They reward by providing career opportunities for some people and foreclosing them for others. They reward as well by the way social goods are distributed, by deciding who receives institutional benefits.

Intercultural Competency | A process of learning about and becoming allies with people from other cultures, thereby broadening our own understanding and ability to participate in a multicultural process. The key element to becoming more culturally competent is respect for the ways that others live in and organize the world and an openness to learn from them.

Inter-Group Conflict | Tension and conflict which exists between social groups and which may be enacted by individual members of these groups.

Internalized Homophobia | Among lesbians, gay men, and bisexuals, internalized sexual stigma (also called internalized homophobia) refers to the personal acceptance and endorsement of sexual stigma as part of the individual's value system and self-concept. It is the counterpart to sexual prejudice among heterosexuals.

Internalized Oppression | The process whereby individuals in the target group make oppression internal and personal by coming to believe that the lies, prejudices, and stereotypes about them are true. Members of target groups exhibit internalized oppression when they alter their attitudes, behaviors, speech, and self-confidence to reflect the stereotypes and norms of the dominant group. Internalized oppression can create low self-esteem, self-doubt, and even self-loathing. It can also be projected outward as fear, criticism, and distrust of members of one's target group.

Internalized Racism | When individuals from targeted racial groups internalize racist beliefs about themselves or members of their racial group. Examples include using creams to lighten one's skin, believing that white leaders are inherently more competent, asserting that individuals of color are not as intelligent as white individuals, believing that racial inequality is the result of individuals of color not raising themselves up "by their bootstraps". (Jackson & Hardiman, 1997)

Intersectionality | An approach largely advanced by women of color, arguing that classifications such as gender, race, class, and others cannot be examined in isolation from one another; they interact and intersect in individuals' lives, in society, in social systems, and are mutually constitutive. Exposing [one's] multiple identities can help clarify the ways in which a person can simultaneously experience privilege and oppression. For example, a Black woman in America does not experience gender inequalities in exactly the same way as a white woman, nor racial oppression identical to that experienced by a Black man. Each race and gender intersection produces a qualitatively distinct life.

Intersex | An umbrella term describing people born with reproductive or sexual anatomy and/or chromosome pattern that can't be classified as typically male or female.

ISM | A social phenomenon and psychological state where prejudice is accompanied by the power to systemically enact it.

L

Latinx/o/a/e | Used to describe people and cultural of Latin American descent.

Lesbian | A woman who is attracted to other women. Also used as an adjective describing such women.

LGBTQIA+ | Acronym encompassing the diverse groups of lesbians, gay, bisexual, transgender, intersex, and asexual and/or corresponding queer alliances/associations. It is a common misconception that the "A" stands for allies/ally. The full acronym is "Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Asexual, with all other queer identities that are not encompassed by the letters themselves

being represented by the "+".

Lines of Difference | A person who operates across lines of difference is one who welcomes and honors perspectives from others in different racial, gender, socioeconomic, generational, regional groups than their own. [Listing is not exhaustive]

Look-ism | Discrimination or prejudice based upon an individual's appearance.

M

Marginalized | Excluded, ignored, or relegated to the outer edge of a group/society/community.

Micro-Aggressions | Commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory racial slights. These messages may be sent verbally, ("You speak good English"), non-verbally (clutching one's purse more tightly around people from certain race/ethnicity) or environmentally (symbols like the confederate flag or using Native American mascots). Such communications are usually outside the level of conscious awareness of perpetrators.

Micro-Insults | Verbal and nonverbal communications that subtly convey rudeness and insensitivity and demean a person's racial heritage or identity. An example is an employee who asks a colleague of color how she got her job, implying she may have landed it through an affirmative action or quota system.

Micro-Invalidation | Communications that subtly exclude, negate or nullify the thoughts, feelings or experiential reality of a person of color. For instance, white individuals often ask Asian-Americans where they were born, conveying the message that they are perpetual foreigners in their own land.

Model Minority | Refers to a minority ethnic, racial, or religious group whose members achieve a higher degree of success than the population average. This success is typically measured in income, education, and related factors such as low crime rate and high family stability.

Mono-Racial | To be of only one race (composed of or involving members of one race only; (of a person) not of mixed race.)

Multi-Cultural | This term is used in a variety of ways and is less often defined by its users than terms such as multiculturalism or multicultural education.

One common use of the term refers to the raw fact of cultural diversity: "multicultural education ... responds to a multicultural population." Another use of the term refers to an ideological awareness of diversity: "[multicultural theorists] have a clear recognition of a pluralistic society." Still others go beyond this and understand multicultural as reflecting a specific ideology of inclusion and openness toward "others." Perhaps the most common use of this term in the literature is in reference simultaneously to a context of cultural pluralism and an ideology of inclusion or "mutual exchange of and respect for diverse cultures."

When the term is used to refer to a group of persons (or an organization or institution), it most often refers to the presence of and mutual interaction among diverse persons (in terms of race, class, gender, and so forth) of significant representation in the group. In other words, a few African Americans in a

predominantly European American congregation would not make the congregation “multicultural.” Some, however, do use the term to refer to the mere presence of some non-majority persons somewhere in the designated institution (or group or society), even if there is neither significant interaction nor substantial numerical representation.

Multi-Cultural Feminism | The advocacy of women's rights on the ground of the equality of the sexes within cultural/ethnic groups within a society.

Multi-Ethnic | An individual that comes from more than one ethnicity. An individual whose parents are born with more than one ethnicity.

Multiplicity | The quality of having multiple, simultaneous social identities (e.g., being male and Buddhist and working-class).

Multi-Racial | An individual that comes from more than one race.

N

Naming | When one articulates a thought that traditionally has not been discussed.

National Origin | The political state from which an individual hails; may or may not be the same as that person's current location or citizenship.

Neo-Liberalism | A substantial subjugation and marginalization of policies and practices informed by the values of social justice and equity.

Non-Binary/Gender Queer/Gender Variant | Terms used by some people who experience their gender identity and/or gender expression as falling outside the categories of man and woman.

Non-White | Used at times to reference all persons or groups outside of the white culture, often in the clear consciousness that white culture should be seen as an alternative to various non-white cultures and not as normative.

O

Oppression | Results from the use of institutional power and privilege where one person or group benefits at the expense of another. Oppression is the use of power and the effects of domination.

P

Pan-Sexual | A term referring to the potential for sexual attractions or romantic love toward people of all gender identities and biological sexes. The concept of pan-sexuality deliberately rejects the gender binary and derives its origin from the transgender movement.

Persons of Color | A collective term for men and women of Asian, African, Latin and Native American backgrounds; as opposed to the collective "White" for those of European ancestry.

Personal Identity | Our identities as individuals including our personal characteristics, history, personality, name, and other characteristics that make us unique and different from other individuals.

Prejudice | A prejudgment or preconceived opinion, feeling, or belief, usually negative, often based on stereotypes, that includes feelings such as dislike or contempt and is often enacted as discrimination or

other negative behavior; OR, a set of negative personal beliefs about a social group that leads individuals to prejudge individuals from that group or the group in general, regardless of individual differences among members of that group.

Privilege | Unearned access to resources (social power) only readily available to some individuals as a result of their social group.

Privileged Group Member | A member of an advantaged social group privileged by birth or acquisition, i.e. Whites, men, owning class, upper-middle-class, heterosexuals, gentiles, Christians, non-disabled individuals.

Polyamory | Polyamory is the desire, practice, or acceptance of having more than one loving, intimate relationship at a time, with the full knowledge and consent of everyone involved. Unlike cheating and adultery, all polyamorous relationships are characterized by honesty, open and frequent communication, and mutually agreed-upon boundaries. While some people briefly experiment with polyamorous relationships, many people identify as polyamorous for most of their lives. (UC Berkley, 2021)

Post-Racial | A theoretical term to describe an environment free from racial preference, discrimination, and prejudice.

Q

Queer | An umbrella term that can refer to anyone who transgresses society's view of gender or sexuality. The definition indeterminacy of the word Queer, its elasticity, is one of its constituent characteristics: "A zone of possibilities."

Questioning | A term used to refer to an individual who is uncertain of their sexual orientation or identity.

R

Race | A social construct that artificially divides individuals into distinct groups based on characteristics such as physical appearance (particularly skin color), ancestral heritage, cultural affiliation or history, ethnic classification, and/or the social, economic, and political needs of a society at a given period of time. Scientists agree that there is no biological or genetic basis for racial categories.

Racial Equity | Racial equity is the condition that would be achieved if one's racial identity is no longer predicted, in a statistical sense, how one fares. When this term is used, the term may imply that racial equity is one part of racial justice, and thus also includes work to address the root causes of inequities, not just their manifestations. This includes the elimination of policies, practices, attitudes and cultural messages that reinforce differential outcomes by race or fail to eliminate them.

Racial Profiling | The use of race or ethnicity as grounds for suspecting someone of having committed an offense.

Racial Trauma | Racial Trauma or race-based stress, comes from dealing with racial harassment, racial violence, or institutional racism (see Institutional Racism). Can result from major experiences of racism such as workplace discrimination or hate crimes, or it can be the result of accumulation of many small occurrences, such as microaggressions.

Racism | Prejudiced thoughts and discriminatory actions based on a difference in race/ethnicity; usually by white/European descent groups against persons of color. Racism is racial prejudice plus power. It is the intentional or unintentional use of power to isolate, separate and exploit others. The use of power is based on a belief in superior origin, the identity of supposed racial characteristics. Racism confers certain privileges on and defends the dominant group, which in turn, sustains and perpetuates racism.

Rainbow Flag | The Rainbow Freedom Flag was designed in 1978 by Gilbert Baker to designate the great diversity of the LGBTIQ community. It has been recognized by the International Flag Makers Association as the official flag of the LGBTIQ civil rights movement.

Re-Fencing (Exception-Making) | A cognitive process for protecting stereotypes by explaining any evidence/example to the contrary as an isolated exception.

Religion | A system of beliefs, usually spiritual in nature, and often in terms of a formal, organized denomination.

Resilience | The ability to recover from some shock or disturbance

S

Safe Space | Refers to an environment in which everyone feels comfortable expressing themselves and participating fully, without fear of attack, ridicule or denial of experience.

Safer Space | A supportive, non-threatening environment that encourages open-mindedness, respect, a willingness to learn from others, as well as physical and mental safety.

Saliency | The quality of a group identity in which an individual is more conscious, and plays a larger role in that individual's day-to-day life; for example, a man's awareness of his "maleness" in an elevator with only women.

Scapegoating | The action of blaming an individual or group for something when, in reality, there is no one person or group responsible for the problem. It targets another person or group as responsible for problems in society because of that person's group identity.

Sex | Biological classification of male or female (based on genetic or physiological features); as opposed to gender.

Sexism | Prejudiced thoughts and discriminatory actions based on a difference in sex/gender; usually by men against women.

Sexual Orientation | One's natural preference in sexual partners; examples include homosexuality, heterosexuality, or bisexuality. Sexual orientation is not a choice, it is determined by a complex interaction of biological, genetic, and environmental factors.

Social Identity | Involves the ways in which one characterizes oneself, the affinities one has with other people, the ways one has learned to behave in stereotyped social settings, the things one values in oneself and in the world, and the norms that one recognizes or accepts governing everyday behavior.

Social Identity Development | The stages or phases that a person's group identity follows as it matures or develops.

Social Justice | A broad term for action intended to create genuine equality, fairness, and respect among peoples.

Social Oppression | This condition exists when one social group, whether knowingly or unconsciously, exploits another group for its own benefit.

Social Self-Esteem | The degree of positive/negative evaluation an individual holds about their particular situation in regard to their social identities.

Social Self-View | An individual's perception about which social identity group(s) they belong.

Stereotype | Blanket beliefs and expectations about members of certain groups that present an oversimplified opinion, prejudiced attitude, or uncritical judgment. They go beyond necessary and useful categorizations and generalizations in that they are typically negative, are based on little information and are highly generalized.

System of Oppression | Conscious and unconscious, non-random, and organized harassment, discrimination, exploitation, discrimination, prejudice and other forms of unequal treatment that impact different groups.

Systemic Racism | Complex interactions of culture, policy, and institutions that create and maintain racial inequality in nearly every facet of life for people of color.

T

Tolerance | Acceptance, and open-mindedness to different practices, attitudes, and cultures; does not necessarily mean agreement with the differences.

Token-ism | Hiring or seeking to have representation such as a few women and/or racial or ethnic minority persons so as to appear inclusive while remaining mono-cultural.

Transgender/Trans | An umbrella term for people whose gender identity differs from the sex they were assigned at birth. The term transgender is not indicative of gender expression, sexual orientation, hormonal makeup, physical anatomy, or how one is perceived in daily life.

Transgressive | Challenging the accepted expectations and/or rules of the appropriateness of “polite society”.

Trans Misogyny | The negative attitudes, expressed through cultural hate, individual and state violence, and discrimination directed toward trans women and transfeminine people.

Transphobia | Fear or hatred of transgender people; transphobia is manifested in a number of ways, including violence, harassment, and discrimination. This phobia can exist in LGB and straight communities.

Transexual | One who identifies as a gender other than that of their biological sex.

Two Spirit | An umbrella term for a wide range of non-binary culturally recognized gender identities and expressions among Indigenous people.

A Native American term for individuals who identify both as male and female. In western culture, these individuals are identified as lesbian, gay, bi-sexual or trans-gendered.

U

Unconscious Bias (Implicit Bias) | Social stereotypes about certain groups of people that individuals form outside their own conscious awareness. Everyone holds unconscious beliefs about various social and identity groups, and these biases stem from one's tendency to organize social worlds by categorizing.

Undocumented | A foreign-born person living in the United States without legal citizenship status.

Undocumented Student | School-aged immigrants who entered the United States without inspection/overstayed their visas and are present in the United States with or without their parents. They face unique legal uncertainties and limitations within the United States educational system.

V

Veteran Status | Whether or not an individual has served in a nation's armed forces (or other uniformed service).

W

Whiteness | A broad social construction that embraces the white culture, history, ideology, racialization, expressions, and economic, experiences, epistemology, and emotions and behaviors and nonetheless reaps material, political, economic, and structural benefits for those socially deemed white.

White Fragility | Discomfort and defensiveness on the part of a white person when confronted by information about racial inequality and injustice.

White Privilege | White Privilege is the spillover effect of racial prejudice and White institutional power. It means, for example, that a White person in the United States has privilege, simply because one is White. It means that as a member of the dominant group a White person has greater access or availability to resources because of being White. It means that White ways of thinking and living are seen as the norm against which all people of color are compared. Life is structured around those norms for the benefit of White people. White privilege is the ability to grow up thinking that race doesn't matter. It is not having to daily think about skin color and the questions, looks, and hurdles that need to be overcome because of one's color. White Privilege may be less recognizable to some White people because of gender, age, sexual orientation, economic class or physical or mental ability, but it remains a reality because of one's membership in the White dominant group.

White Supremacy | White supremacy is a historically based, institutionally perpetuated system of exploitation and oppression of continents, nations and individuals of color by white individuals and nations of the European continent for the purpose of maintaining and defending a system of wealth, power and privilege.

Worldview | The perspective through which individuals view the world; comprised of their history, experiences, culture, family history, and other influences.

X

Xenophobia | Hatred or fear of foreigners/strangers or of their politics or culture.

ANTI RACISTS TOOLKIT

GLOSSARY

Ally: Someone who makes the commitment and effort to recognize their privilege (based on gender, class, race, sexual identity, etc.) and work in solidarity with oppressed groups in the struggle for justice. Allies understand that it is in their own interest to end all forms of oppression, even those from which they may benefit in concrete ways. (OpenSource Leadership Strategies, “The Dynamic System of Power, Privilege and Oppressions.”)

Antiracist: A conscious decision to make frequent, consistent, equitable choices daily. These choices require ongoing self-awareness and self-reflection as we move through life. In the absence of making antiracist choices, we (un)consciously uphold aspects of white supremacy, white-dominant culture, and unequal institutions and society. Being racist or antiracist is not about who you are; it is about what you do. (National Museum of African American History and Culture, Taking about Race)

BIPOC: Black, Indigenous, People of Color, the term is used to highlight the unique relationship to whiteness that Indigenous and Black (African Americans) people have, which shapes the experiences of and relationship to white supremacy for all people of color within a U.S. context. (The BIPOC Movement)

Cultural Appropriation: Theft of cultural elements for one’s own use, commodification, or profit—including symbols, art, language, customs, etc.—often without understanding, acknowledgement, or respect for its value in the original culture. Results from the assumption of a dominant (i.e., white) culture’s right to take other cultural elements. (Colours of Resistance Archive)

EDI: Equity, Diversity, and Inclusion

Equity: A measure of fair treatment, opportunities, and outcomes across race, gender, class, and other dynamics.

Diversity: The range of human differences, including but not limited to race, ethnicity, gender, gender identity, sexual orientation, age, social class, physical ability or attributes, religious or ethical values system, national origin, and political beliefs.

Inclusion: Refers to the intentional, ongoing effort to ensure that diverse individuals fully participate in all aspects of organizational work, including decision-making processes. It also refers to the ways that diverse participants are valued as respected members of an organization and/or community. (University of Washington Racial Equity Glossary)

Implicit Bias: Also known as unconscious or hidden bias, implicit biases are negative associations that people unknowingly hold. They are expressed automatically, without conscious awareness. Many studies have indicated that implicit biases affect individuals’ attitudes and actions, thus creating real-world implications, even though individuals may not even be aware that those biases exist within themselves. Notably, implicit biases have been shown to trump individuals’ stated commitments to equality and fairness, thereby producing behavior that diverges from the explicit attitudes that many people profess. (The Kirwan Institute for the Study of Race and Ethnicity, Implicit Bias Review)

Individual Racism: Occurs between individuals. These are public expressions of racism, often involving slurs, biases, or hateful words or actions. (National Museum of African American History and Culture, Taking about Race)

Institutionalized Racism: Occurs in an organization. These are discriminatory treatments, unfair policies, or biased practices based on race that result in inequitable outcomes for whites over people of color and extend considerably beyond prejudice. These institutional policies often never mention any racial group, but the intent is to create advantages. Example: A school system where students of color are more frequently distributed into the most crowded classrooms and underfunded schools and out of the higher-resourced schools. (National Museum of African American History and Culture, Taking about Race)

Intersectionality: A prism to see the interactive effects of various forms of discrimination and disempowerment. It looks at the way that racism, many times, interacts with patriarchy, heterosexism, classism, xenophobia—seeing that the overlapping vulnerabilities created by these systems actually create specific kinds of challenges. (Critical race theorist Kimberlé Williams Crenshaw to them. magazine)

Microaggression: Brief, commonplace, subtle, or blatant daily verbal, behavior, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color. (University of Washington Racial Equity Glossary)

POC: People of Color, often the preferred collective term for referring to non-white racial groups, rather than “minorities.” Racial justice advocates have been using the term “people of color” (not to be confused with the pejorative “colored people”) since the late 1970s as an inclusive and unifying frame across different racial groups that are not white, to address racial inequities. While “people of color” can be a politically useful term, and describes people with their own attributes (as opposed to what they are not, eg: “non-white”), it is also important whenever possible to identify people through their own racial/ethnic group, as each has its own distinct experience and meaning and may be more appropriate. (Race Forward, "Race Reporting Guide")

Structural Racism: The overarching system of racial bias across institutions and society. These systems give privileges to white people resulting in disadvantages to people of color. Example: Stereotypes of people of color as criminals in mainstream movies and media. (National Museum of African American History and Culture, Taking about Race)

White Fragility: A state in which even a minimum amount of racial stress becomes intolerable [for white people], triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear, and guilt, and behaviors such as argumentation, silence, and leaving the stress-inducing situation. These behaviors, in turn, function to reinstate white racial equilibrium. (White Fragility by Robin DiAngelo)

White Privilege: Refers to the unquestioned and unearned set of advantages, entitlements, benefits, and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it. ("White Privilege: Unpacking the Invisible Knapsack" by Peggy McIntosh)

White Supremacy: A form of racism centered upon the belief that white people are superior to people of other racial backgrounds and that whites should politically, economically, and socially dominate

non-whites. While often associated with violence perpetrated by the KKK and other white supremacist groups, it also describes a political ideology and systemic oppression that perpetuates and maintains the social, political, historical, and/or industrial White domination. (Race Forward, "Race Reporting Guide")

Racial and Ethnic Identity

When you are writing, you need to follow general principles to ensure that your language is free of bias. Here we provide guidelines for talking about racial and ethnic identity with inclusivity and respect.

Terms used to refer to racial and ethnic groups continue to change over time. One reason for this is simply personal preference; preferred designations are as varied as the people they name. Another reason is that designations can become dated over time and may hold negative connotations. When describing racial and ethnic groups, be appropriately specific and sensitive to issues of labeling as described in general principles for reducing bias.

Race refers to physical differences that groups and cultures consider socially significant. For example, people might identify their race as Aboriginal, African American or Black, Asian, European American or White, Native American, Native Hawaiian or Pacific Islander, Māori, or some other race. Ethnicity refers to shared cultural characteristics such as language, ancestry, practices, and beliefs. For example, people might identify as Latino or another ethnicity. Be clear about whether you are referring to a racial group or to an ethnic group. Race is a social construct that is not universal, so one must be careful not to impose racial labels on ethnic groups. Whenever possible, use the racial and/or ethnic terms that your participants themselves use. Be sure that the racial and ethnic categories you use are as clear and specific as possible. For example, instead of categorizing participants as Asian American or Hispanic American, you could use more specific labels that identify their nation or region of origin, such as Japanese American or Cuban American. Use commonly accepted designations (e.g., census categories) while being sensitive to participants' preferred designation.

Racial and ethnic identity is covered in Section 5.7 of the APA Publication Manual, Seventh Edition

rr-icon-expanded

This guidance has been expanded from the 6th edition.

Spelling and capitalization of racial and ethnic terms

Racial and ethnic groups are designated by proper nouns and are capitalized. Therefore, use “Black” and “White” instead of “black” and “white” (do not use colors to refer to other human groups; doing so is considered pejorative). Likewise, capitalize terms such as “Native American,” “Hispanic,” and so on. Capitalize “Indigenous” and “Aboriginal” whenever they are used. Capitalize “Indigenous People” or “Aboriginal People” when referring to a specific group (e.g., the Indigenous Peoples of Canada), but use lowercase for “people” when describing persons who are Indigenous or Aboriginal (e.g., “the authors were all Indigenous people but belonged to different nations”).

Do not use hyphens in multiword names, even if the names act as unit modifiers (e.g., write “Asian American participants,” not “Asian-American participants”). If people belong to multiple racial or ethnic groups, the names of the specific groups are capitalized, but the terms “multiracial,” “biracial,” “multi-ethnic,” and so on are lowercase.

Terms for specific groups

Designations for specific ethnic and racial groups are described next. These groups frequently are

included in studies published in APA journals; the examples provided are far from exhaustive but illustrate some of the complexities of labeling.

People of African origin

When writing about people of African ancestry, several factors inform the appropriate terms to use. People of African descent have widely varied cultural backgrounds, family histories, and family experiences. Some will be from Caribbean islands, Latin America, various regions in the United States, countries in Africa, or elsewhere. Some American people of African ancestry prefer “Black,” and others prefer “African American”; both terms are acceptable. However, “African American” should not be used as an umbrella term for people of African ancestry worldwide because it obscures other ethnicities or national origins, such as Nigerian, Kenyan, Jamaican, or Bahamian; in these cases use “Black.” The terms “Negro” and “Afro-American” are outdated; therefore, their use is generally inappropriate.

People of Asian origin

When writing about people of Asian ancestry from Asia, the term “Asian” is appropriate; for people of Asian descent from the United States or Canada, the appropriate term is “Asian American” or “Asian Canadian,” respectively. It is problematic to group “Asian” and “Asian American” as if they are synonymous. This usage reinforces the idea that Asian Americans are perpetual foreigners. “Asian” refers to Asians in Asia, not in the United States, and should not be used to refer to Asian Americans. The older term “Oriental” is primarily used to refer to cultural objects such as carpets and is pejorative when used to refer to people. To provide more specificity, “Asian origin” may be divided regionally, for example, into South Asia (including most of India and countries such as Afghanistan, Pakistan, Bangladesh, and Nepal), Southeast Asia (including the eastern parts of India and countries such as Vietnam, Cambodia, Thailand, Indonesia, and the Philippines), and East Asia (including countries such as China, Vietnam, Japan, South Korea and North Korea, and Taiwan). The corresponding terms (e.g., East Asian) can be used; however, refer to the specific nation or region of origin when possible.

People of European origin

When writing about people of European ancestry, the terms “White” and “European American” are acceptable. Adjust the latter term as needed for location, for example, “European,” “European American,” and “European Australian” for people of European descent living in Europe, the United States, and Australia, respectively. The use of the term “Caucasian” as an alternative to “White” or “European” is discouraged because it originated as a way of classifying White people as a race to be favorably compared with other races. As with all discussions of race and ethnicity, it is preferable to be more specific about regional (e.g., Southern European, Scandinavian) or national (e.g., Italian, Irish, Swedish, French, Polish) origin when possible.

Indigenous Peoples around the world

When writing about Indigenous Peoples, use the names that they call themselves. In general, refer to an Indigenous group as a “people” or “nation” rather than as a “tribe.”

In North America, the collective terms “Native American” and “Native North American” are acceptable (and may be preferred to “American Indian”). “Indian” usually refers to people from India. Specify the nation or people if possible (e.g., Cherokee, Navajo, Sioux). Hawaiian Natives may identify as “Native American,” “Hawaiian Native,” “Indigenous Peoples of the Hawaiian Islands,” and/or “Pacific Islander.” In Canada, refer to the Indigenous Peoples collectively as “Indigenous Peoples” or “Aboriginal Peoples” (International Journal of Indigenous Health, n.d.); specify the nation or people if possible (e.g., People of the First Nations of Canada, People of the First Nations, or First Nations People; Métis; Inuit). In Alaska, the Indigenous People may identify as “Alaska Natives.” The

Indigenous Peoples in Alaska, Canada, Siberia, and Greenland may identify as a specific nation (e.g., Inuit, Iñupiat). Avoid the term “Eskimo” because it may be considered pejorative. In Latin America and the Caribbean, refer to the Indigenous Peoples collectively as “Indigenous Peoples” and by name if possible (e.g., Quechua, Aymara, Taíno, Nahuatl). In Australia, the Indigenous Peoples may identify as “Aboriginal People” or “Aboriginal Australians” and “Torres Strait Islander People” or “Torres Strait Island Australians.” Refer to specific groups when people use these terms to refer to themselves (e.g., Anangu Pitjantjatjara, Arrernte). In New Zealand, the Indigenous People may identify as “Māori” or the “Māori people” (the proper spelling includes the diacritical macron over the “a”). For information on citing the Traditional Knowledge or Oral Traditions of Indigenous Peoples as well as the capitalization of terms related to Indigenous Peoples, see Section 8.9 of the Publication Manual.

People of Middle Eastern origin

When writing about people of Middle Eastern and North African (MENA) descent, state the nation of origin (e.g., Iran, Iraq, Egypt, Lebanon, Israel) when possible. In some cases, people of MENA descent who claim Arab ancestry and reside in the United States may be referred to as “Arab Americans.” In all cases, it is best to allow individuals to self-identify.

People of Hispanic or Latinx ethnicity

When writing about people who identify as Hispanic, Latino (or Latinx, etc.), Chicano, or another related designation, authors should consult with their participants to determine the appropriate choice. Note that “Hispanic” is not necessarily an all-encompassing term, and the labels “Hispanic” and “Latino” have different connotations. The term “Latino” (and its related forms) might be preferred by those originating from Latin America, including Brazil. Some use the word “Hispanic” to refer to those who speak Spanish; however, not every group in Latin America speaks Spanish (e.g., in Brazil, the official language is Portuguese). The word “Latino” is gendered (i.e., “Latino” is masculine and “Latina” is feminine); the use of the word “Latin@” to mean both Latino and Latina is now widely accepted. “Latinx” can also be used as a gender-neutral or nonbinary term inclusive of all genders. There are compelling reasons to use any of the terms “Latino,” “Latina,” “Latino/a,” “Latin@,” and/or “Latinx” (see de Onís, 2017), and various groups advocate for the use of different forms. Use the term(s) your participants or population uses; if you are not working directly with this population but it is a focus of your research, it may be helpful to explain why you chose the term you used or to choose a more inclusive term like “Latinx.” In general, naming a nation or region of origin is preferred (e.g., Bolivian, Salvadoran, or Costa Rican is more specific than Latino, Latinx, Latin American, or Hispanic).

Parallel comparisons among groups

Nonparallel designations (e.g., “African Americans and Whites,” “Asian Americans and Black Americans”) should be avoided because one group is described by color, whereas the other group is not. Instead, use “Blacks and Whites” or “African Americans and European Americans” for the former example and “Asian Americans and African Americans” for the latter example. Do not use the phrase “White Americans and racial minorities”; the rich diversity within racial minorities is minimized when it is compared with the term “White Americans.”

Avoiding essentialism

Language that essentializes or reifies race is strongly discouraged and is generally considered inappropriate. For example, phrases such as “the Black race” and “the White race” are essentialist in nature, portray human groups monolithically, and often perpetuate stereotypes.

Writing about “minorities”

To refer to non-White racial and ethnic groups collectively, use terms such as “people of color” or “underrepresented groups” rather than “minorities.” The use of “minority” may be viewed pejoratively because it is usually equated with being less than, oppressed, or deficient in comparison with the majority (i.e., White people). Rather, a minority group is a population subgroup with ethnic, racial, social, religious, or other characteristics different from those of the majority of the population, though the relevance of this term is changing as the demographics of the population change (APA, 2015). If a distinction is needed between the dominant racial group and nondominant racial groups, use a modifier (e.g., “ethnic,” “racial”) when using the word “minority” (e.g., ethnic minority, racial minority, racial-ethnic minority). When possible, use the specific name of the group or groups to which you are referring.

Do not assume that members of minority groups are underprivileged; underprivileged means having less money, education, resources, and so forth than the other people in a society and may refer to individuals or subgroups in any racial or ethnic group. Terms such as “economically marginalized” and “economically exploited” may also be used rather than “underprivileged.” Whenever possible, use more specific terms (e.g., schools with majority Black populations that are underfunded) or refer to discrimination or systematic oppression as a whole.

Examples of bias-free language

The following are examples of bias-free language for racial and ethnic identity. Both problematic and preferred examples are presented with explanatory comments.

1. Description of African American or Black people

Problematic:

We interviewed 25 Afro-American people living in rural Louisiana.

Preferred:

We interviewed 25 Black people living in rural Louisiana.

We interviewed 25 African Americans living in rural Louisiana.

Comment: “Afro-American” and “Negro” have become dated; therefore, usage of these terms generally is inappropriate. Specify region or nation of origin when possible to avoid the impression that all people of African descent have the same cultural background, family history, or family experiences. Note that “Black” is appropriate rather than “African American” to describe people of African descent from various national origins (e.g., Haitian, Nigerian).

2. Description of Asian or Asian American people

Problematic:

Participants were 300 Orientals.

Preferred:

There were 300 Asian participants; among these, 100 were from South Asia (India, Nepal, Bangladesh), 100 were from Southeast Asia (Thailand, Laos, and Vietnam), and 100 were from East Asia (China, South Korea, Japan).

Comment: “Orientals” is considered pejorative; use “Asian” for people from Asia, “Asian American” for people of Asian descent in North America, or be more specific by providing nation and region of origin (Japanese, Chinese, Vietnamese, etc.).

3. Description of European American or White people

Problematic:

All participants were Caucasian.

Preferred:

All participants were European American.

All participants were White.

Comment: The term “Caucasian” is considered offensive to some cultures; use “White” or “European American” instead for people of European descent living in North America, or be more specific by providing the nation of origin.

4. Description of Indigenous people

Problematic:

The 50 Indians represented...

Preferred:

The 50 Native Americans (25 Choctaw, 15 Hopi, and 10 Seminole) represented...

The 50 Indigenous People (23 First Nations, 17 Inuit, 10 Métis) represented...

Comment: When appropriate, authors should identify groups indigenous to North America by specific group or nation; when the broader designation is appropriate, note that “Native American” may be preferred to “American Indian.” “Indian” refers to people from India. In general, refer to a group as a “people” or “nation” rather than as a “tribe.”

Problematic:

We studied Eskimos.

Preferred:

We studied Inuit from Canada and Aleuts.

The 50 Indigenous People (23 First Nations and 27 Inuit) represented...

Comment: Native peoples of northern Canada, Alaska, eastern Siberia, and Greenland may prefer “Inuk” (“Inuit” for plural) to “Eskimo.” Alaska Natives include many groups in addition to Eskimos. “Indigenous Peoples” may be used when the broader designation is appropriate.

5. Description of Latinx or Hispanic people

Problematic:

Participants were 200 Hispanics/Latinos.

Preferred:

Participants were from Central America (150 from Guatemala, 50 from Honduras, and 50 from Belize).

Comment: “Hispanic” and “Latinx” (or Latino, etc.) have different meanings; ask participants to self-identify with a term and use a precise nationality if possible.

6. Racial-ethnic comparisons

Problematic:

Participants’ race was categorized as either White or non-White.

Preferred:

Participants' race was categorized as European American, African American, Asian American, or Latin American.

Comment: Use parallel terms, especially in table labels. "Non-White" implies a standard of comparison and is imprecise.

7. Discussion of racial and ethnic minorities

Problematic:

minorities

minority students

Preferred:

racial minorities, ethnic minorities, racial-ethnic minorities

racial minority students, ethnic minority students, racial-ethnic minority students

people of color

underrepresented people, underrepresented groups

Comment: "Minority" is usually equated with being less than, oppressed, and deficient in comparison with the majority. When it is necessary to compare a dominant racial group with a nondominant racial group, use a modifier like "racial," "ethnic," or "racial-ethnic." Otherwise, other terms may be preferred, such as "people of color" to refer to non-White racial and ethnic groups or "underrepresented people."

8. Use of qualifying adjectives with racial and ethnic identity

Problematic:

the articulate Mexican American professor

Preferred:

the Mexican American professor

Comment: Qualifying adjectives may imply that the "articulate" Mexican American professor is an exception to the norm (for Mexican American professors). Depending on the context of the sentence, ethnic identity may not be relevant and therefore should not be mentioned.

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Additional Resources

Best Practices for Equity, Diversity & Inclusion in Marketing via MarCom

GENDER GLOSSARY

Below is a glossary of terms to help you familiarize yourself with the different words and meanings that you may encounter.² Remember that these terms are constantly changing and it's important to stay up-to-date by asking people about their preferred terms.³

A Through E

AFAB: Acronym with the meaning “assigned female at birth.”

AMAB: Acronym with the meaning “assigned male at birth.”

Agender: Referring to a person who does not identify with any gender identities, most people who use agender don't feel that they have a gender at all.

Ally: Ally is a term to describe anyone who actively and fully supports the LGBTQIA+ community.

Androgynous: Referring to a person with a gender identity or presentation that is neutral or has both masculine and feminine parts. Synonyms include null-gender, androgyne, genderless, and neutrosis.

Assigned Sex at Birth: A medical assignment given at birth based on physical characteristics of the body. This can refer to male, female, or also intersex.

Bigender: Referring to a person who identifies with two different genders at the same time.

Body Dysphoria: Discomfort about the body that is related to gender identity and misalignment with physical characteristics such as anatomy, secondary sex characteristics, reproductive organs, etc.

Cisgender or Cisnormativity: A person whose gender identity or subconscious sex aligns with the sex that they were assigned at birth. For example, a person assigned the sex of a male at birth who identifies as male gender would be considered cisgender. Similarly, a person assigned the sex of female at birth and who identifies as female gender would be cisgender.

Most people are cisgender and so this is considered the “norm,” which can lead to systemic and unintentional prejudice against trans people in society. However, cisgender individuals can also be gender non-conforming. The Latin prefix “cis” means “on the same side.”

Cisgender Privilege: Referring to the experience of never having one's natural sexual identity be questioned by society. This leads to the behavior of taking for granted that everyone has the same life experience and a lack of struggle with their gender identity.

Coming out: The ongoing process of disclosing one's gender identity to oneself and others (e.g., with friends, at work, with family).

Cross-Dresser: A person who wears clothing that is not typical for their gender. Usually, the term is used for men who prefer to dress in women's clothing. This may be done for self-expression or other reasons. Synonyms include transvestite or drag queen. Being a cross-dresser does not automatically

equal being transgender, some people may just do this to express themselves.

Deadname: Name assigned at birth that the individual does not identify with. Deadnames reflect the idea that the name is no longer how the person identifies, hence the word “dead.” Being deadnamed can cause trans people to experience dysphoria.

Demigender/Demiboy/Demigirl: The prefix “demi” indicates a person who has the experience of partially identifying with a particular gender and includes those who may be nonbinary. Other related terms include demienby and demitrans.

F Through L

Family of choice: The circle of friends, partners, etc. that people who are LGBTQIA+ choose to associate with because they provide validation, support, and a feeling of belonging that they may be missing in their biological family.

Female-to-male (FTM): Referring to people who were assigned female at birth but who identify as male. This may or may not involve changing the body through medical procedures or surgeries.

Feminine-of-center: Referring to a person who identifies with a feminine gender expression regardless of whether they consider themselves a woman or were assigned the sex of female at birth.

Feminine-presenting: Referring to a person with an outward gender expression that appears feminine. For example, this could be shown through style, mannerisms, body language, etc.

Femme: Referring to a person with a gender identity or expression that leans toward being feminine in general. A person who is femme does not necessarily identify as a woman and is not necessarily assigned the female sex at birth by a doctor.

Gender Affirmation Surgery: Surgery to affirm an individual’s gender identity that involves changing primary or secondary sex characteristics. This can be necessary to alleviate gender dysphoria.

Gender Apathetic: Referring to a person who does not care about their gender nor how they appear to others in terms of their gender. In other words, they do not identify with any particular gender.

Gender Binary: A binary division of gender into only two types (man or woman) which is expected to match the sex assigned at birth (male, female, or intersex). This system does not allow for people who identify with a gender that does not fit the binary system or people who feel their gender is fluid rather than fixed.

Gender Conforming: Referring to a person who follows the rules of society about how genders should act, behave, and appear to others.

Gender Dysphoria: A medical diagnosis and term to reflect the distress experienced by individuals who have a misalignment between their sex assigned at birth and the gender that they identify with internally. This means that a person doesn’t feel right about their body parts, physical characteristics, or societal interactions in terms of their internal experience of gender.

Gender Expansive: Referring to people who work to make culture more inclusive in terms of gender expression, gender roles, and gender norms in society.

Gender Expression: The way that a person publicly expresses their gender as masculine, feminine, androgynous, etc. For example, gender can be expressed through their clothing, hair and makeup, body language, chosen name, pronouns, mannerisms, interests, etc.

For trans people, they may also physically alter their body through medical interventions to match their internal gender identity such as hormone therapy or surgery. Also known as gender presentation.

Gender Bender: Referring to an attack on stereotypes about gender that questions norms and expectations in society. May also be referred to as a genderf***.

Genderfluid: Referring to a person who shifts between genders or who feels as though their gender changes over time either rapidly or gradually.

Gender Identity: A core sense of the self as being a woman, man, or neither. This does not always align with the sex assigned at birth and can develop and change over time. It also cannot be assumed based on outward physical characteristics.

Gender-Inclusive Pronouns: Pronouns that are neutral and can be used by both transgender and cisgender people. For example, the words they, them, and theirs when used to refer to a single person are gender-neutral pronouns.

Gender Minority: Referring to people who are transgender or gender non-conforming and are in the minority in relation to society as a whole in terms of the binary view of gender.

Gender Non-conforming (gender variant, genderqueer): People whose gender expression does not follow the gender norms or societal expectations for the sex they were given at birth or their perceived sex. This includes people who are androgynous, feminine men, masculine women, etc. This can include trans people but not all people who are gender non-conforming identify as trans. People of any gender can be gender nonconforming (e.g., cis, nonbinary, trans).

Gender Norms: The cultural and social norms assigned to women and men regarding clothing, appearance, roles, and behavior. For example, women are expected to behave more passively than men, while men are expected to be more dominant than women. People who do not fit gender norms may be singled out (e.g., an overly feminine man or a dominant woman).

Gender Queer: Referring to a person who does not align with the gender binary of man vs. woman.

Gender Questioning: Referring to a person who is questioning aspects of their gender such as their gender identity or gender expression.

Gender Roles: Societal norms about what it means to belong to a certain gender. These can change over time and refer to behaviors, interests, etc. They may also differ across cultures.

Gender Outlaw: A person who does not follow the rules of society as far as being defined in a binary way (male vs. female).

Graygender: Referring to a person who does not experience a strong pull toward any particular gender identity or expression.

Intergender: Referring to a person who does not experience one gender, but rather falls between male and female gender identities.

Internalized Transphobia: Feeling uncomfortable with oneself because of having transgender feelings or a gender identity that does not match one's assigned sex at birth or the gender roles of society.

Intersex: A person born with characteristics that are not easily categorized as male or female (e.g., reproductive organs, chromosomes, hormones). For example, a man could be born with ovaries instead of testes or a woman could be born with XY chromosomes. Intersex occurs at a rate of about one in 1500 births but most people are assigned either male or female sex at birth regardless of being intersex. Intersex people may identify with their assigned sex, identify with the opposite sex, or identify as intersex. They do not usually identify as trans (transgender or transsexual).

LGBTTTIQ: An acronym representing lesbian, gay, bisexual, transsexual, transgender, two-spirit, intersex, and queer.

LGBT: An acronym representing lesbian, gay, bisexual, transgender.

LGBTQIA+: An acronym representing lesbian, gay, bisexual, transgender, queer/questioning, intersex, asexual/ally, etc.

LGBTQ+: An acronym representing lesbian, gay, bisexual, transgender, queer/questioning, etc. This acronym is internationally recognized.

LGBTQ2: An acronym representing lesbian, gay, bisexual, transgender, queer/questioning, and two-spirit.⁴

LGBTI: An acronym representing lesbian, gay, bisexual, transgender, and intersex.

“Lived” Gender Identity: The combination of an internal gender identity and how it is publicly expressed (gender expression) in daily life such as when shopping, at work, when in the community, etc.

M Through R

Male-to-female (MTF): Referring to people who were assigned male at birth but who identify as female. This may or may not involve changing the body through medical procedures.

Masculine-of-Center: People who identify as masculine. These individuals may or may not identify as a man. Being masculine-of-center does not indicate a person's assigned sex at birth.

Masculine-presenting: People with a gender expression that they consider to be masculine. This includes outward expression through such things as body language, mannerisms, physical characteristics, and style. This term does not indicate anything about assigned sex at birth.

Maverique: A person who experiences their gender identity to be separate from current categories and descriptions.

Misgender: Calling someone by the wrong pronoun or using language that is not inclusive to their

gender identity.

Multi-gender: People who identify with more than one gender. This includes people who identify as bigender, trigender, pangender, polygender, and in some cases, genderfluid.

Neutrois: People who have a gender that is neither male nor female. This includes nonbinary, genderless, genderfluid, and agender identities.

Nonbinary: Nonbinary (sometimes called enby or nb) is an umbrella term for anyone who falls outside the gender binary of male or female. Some people simply identify as non-binary and some identify as a specific type of nonbinary identity. Examples include genderqueer, genderfluid, agender, bigender, etc.

Novigender: A gender identity used to describe the experience of people who don't feel that their gender can be described using existing categories due to its complexity.

Out or Out of the Closet: Being open about one's gender identity with others.

Outing Someone: Outing someone means telling a person about someone else's gender identity or sexuality when they may not be out yet. Ex. My friend Stacy told her parents I'm trans when I didn't want them to know yet. Outing someone can be very harmful as they might not be in a safe environment to come out on their own.

Omnigender: A person who identifies with all gender identities.

Pangender: A gender identity that involves experiencing many different gender identities simultaneously.

Passing: The experience of "passing" for one's gender identity. For example, a transgender individual may be accepted by strangers as being the gender that they identify with even when this is different from their assigned sex at birth. This typically involves cues originating from physical characteristics, behaviors, and mannerisms.

Polygender and Pangender: The experience of displaying different parts from multiple gender identities.

Queer: Previously used as a derogatory term for transgender and transsexual individuals, which has since been reclaimed by the community to display their identities with pride.

Questioning: People who are in the process of questioning their gender identity and wish to explore different options.

S Through Z

Sex: A classification system assigned at birth based on a person's physical characteristics, reproductive systems, chromosomes, hormones, and secondary sex characteristics. Sex is generally classified at birth as male, female, or intersex based on the appearance of the external genitalia. If these are ambiguous, sex is assigned based on internal genitalia, hormones, and chromosomes. Sex is generally recorded on the birth certificate but can sometimes be changed on this document as well as on other legal documents such as a driver's license.

Sex Assigned at Birth: The sex assigned to a person at birth based on the existing classification system.

Social Dysphoria: A type of gender dysphoria that arises from distress about how other people label, interact with or perceive an individual. It can also be a result of one's own behavior that is at odds with their gender identity.

Third Gender: The term third gender comes from native and non-Western cultures. It refers to a gender category that does not divide simply into male or female.

Trans Man/Trans Woman: A trans man is someone who was assigned the sex of "female" at birth but who identifies as a man (also known as female-to-male or FTM). A trans woman is someone who was assigned the sex of "male" at birth but who identifies as a woman (also known as male-to-female or MTF).

Transfeminine: Having a feminine gender identity but being assigned a different sex at birth.

Transgender/Trans: Transgender is as an umbrella term for anyone who identifies as a gender other than the one they were assigned at birth. This includes trans men or women and non-binary identities such as genderfluid, genderqueer, and agender.

Transitioning: Activities engaged in by trans individuals to affirm their gender identity such as changing their name, clothing, pronouns, sex designation, etc. This can include medical treatments such as hormone therapy, sex reassignment surgery, etc. This process is different for every person and the time it takes and activities that are engaged in are not universal.

Transmasculine: Having a masculine gender identity but being assigned a different sex at birth.

Transpositive: This term refers to the opposite of transphobia. This type of attitude is validating and accepting of transsexual and transgender individuals and celebrates their rights.

Transsexual: A person whose gender identity is different from the sex that they were assigned at birth. Transsexual generally means the individual has had gender-affirming surgeries and has fully gone through with their transition.

Transphobia: Intolerance, fear, aversion, prejudice, harassment, discrimination, violence, or hatred aimed at trans individuals and trans communities based on stereotypes and misconceptions.

Trigender: The experience of having three gender identities at the same time.

Two-Spirit: Two-Spirit is an important term in many indigenous cultures. It has no set definition but is mainly used to describe a spiritual view of gender or sexuality. It can be used to describe sexual orientation, gender identity, or spiritual identity. It is a term specific to Indigenous cultures and using it as a non-indigenous person would be cultural appropriation.

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Appropriate Terms to Use

While there are varying preferences regarding disability terminology, there are some terms which should never be used as they are not respectful of disabled people. The below is not an exhaustive list, but is meant to provide some practical guidance and explanation for terms no longer in use and the recommended alternative

- **Table 1: Terms no longer in use and suggested alternative terms**

Term no longer in use	Why	Recommended alternative term
The disabled	Catch-all phrases such as 'the blind', 'the deaf' or 'the disabled, do not reflect the individuality, equality or dignity of people with disabilities.	Disabled people/people with disabilities

Term no longer in use	Why	Recommended alternative term
Wheelchair-bound; confined to a wheelchair	Wheelchairs offer mobility, freedom and independence. Using negative language perpetuates harmful negative stereotypes.	Wheelchair user / person who uses a wheelchair
Cripple; spastic	These terms are stigmatising.	Disabled person/person with a disability
The handicapped	This is a stigmatising term.	Disabled person, person with a disability
Mental handicap	This is a stigmatising term.	Intellectual disability In the UK, the term 'learning disability' is commonly used.
Normal / normally developing	Using this term to refer to non-disabled people implies that being disabled is abnormal.	Non-disabled person
High functioning / low functioning	These terms are often used with regard to autism. Simplifying autism into two categories can perpetuate negative and untrue stereotypes.	Autistic people each have their own strengths and weaknesses. Some may require more support in some areas of their development than others. [1]
Autism Spectrum Disorder	Autism Spectrum Disorder is offensive to many in the autism community as it implies there is something wrong with autistic people.	Autism

Term no longer in use	Why	Recommended alternative term
Autism Spectrum Disorder (ASD) Unit (as used in education settings)	'Unit' is a medical term which should not be applied to a classroom setting.	Autism class
Schizo; mad	These are stigmatising terms.	Person with a mental health disability/difficulty
Suffers from (e.g. asthma)	This is a negative term.	Has (e.g. asthma)
Epileptic	This identifies someone in terms of their medical diagnosis.	Has epilepsy
Victim	This is a stigmatising term which places an individual in a passive role as an object of pity.	Disabled person / person with a disability
Special	This is a euphemistic term and can be patronising.	Disabled person / person with a disability

Term no longer in use	Why	Recommended alternative term
Special in an education context e.g. special school, special class	This is a euphemistic term and can be patronising and is no longer preferred language. However, we recognise that it is used in legislation e.g. the EPSEN Act and that it will be examined as part of the review of that Act.	There is currently no consensus regarding an alternative for the word 'special'. Some people use the word 'additional' e.g. additional needs but from an inclusive education perspective all children have individualised needs and no one's needs are 'additional'.
Hearing impaired	Deaf people are proud of their identity as a cultural and linguistic group and do not see it as an impairment.	Deaf / hard of hearing
Partially Deaf / partially hearing	The terms deaf/Deaf can include people with some or no hearing.	Deaf / hard of hearing
Signed English	Irish Sign Language is not English. It is a separate visual and spatial language with its own linguistic and grammatical structure.	Irish Sign Language or abbreviate to ISL
Shortening Irish Sign Language to "sign language"	There are many different sign languages around the world which are distinct from each other. If referring to Irish Sign Language, it's important to name it in full.	Refer to Irish Sign Language in full or abbreviate to ISL.

Term no longer in use	Why	Recommended alternative term
Helper	Some disabled people hire a Personal Assistant to assist them to live independently. Using terms such as ‘helper’ places the disabled person in a passive role and also devalues the work of Personal Assistants.	Personal Assistant

Below are some commonly used terms which are in use but which may require explanation (Table 2).

Table 2: Meaning of common terms

Term	Meaning / use
Impairment	<p>The term impairment is appropriate in some contexts but not in others. It is used by some to describe a medical condition or level of functioning, while ‘disability’ describes the social experience of having an impairment.</p> <p>The Deaf community do not use the term ‘impairment.’</p>
Neurodiversity	Neurodiversity includes autism and other groups such as those with ADHD and Dyspraxia, which present with similar accommodation needs to autism.
Deafblind	“Deafblind” is a combined vision and hearing disability and the term is used as an umbrella term which includes people who also may have some residual vision and/or hearing.

Term	Meaning / use
Disabled Persons Organisation (DPO)	A Disabled Persons Organisation (DPO) is a particular kind of civil society organisation which is distinct from a Non-Governmental Organisation (NGO) or a disability service provider. UNCRPD outlines specific criteria in order for an organisation to be considered a DPO. DPOs are organisations led by disabled people themselves, and with a clear majority of their membership made up of disabled people, and which are underpinned by a human rights approach to disability. Organisations which work on disability issues or provide disability services which are not led by persons with disabilities are not considered a DPO.
Representative organisation	When the term “representative organisation” is used in CRPD it is used to refer to a DPO only, rather than an organisation providing services, or an organisation comprising a majority of non-disabled persons advocating for people with disabilities.

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