Alabama Educator Code of Ethics

Introduction
The primary goal of every educator in the state of Alabama must, at all times, be to provide an environment in which all students can learn. In order to accomplish that goal, educators must value the worth and dignity of every person, must have a devotion to excellence in all matters, must actively support the pursuit of knowledge, and must fully participate in the nurturance of a democratic citizenry. To do so requires an adherence to a high ethical standard.

The Alabama Educator Code of Ethics defines the professional behavior of educators in Alabama and serves as a guide to ethical conduct. The code protects the health, safety and general welfare of students and educators; outlines objective standards of conduct for professional educators; and clearly defines actions of an unethical nature for which disciplinary sanctions are justified.

Code of Ethics Standards
Standard 1: Professional Conduct
An educator should demonstrate conduct that follows generally recognized professional standards.

Ethical conduct includes, but is not limited to, the following:

- Encouraging and supporting colleagues in the development and maintenance of high standards.
- Respecting fellow educators and participating in the development of a professional and supportive teaching environment.
- Engaging in a variety of individual and collaborative learning experiences essential to developing professionally in order to promote student learning.

Unethical conduct is any conduct that impairs the certificate holder’s ability to function in his or her employment position or a pattern of behavior that is detrimental to the health, welfare, discipline, or morals of students. Unethical conduct includes, but is not limited to, the following:

- Harassment of colleagues.
- Misuse or mismanagement of tests or test materials.
- Inappropriate language on school grounds.
- Physical altercations.
- Failure to provide appropriate supervision of students.

Standard 2: Trustworthiness
An educator should exemplify honesty and integrity in the course of professional practice.

Ethical conduct includes, but is not limited to, the following:
- Properly representing facts concerning an educational matter in direct or indirect public expression.
- Advocating for fair and equitable opportunities for all children.
- Embodying for students the characteristics of intellectual honesty, diplomacy, tact, and fairness.

Unethical conduct includes, but is not limited to, the following:
- Falsifying, misrepresenting, omitting, or erroneously reporting professional qualifications, criminal record, or employment history when applying for employment or certification.
- Falsifying, misrepresenting, omitting, or erroneously reporting information submitted to federal, state, and/or other governmental agencies.
- Falsifying, misrepresenting, omitting, or erroneously reporting information regarding the evaluation of students and/or personnel.
- Falsifying, misrepresenting, omitting, or erroneously reporting reasons for absences or leaves.
- Falsifying, misrepresenting, omitting, or erroneously reporting information submitted in the course of an official inquiry or investigation.

Standard 3: Unlawful Acts
An educator should abide by federal, state, and local laws and statutes.

Unethical conduct includes, but is not limited to, the commission or conviction of a felony or of any crime involving moral turpitude. As used herein, conviction includes a finding or verdict of guilty, or a plea of nolo contendere, regardless of whether an appeal of the conviction has been sought or a situation where first offender treatment without adjudication of guilt pursuant to the charge was granted.

Standard 4: Teacher/Student Relationship
An educator should always maintain a professional relationship with all students, both in and outside the classroom.

Ethical conduct includes, but is not limited to, the following:
- Fulfilling the roles of trusted confidante, mentor, and advocate for students’ growth.
- Nurturing the intellectual, physical, emotional, social, and civic potential of all students.
- Providing an environment that does not needlessly expose students to unnecessary embarrassment or disparagement.
- Creating, supporting, and maintaining a challenging learning environment for all students.

Unethical conduct includes, but is not limited to, the following:
- Committing any act of child abuse, including physical or verbal abuse.
- Committing any act of cruelty to children or any act of child endangerment.
- Committing or soliciting any unlawful sexual act.
• Engaging in harassing behavior on the basis of race, gender, national origin, religion, or disability.
• Soliciting, encouraging, or consummating an inappropriate written, verbal, or physical relationship with a student.
• Furnishing tobacco, alcohol, or illegal/unauthorized drugs to any student or allowing a student to consume alcohol or illegal/unauthorized drugs.

Standard 5: Alcohol, Drug and Tobacco Use or Possession
An educator should refrain from the use of alcohol and/or tobacco during the course of professional practice and should never use illegal or unauthorized drugs.

Ethical conduct includes, but is not limited to, the following:
• Factually representing the dangers of alcohol, tobacco and illegal drug use and abuse to students during the course of professional practice.

Unethical conduct includes, but is not limited to, the following:
• Being under the influence of, possessing, using, or consuming illegal or unauthorized drugs.
• Being on school premises or at a school-related activity involving students while documented as being under the influence of, possessing, or consuming alcoholic beverages or using tobacco. A school-related activity includes, but is not limited to, any activity that is sponsored by a school or a school system or any activity designed to enhance the school curriculum such as club trips, etc., where students are involved.

Standard 6: Public Funds and Property
An educator entrusted with public funds and property should honor that trust with a high level of honesty, accuracy, and responsibility.

Ethical conduct includes, but is not limited to, the following:
• Maximizing the positive effect of school funds through judicious use of said funds.
• Modeling for students and colleagues the responsible use of public property.

Unethical conduct includes, but is not limited to, the following:
• Misusing public or school-related funds.
• Failing to account for funds collected from students or parents.
• Submitting fraudulent requests for reimbursement of expenses or for pay.
• Co-mingling public or school-related funds with personal funds or checking accounts.
• Using school property without the approval of the local board of education/governing body.

Standard 7: Remunerative Conduct
An educator should maintain integrity with students, colleagues, parents, patrons, or businesses when accepting gifts, gratuities, favors, and additional compensation.
Ethical conduct includes, but is not limited to, the following:

- Insuring that institutional privileges are not used for personal gain.
- Insuring that school policies or procedures are not impacted by gifts or gratuities from any person or organization.

Unethical conduct includes, but is not limited to, the following:

- Soliciting students or parents of students to purchase equipment, supplies, or services from the educator or to participate in activities that financially benefit the educator unless approved by the local governing body.
- Accepting gifts from vendors or potential vendors for personal use or gain where there appears to be a conflict of interest.
- Tutoring students assigned to the educator for remuneration unless approved by the local board of education.

**Standard 8:** Maintenance of Confidentiality

An educator should comply with state and federal laws and local school board policies relating to confidentiality of student and personnel records, standardized test material, and other information covered by confidentiality agreements.

Ethical conduct includes, but is not limited to, the following:

- Keeping in confidence information about students that has been obtained in the course of professional service unless disclosure serves professional purposes or is required by law.
- Maintaining diligently the security of standardized test supplies and resources.

Unethical conduct includes, but is not limited to, the following:

- Sharing confidential information concerning student academic and disciplinary records, health and medical information, family status/income, and assessment/testing results unless disclosure is required or permitted by law.
- Violating confidentiality agreements related to standardized testing including copying or teaching identified test items, publishing or distributing test items or answers, discussing test items, and violating local school system or state directions for the use of tests or test items.
- Violating other confidentiality agreements required by state or local policy.

**Standard 9:** Abandonment of Contract

An educator should fulfill all of the terms and obligations detailed in the contract with the local board of education or educational agency for the duration of the contract.

Unethical conduct includes, but is not limited to, the following:

- Abandoning the contract for professional services without prior release from the contract by the employer;
- Refusing to perform services required by the contract.

**Reporting**
Educators are required to report a breach of one or more of the Standards in the Alabama Educator Code of Ethics as soon as possible, but no later than sixty (60) days from the date the educator became aware of the alleged breach, unless the law or local procedures require reporting sooner. Educators should be aware of their local school board policies and procedures and/or chain of command for reporting unethical conduct. Complaints filed with the local or state school boards, or with the State Department of Education Teacher Certification Section, must be filed in writing and must include the original signature of the complainant.

Alabama Administrative Code 290-3-2-.05
(1)-5-c Each Superintendent shall submit to the State Superintendent of Education within ten calendar days of the decision, the name and social security number of each employee holding an Alabama certificate or license who is terminated, or nonrenewed, resigns, or is placed on administrative leave for cause, and shall indicate the reason for such action.

Disciplinary Action
Disciplinary action shall be defined as the issuance of a reprimand or warning, or the suspension, revocation, or denial of certificates. "Certificate" refers to any teaching, service, or leadership certificate issued by the authority of the Alabama State Department of Education.

Alabama Administrative Code 290-3-2-.05
(1) Authority of the State Superintendent of Education
(a) The Superintendent shall have the authority under existing legal standards to:
1. Revoke any certificate held by a person who has been proven guilty of immoral conduct or unbecoming or indecent behavior in Alabama or any other state or nation in accordance with Ala. Code §16–23–5 (1975).
2. Refuse to issue a certificate to an applicant whose certificate has been subject to adverse action by another state until after the adverse action has been resolved by that state.
3. Suspend or revoke an individual’s certificate issued by the Superintendent when a certificate or license issued by another state is subject to adverse action.
4. Refuse to issue, suspend, or recall a certificate for just cause.

Any of the following grounds shall also be considered cause for disciplinary action:
- Unethical conduct as outlined in the Alabama Educator Code of Ethics, Standards 1-9.
- Order from a court of competent jurisdiction.
- Violation of any other laws or rules applicable to the profession.
- Any other good and sufficient cause.
An individual whose certificate has been revoked, denied, or suspended may not be employed as an educator, paraprofessional, aide, or substitute teacher during the period of his or her revocation, suspension, or denial.
CASE #1

[Mrs. Clark teaches remedial reading at a school in an economically depressed lower class neighborhood with about 1,200 families. The following is a description of one of Mrs. Clark's six classes in remedial reading.]

The class meets five days a week for one-half hour. Each day the children enter the reading room, usually one at a time, and silently take seats around a small rectangular table which comfortably accommodates the four children and the teacher. "Greeting conversations" are rare; when they occur they are usually initiated by Mrs. Clark, and the topics are limited... Occasionally one child, Jack, asks whether this is to be "game day." The children then wait a minute or two in silence while Mrs. Clark assembles materials for the day's business at hand, and then the lesson begins.

Mrs. Clark is fully sensitive to neighborhood conditions, and in response to these she has developed what she calls her "educational philosophy."...

In keeping with that philosophy, she has devised a teaching strategy. Instruction unfolds in two forms: she introduces a new skill (e.g., synonyms, nouns, vowels sounds); then on subsequent days the children practice the skill and practice it again until the slowest child knows it... During most of these activities Mrs. Clark watches for "frustration cues" and tries to cause the child to slow down whenever these are evident... [At] least once a week there are games... All these games are structured so that each child waits for his or her individual turn; all involve reading skills, but a child wins or loses through chance, the roll of the dice or the draw of the cards.

On one day, Mrs. Clark may introduce a new reading skill to the children - for example, synonyms. She defines "synonym," discusses the idea, and gives several examples of synonyms and their use. Then she asks a question and the first child who can calls out an answer; other children usually echo the answer; then a second question, and so on. During lessons of this kind the children do not raise their hands and she almost never calls on a specific child. The next day may be devoted to practicing the same skill... She defines the rules of the drill, then says, "I am thinking of a synonym for ______." Children raise their hands to be called on and one child is selected; that child points to a card and reads it, with help from Mrs. Clark if necessary, which often includes the pretense that a wrong answer wasn't really an answer. Having answered correctly, the child may then take the card from the table and keep it.

Friday is usually "game day." On these days, the winners get points which are accumulated over time and earn small prizes. On a game day the children come in a bit excited, but as before they sit down and wait silently while their teacher gets the game set up. A favorite game is "bundles." Mrs. Clark shuffles a deck of cards (almost every card has a word on it; a few have only a picture of a sack tied closed with a rope, called a "bundle"). The deck is placed face down in the center of the table. A child
is selected to start the game, draws the card on top, and places it on the table so that everyone else can see the word. With help if necessary, the child reads the card and keeps it; then the next child on the left, who has been waiting more than participating, can take a turn; and so on. A child who draws a "bundle" card gets to take all of the cards the child to the right has accumulated. When the last card has been played, the child who holds the most cards wins, and this means points added to his or her total...

In general, the efforts seem to work. The children seem to read, and they seem to enjoy their sessions.

In formulating a response that is multicultural, consider and address at least the following questions and concerns:

1. The case indicates that Mrs. Clark's "educational philosophy" was developed out of her understanding of the neighborhood condition. What IS her educational philosophy?
2. What role might "self-fulfilling prophecy" be playing here?
3. Incorporating your knowledge and understanding of text and class material, discuss the relationship between Mrs. Clark's educational philosophy and her teaching approach.
4. Discuss the relationship between Mrs. Clark's educational philosophy and the norms/values of the dominant culture. What is the goal here of her philosophy?
5. Critique Mrs. Clark's class from a multicultural perspective.
6. Offer concrete suggestions for improvement in that regard.
Andrew Jackson Elementary School is located in a major city in the mid-west. Once known as the most innovative school in this large urban system, a changing neighborhood has altered significantly the priorities of the school. No longer are time and money directed to experimental teaching and curriculum development; rather, resources are focused upon serving the needs of children from low-income families. The neighborhood was once a thriving area, but the closing of two steel mills caused untold miseries for its residents. Many of the adults held semiskilled jobs in the mills, and finding new employment has been extremely difficult. Increasingly, families who could afford to leave the area have done so.

The current enrollment of the school is listed as 80% black, 18% white, and 2% other. The faculty, on the other hand, is 75% white and 25% black. The principal, Margaret Dickerson, is black, and she has been at the school only one year. A number of the more experienced teachers at Jackson Elementary have lived through the transition of the past twenty years. Thus, some of the most respected elementary school teachers in the system continue to teach at Jackson.

Janice Nichols is a first-year teacher assigned to teach second grade at the school. Janice is the daughter of Drs. William and Nadine Nichols. Her father is a professor of microbiology and her mother is a psychiatrist. Janice is black. A graduate of a prestigious university, she chose to be a teacher and work in an inner-city environment. Neither of her parents was thrilled with her career decision, but both admired her dedication to working with low-income children.

Janice's class at Jackson is rather typical for the school. The class consists mostly of black children; about one-fourth are white. Virtually all of the students come from families that have below-average incomes or are at the poverty level. One of the students in Janice's classroom, Maria, identifies with neither the black nor the white students. Maria's parents recently rented an apartment in the Jackson school district. They are from Puerto Rico and have been on the mainland for only seven months. Although at times Maria exhibits signs of being very bright, she is withdrawn and avoids social contact with the other children. For Janice, Maria has become a very special challenge. There is little doubt in Janice's mind that Maria's behavior is inhibiting her academic progress.

After three months of unsuccessful attempts to engage Maria more fully in classroom activities, Janice requested that the parents come in for a conference. Maria's mother agreed to come to school, but the encounter proved to be of little value. The mother spoke little English and simply nodded and smiled in response to everything Janice said. In frustration, Janice took the problem to Mrs. Dickerson, the principal. Mrs. Dickerson suggested an examination by the school psychologist and Janice proceeded to make the arrangements.

Two weeks after the schedules examination of Maria, Janice received the following report:
Results of Examination:

Maria exhibits above-average intelligence. Her verbal skills are not an accurate measure of her ability. She comes from a home environment where English is rarely used as a means of communication. Much of Maria's language ability comes from watching television and listening to peers in school. She has two siblings—a brother who is three years old and a brother one year old. No problems were identified with either auditory or visual perceptions.

The child appears to have a serious self-image problem. This is probably due to the lack of other Hispanic children in the educational environment. Maria admitted during the examination that both white and black children have told her that she is "different." She in unable to verbalize what this means; but obviously this peer judgment has had a negative effect on her adjustment to this school's environment. Attention should be given to infusing multicultural education into the classroom activities. Directed interaction with select students should be a high priority.

Arnold Davis, Ph.D.
School Psychologist

Upon reading the report, Janice's first course of action was to see Mrs. Dickerson. The principal acknowledged that she had read the psychologist's report and agreed with it. Janice said, "What I really need is some help. I'm not sure that I can implement the recommendations the psychologist made."

"Well," responded Mrs. Dickerson, "I'm not sure how you should proceed with this either. Give it some thought and see what resources and strategies you can come up with."

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In formulating a response that is multicultural, consider and address at least the following questions and concerns:

1. What information are you given here that seems to be important or relevant for understanding Maria's situation and in helping Janice come up with a successful strategy to address the situation?
2. Is there other information of any sort that you think would be useful to possess?
3. Explain the role "cultural discontinuity" is playing here.
4. In formulating a strategy, what would you identify as the primary goal or objective to be attained? Why?
5. What resources, inside or outside of the school, might be useful?
6. How could you provide an education that is multicultural?
CASE #3

1. Your junior high school has a series of career assemblies during the year in which representatives from various occupational areas in the community explore opportunities in their fields with students. For this month's program, an executive secretary is coming to talk about her career as well as other options in business and office occupations. Several of the boys object to attending, saying that this program is for girls and not for them. Some of the teachers agree and suggest that the boys' attendance be optional.

2. Students in your honors English classes carry on some lively discussions. Although the number of girls and boys in these classes is about equal, the boys dominate the discussions. In fact, your informal analysis shows that the boys may have up to 80% of the "air time." You've encouraged the girls to speak up more often, but so far they're not doing so.

In formulating responses that are multicultural, consider and address at least the following:

Situation #1 -
1. What role is "cultural discontinuity" playing here?
2. What role is "self-fulfilling prophecy" playing here?
3. How would you respond, and why, to the remarks of the boys and teachers?

Situation #2 -
1. What role is "cultural discontinuity" playing here?
2. What role is "self-fulfilling prophecy" playing here?
3. How can teaching strategies be adjusted to better facilitate the participation of girls in the class?
After living three years at an orphanage, Lisa, a young, Southeast Asian girl was adopted by a white middle class family in a Southern city. Since the orphanage did not provide Lisa's adoptive parents with her birth certificate, nobody knew exactly how old she was. According to a nearby medical center, she was either 9 or 10 years old. In spite of Lisa's claim that she had two years of schooling in the orphanage, she was placed in a first grade classroom because she had neither an adequate command of the English language nor official documents certifying any previous schooling.

Lisa's adoptive parents were very warm and caring people who provided her with most of the things that a 9 year old girl would want and should have--including piano lessons. Lisa was very good in music. In fact, in less than six months after beginning piano lessons she was able to play new pieces at first reading. In addition to these "privileges," she was given a number of household chores to do. Lisa was to let the family puppy out and feed her as soon as she came home from school. She was also responsible for checking all the windows and watering house plants. In addition, Lisa was to stay in the house with all the doors locked until one of the parents came home from work. She carried out the chores well, and Lisa and her parents were very happy with one another.

At school, Lisa did not do as well. According to her teacher, Lisa was always the first child to turn in the assigned work in the class. But she did very poor work, because she could not follow the teacher's instructions. Whenever the teacher told Lisa to pay more attention to her instructions and reprimanded her for handing in poor work, Lisa consistently lowered her head in silence. She responded similarly to other adults when she was admonished by them. According to Lisa's classroom teacher, she had a disruptive influence on other children because "she bothered them a lot." For these academic and behavioral problems, Lisa had been sent to the principal's office several times.

As a result of a number of reports from Lisa's teacher, a reading specialist, and a teacher of English as a second language, the principal recommended that there be a comprehensive evaluation of Lisa's performance, behavior, problems, needs, and potentials so that an individualized instruction plan could be developed. This process is usually referred to as "staffing." Lisa's staffing meeting was attended by several specialists, a teacher of English as a second language, Lisa's teacher, and her parents. Also attending was an "advocate" whose function was to help Lisa's parents make sound and appropriate judgments about her education program.
Following a series of reports on social, psychological, intellectual, and behavioral aspects of Lisa, the group, except the parents and the advocate, agreed that Lisa had serious emotional problems and that she ought to be referred to a professional counselor or a clinical psychologist. The school psychologist reported that her IQ score was below the norm of her age group, and the social worker indicated that Lisa had problems getting along with other children. The group also recommended that she be sent to a school providing special education programs for children with learning and behavioral difficulties. After a lengthy discussion of how her background may have influenced Lisa's academic performance and interpersonal relationships, the decision was made not to send her to special education classes. (The details of how this decision was made have been omitted intentionally.)

Lisa is now an above average high school senior with many friends. She is looking forward to attending a nearby university. She has continued to study music as well as art, and she works part-time like many of her peers.

In formulating a response that is multicultural, consider and address at least the following questions and concerns:

1. Identify and discuss your estimate of the ways Lisa's problems were determined by the school personnel involved.
2. What are some of the assumptions the classroom teacher and other professionals had implicitly used in evaluating Lisa?
3. To what extent was culture viewed as a deficit, or as deficient here in Lisa's situation.
4. Discuss the connection here between language and assimilation.
5. Are there any factors in the above case that those evaluating Lisa overlooked or ignored?
6. Provide a multicultural response to the situation.
John Corey is the principal of Heard Junior High School. He is a conscientious administrator, concerned about the welfare of the students and the quality of the curriculum. He is also an active participant in PTA meetings, and he encourages parental interest in school affairs.

One afternoon, Mr. Corey received an angry phone call from Mrs. Emma Lincoln, the mother of a student. Mrs. Lincoln informed him that she, her husband, their minister, and several other parents had been monitoring the books their children brought home from school, and they were unhappy with some of the selections from the school library.

As an example, she cited Kurt Vonnegut’s *God Bless You, Mr. Rosewater*. This book, according to Mrs. Lincoln, is filled with stories of drunkenness, promiscuity, antisocial behavior, and irreligious thought. This, she said, is poor literature for her children to be reading and an inappropriate part of the school library collection. She added that many other books in the school library fit that same category. She and a committee of concerned parents planned to raise this issue at the next meeting of the PTA. They would demand that the school library collection be reviewed and that these books and other objectionable items be removed. If necessary, they would take legal action. It was their right as parents and taxpayers.

That this issue had arisen among the parents was a complete surprise to Mr. Corey. His first thought was to call Mrs. Jennings, the school librarian. Mrs. Jennings had been with the school for 13 years, had compiled most of the book collection, and was a valued member of the staff. She had a reputation for being conservative in social matters and was acquainted with many of the parents. She would know how to placate them.

Mr. Corey was shocked by her angry response and flat rejection of the case presented by Mrs. Lincoln. In Mrs. Jennings's view *God Bless You, Mr. Rosewater* was a minor classic of recent American literature that should be included in any school library. It celebrated human frailty, the humble civic virtues, and the possibility of kindness in an unkind world. According to Mrs. Jennings, it was this sort of work to which the students ought to be exposed, and she would make this argument in favor of any book the parents might select from her library. That her handling of the library would be questioned at all was a personal insult she would not accept. Furthermore, in her judgment, no group had the right to censor a library, and she was prepared to fight in defense of that position.

The PTA meeting the following week only exacerbated the problem. The parents had planned their strategy and presented a united front. Reverend Campbell, the Lincoln's pastor serving as spokesperson, presented a list of titles that the group found to be offensive, including *Slaughterhouse Five*, *Catch-22*, *Catcher in the Rye*, and *The Autobiography of Malcolm X*. Rev. Campbell noted that they were all popular titles at a recent book fair for radicals and subversives;
they were obscene, un-American, filled with violence and other objectionable material. The parents had the right to protect their children in such matters and make their opinions known. It was their demand that such books as the parents' committee might select be removed from the school library and that they have the right to review the place of such works in the school curriculum. Any compromise on the matter, Rev. Campbell continued, would fail to resolve the problem and would avoid very real moral and religious issues. It was his duty to protect all of the students in the school, not just a few.

Speaking for herself and a number of teachers, Mrs. Jennings stated that it was their position that parental intervention in the library or school curriculum would be censorship, a violation of academic freedom. They would stand for no interference. It was the teachers' position that Rev. Campbell and his group had no right to impose a single point of view on a public institution. If the parent's group was prepared to file a suit against the school board, they were prepared to file a countersuit against the parents.

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In formulating a response that is multicultural, consider and address at least the following questions and concerns:

1. What role are religion, religious diversity, religious freedom playing here?
2. What "facts" of the situation are important to consider and why?
3. What can Mr. Corey do to resolve this situation in a multicultural way?
4. What might your position be as a parent?
5. What might your position be as a teacher?
6. What might your position be as a student?
CULTURAL COMPARISON: African American and Anglo American Children and Adolescents

Considerable diversity characterizes African American children and adolescents. Differences exist among lower, middle, and higher socioeconomic groups; between younger and older generations; among residents in various geographic locations in the United States; and among rural, suburban, and urban African Americans.

<table>
<thead>
<tr>
<th>African American</th>
<th>Anglo American</th>
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<tbody>
<tr>
<td>Language &quot;worthy&quot; at home, &quot;unworthy&quot; at school</td>
<td>Language &quot;worthy&quot; both at home and at school</td>
</tr>
<tr>
<td>Not always necessary to look speaker in the eye</td>
<td>Look speaker in the eye</td>
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<tr>
<td>Seek support from extended families/&quot;kinship networks&quot;</td>
<td>Seek support from smaller, more immediate family</td>
</tr>
<tr>
<td>Childrearing--result of extended family</td>
<td>Childrearing--result of immediate family</td>
</tr>
<tr>
<td>Faces overt and implied racism</td>
<td>Does not face racism</td>
</tr>
<tr>
<td>May interrupt speaker with encouraging remarks</td>
<td>Uses nods and few words to encourage speaker</td>
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AFRICAN AMERICAN LEARNING STYLES: Cultural Considerations

Two of the most serious mistakes often made by educators are 1) assuming that many/most African American students and their families simply have little interest in education, and 2) expecting less academically of African American students.

Effective education for African American students requires several considerations: building upon their cultural backgrounds, utilizing the family as a resource, understanding their language, understanding their achievement levels, addressing their learning styles, and promoting their self-concept and personal identities.

Always keep in mind that learners respond differently to instruction. Also keep in mind that, while not fully understood, the relationship between culture and learning style is an important one: culture shapes the way we think and behave, and the way we transmit knowledge. There are some factors to consider when determining how African American students learn most effectively. [Remember--these are generalizations, not hard and fast rules.]

1. African American people tend to respond to things in terms of the whole picture, rather than its parts.

2. African American people tend to prefer inferential reasoning to deductive or inductive reasoning.

3. African American people tend to approximate space, numbers, and time, rather than stick to exactness.

4. African American people tend to prefer focusing on people and their activities, rather than on things.

5. African American people tend in general not to be "word" dependent, and tend to be proficient in non-verbal communication.
CULTURAL COMPARISON: Asian American and Anglo American Children and Adolescents

As with all micro cultural groups, Asian Americans are susceptible to cultural stereotyping. Because of many notable educational, occupational, and economic successes, Asian Americans are often called the "model minority." The media like to portray the contemporary image of Asian Americans as a highly successful minority that has achieved success in the Anglo American society. Young Asian American students are reported to spend more time on homework, take more advanced high school courses, and graduate with more credits. "They're good with numbers but poor with words."

Stereotypes often accentuate discrepancies by setting up rigid educational expectations, and take little notice of numerous differences among various Asian subgroups. In essence, although many Asian Americans have proven themselves quite successful educationally, educators should remember to view each child as an individual with unique strengths and weaknesses.

<table>
<thead>
<tr>
<th><strong>Asian American</strong></th>
<th><strong>Anglo American</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Conform to both Asian and Anglo culture</td>
<td>Conform to Anglo American culture</td>
</tr>
<tr>
<td>Quiet, reticent, aloof</td>
<td>More talkative/outgoing</td>
</tr>
<tr>
<td>Dependent, conforming, obedient</td>
<td>More independent; prizes non-conformity</td>
</tr>
<tr>
<td>Place family welfare over individual desires</td>
<td>Highly individualized; more individually-centered</td>
</tr>
<tr>
<td>Respect and reverence for elders</td>
<td>More value placed on youth</td>
</tr>
<tr>
<td>Childrearing--parents and extended family</td>
<td>Childrearing--immediate family</td>
</tr>
<tr>
<td>Strong family structure exerts control</td>
<td>Less structure/less family control</td>
</tr>
<tr>
<td>Family priority over peers</td>
<td>Peers priority over family</td>
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Several distinct differences exist between Asian and Anglo expectations and attitudes toward teachers and schools, cultural differences which may affect how Asian American students learn. The following are some GENERAL statements to use as guidelines:

1. The informality between American teachers and students may seem confusing to Southeast Asian children; appalling to their families.

2. Their cultural backgrounds and values cause children to expect considerable structure and organization.

3. Self-effacement may be highly valued. Students wait to be answered or to participate, unless otherwise requested by a teacher. Having attention drawn to one's self, e.g., the teacher putting a child's name on the board for misbehaving, can cause considerable distress.

4. Children may be socialized to listen more than to speak, and to speak in a soft voice.

5. Tend to work more efficiently in a well-structured learning environment in which definite goals have been established.

6. Asian American students may tend to seldom reveal their opinions or abilities voluntarily; will seldom dare to challenge the teacher.

7. Asian American students may tend to seek teachers' approval and to make their decisions based on what the teacher thinks is best, thus becoming more dependent on teachers for help and guidance with school work.

The degree to which students may exhibit the above characteristics may be related to the degree to which a student and his/her family has been assimilated into the dominant culture.
CULTURAL COMPARISON: Hispanic American and Anglo American Children and Adolescents

Care must be taken by the educator to differentiate among the different Spanish-speaking ethnic groups. Differing cultures, generational and socioeconomic differences, and acculturation factors exist which should be considered when trying to understand Hispanic American learners. The educator is advised that, once again, these descriptions are generalizations which may be true of specific individuals to varying degrees.

<table>
<thead>
<tr>
<th>Hispanic American</th>
<th>Anglo American</th>
</tr>
</thead>
<tbody>
<tr>
<td>Does not want to be set apart from the group as being different or excelling</td>
<td>Competitive--wants recognition for skills and abilities</td>
</tr>
<tr>
<td>Possible distrust of Anglo American professionals</td>
<td>Not an issue</td>
</tr>
<tr>
<td>Often bilingual with strong commitment to native language</td>
<td>Monolingual--English as the &quot;worthy&quot; language</td>
</tr>
<tr>
<td>Stand closer, touch, avoid eye contact</td>
<td>Respect distance, avoid touch, look in the eye</td>
</tr>
<tr>
<td>Much respect for extended family/&quot;kinship networks&quot;</td>
<td>Loyalty to immediate family</td>
</tr>
<tr>
<td>Preference for contact and individualized attention</td>
<td>Favors a more impersonal approach</td>
</tr>
<tr>
<td>Male biologically superior; clear cut distinction between sexes</td>
<td>Official sexual equality</td>
</tr>
<tr>
<td>Strong cultural commitment to machismo</td>
<td>Do not share this cultural characteristic</td>
</tr>
</tbody>
</table>
HISPANIC AMERICAN LEARNING STYLES: Cultural Considerations

It is imperative that educators make a concerted effort to understand Hispanic learners, their unique cultural characteristics, and their school-related problems. Keep in mind that Hispanic students may be of many national origins with differing cultural traits, values, etc. It will help to observe the students' overt behavior; some work and achieve when left alone, others learn best when among peers in small-group or team activities. Remember to consider the culture and also the individual within the culture.

<table>
<thead>
<tr>
<th>Cultural Characteristic</th>
<th>Implications for Learning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Does not want to be set apart as excelling</td>
<td>Provide opportunities for group work so group will excel, not the individual</td>
</tr>
<tr>
<td>Wants personal contact</td>
<td>Learner needs opportunities to have first-hand contact with teacher and others in school</td>
</tr>
<tr>
<td>&quot;Machismo&quot;</td>
<td>Sexes may feel uncomfortable working with each other; may feel that the male must lead and reach decisions</td>
</tr>
</tbody>
</table>

[Keep in mind that these characteristics and implications are only representative.]
CULTURAL COMPARISON: Native American and Anglo American
Children and Adolescents

The native American culture plays a major role in the shaping of children and adolescents as they develop. Educators would do well to make an extra effort to find accurate information, and to understand American history and the native American culture both from the point of view of the native American, and from the child and adolescent's perspective. Educators should also be aware that native American cultural points of view may not coincide with Anglo middle-class expectations.

<table>
<thead>
<tr>
<th>Native American</th>
<th>Anglo American</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elders to be honored</td>
<td>Emphasis on youth</td>
</tr>
<tr>
<td>Learning thru legends</td>
<td>Formal learning thru books and school</td>
</tr>
<tr>
<td>Sharing--everything belongs to others</td>
<td>Emphasis on private ownership</td>
</tr>
<tr>
<td>Immediate and extended family group important</td>
<td>Much importance attached to individualism</td>
</tr>
<tr>
<td>Humble/cooperative</td>
<td>Competition</td>
</tr>
<tr>
<td>Unstructured; less concern with time/time constraints</td>
<td>Structured; very aware of time</td>
</tr>
<tr>
<td>Expects few rules</td>
<td>Expects rule for every contingency</td>
</tr>
<tr>
<td>Avoid looking in the eye--sign of respect</td>
<td>Shows listening/respect by looking directly in the eye</td>
</tr>
<tr>
<td>Dance is for religious expression</td>
<td>Dance is for expression of pleasure; entertainment</td>
</tr>
<tr>
<td>Highly family-centered</td>
<td>Increasingly peer-centered</td>
</tr>
<tr>
<td>Patience and passive temperaments</td>
<td>Impatience; active; more present-oriented</td>
</tr>
<tr>
<td>Speak softer to make points</td>
<td>Speak louder to make points</td>
</tr>
</tbody>
</table>
Effective education for Native American learners requires consideration of each individual's learning styles—the learner's strategies used to acquire knowledge, skills, and understanding. Students are reminded of the necessity for considering the multitude of differences among the Native American people. To assume that all Native Americans have similar learning styles shows a disregard for nations, tribes, and individuals, as well as educational and socioeconomic backgrounds. What follows is a simplified and brief overview.

<table>
<thead>
<tr>
<th>AREA</th>
<th>IMPLICATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Many Native American learners prefer to learn using visual/spatial/perceptual information rather than verbal means</td>
<td>Present new or different material in a visual/spatial/perceptual mode; also, many students need to improve their skills in the verbal mode</td>
</tr>
<tr>
<td>Many Native American learners use mental images to remember or understand words and concepts, rather than word associations</td>
<td>Present metaphors, images, or symbols, rather than dictionary-style definitions or synonyms when teaching difficult concepts</td>
</tr>
<tr>
<td>Many Native American learners process information in a global/analytic manner, e.g., they focus on the whole rather than the part</td>
<td>Present material in a manner whereby overall purpose and structure are clear, rather than presenting information in small, carefully sequenced bits</td>
</tr>
</tbody>
</table>
Ways to Analyze Books and Materials for Cultural Bias

1. Check the Illustrations: Look for stereotypes--Look for variations which in any way demean or ridicule characters because of their race, sex, ethnicity, or socioeconomic status. Look for tokenism--If there are culturally diverse characters, are they just like Anglo-Americans but tinted or colored? Do all culturally diverse faces look stereotypically alike, or are they depicted as genuine individuals? Look at the lifestyles--Are culturally diverse characters and their settings depicted in such a way that they contrast unfavorably with the standard norm of those of the Anglo-American middle class? For example, culturally diverse people are generally associated with the ghetto, or with migrant labor.

2. Check the Story Line: Are there insulting passages or themes, especially in stories with African American themes? Relationships--Do Anglo Americans in the stories always have the power and make the decisions? Do culturally diverse people always serve in essentially subservient roles? Standard for success--What does it take for a character to succeed? To gain acceptance do culturally diverse people have to exhibit superior or special qualities, e.g., excel in sports, get As in school? Viewpoint--How are "problems" presented, conceived, and resolved in the story? Do solutions ultimately depend upon the benevolence of Anglo Americans? Sexism--Are the achievements of girls and women based on their own initiative and intelligence, or is their success due to their good looks, quiet demeanor, or relationship with boys/men? Are sex roles paramount or incidental to characterization and plot?

3. Check the Effects of the Book on the Child's Self-Image and Self-Esteem: Are norms established that limit the child's aspirations and self-concepts? E.g., What does it do to an African American to consistently read images of white as beautiful, clean, virtuous, and black as evil, dirty, menacing? Or girls who consistently read that males perform all the brave and important deeds?

4. Watch for Loaded Words: A word is loaded when it has hidden, covert, or implied associations or overtones. Examples of the use of loaded words include describing Native Americans, especially in history, as "savages," tracing the ancestry of African Americans to the "dark" continent, describing certain cultures as "backward," or referring to Asian Americans as "inscrutable." In a racist manner, some groups are often described as receiving "unemployment compensation," while certain other groups are on "welfare."
The movement toward multicultural education has gained momentum over the past 20 years. Guidelines from professional organizations have been in place for some time. While many elementary educators support multicultural development and genuinely try to incorporate diverse cultural issues into the curriculum, some widespread misconceptions about what multicultural education is and how it should be implemented hinder the process. Specifically, at least 15 common misconceptions should be addressed:

1. People from the same nation or geographic region, or those who speak the same language, share a common culture. At least seven distinct dialects and cultures can be found in the Southern United States alone (Cross & Aldridge, 1989). Most Latinos share a common language, but they cannot be considered as one ethnic group sharing a similar culture. Tremendous historical, racial, and cultural differences must be acknowledged (Banks & Banks, 1997). The cultures of Cuba, Mexico, Puerto Rico, and Argentina are distinctly different from one another, even though they share the same language. In Canada, the language (French Canadian) and culture vary dramatically from that of Alberta and other provinces.

Numerous similar examples in Asia can also be found. In Indonesia, for example, many people speak Bahasa Indonesian. The country is actually home to hundreds of different languages and dialects and numerous diverse cultures. One can find Sundanese, Batak, Minang, Javanese, Balinese, Dayak, Toraja, and the many tribal languages and cultures of Irian Jaya. In Malaysia, there are Malays, Chinese, East Indians, and the tribal groups of Sarawak. To view regions or nations as if they were monocultural is erroneous, and it may inhibit students' construction of the fact that many parts contribute to the whole.

2. Families from the same culture share the same values. This notion is especially false for nondominant cultures living in the United States. Lynch and Hanson (1998) reported at least four ways individuals and families from other countries "live out" their culture in the United States. These include: 1) mainstreamers, 2) bicultural individuals, 3) culturally different individuals, and 4) culturally marginal individuals" (p. 19). In reality, a continuum of cultural identity exists and the entire range often can be found within the same family. For example, grandparents may maintain their original culture, while their grandchildren may be bicultural or mainstreamers.

3. Children's books about another culture are usually authentic. This is an especially common misconception. Teachers who want to share other cultures may unintentionally choose books that are racist or not representative of a particular group. Many of us can identify certain culturally inappropriate books, such as The Story of Little Black Sambo by Bannerman (1899), The Five Chinese Brothers by Bishop and Wiese (1939), or The Seven Chinese Brothers by Mahy (1990). Others are more subtle. A book that is often recommended (see Huck, Hepler, & Hickman, 1987) is Tikki Tikki Tembo (Mosel, 1968). The book does have a delightful repetitive pattern that many children enjoy. The text and illustrations, however, are inaccurate depictions of any Chinese. In the text, the first and most honored son had the grand long name of "Tikki tikki tembo-no sa rembo-chari bari ruchi-pip peri pembo." The message about Chinese names is less than flattering. People in the Southern United States would be appalled if parents in the People's Republic of China were reading stories to their children about Southerners who used to name their children long names such as Bubba Bubba Jimbo Kenny Ray Billy Bob.

The Council on Interracial Books for Children published Guidelines for Selecting Bias-Free Textbooks and Storybooks in 1980 (see Derman-Sparks, 1989). The guidelines suggest: 1) checking illustrations for stereotypes or tokenism, 2) checking the story line, 3) looking at the lifestyles (watching out for the "cute-natives-in-
costumes" syndrome, for example), 4) weighing relationships between people, 5) noting the heroes, 6) considering the effect on a child's self-image, 7) considering the author's or illustrator's background, 8) examining the author's perspective, 9) watching for loaded words, and 10) checking the copyright date.

Other criteria are available to readers. For example, Rudine Sims Bishop (1993) has published guidelines in Teaching Multicultural Literature in Grades K-8.

4. Multicultural education just includes ethnic or racial issues. While ethnic and racial concerns are a large part of multicultural education, gender and socioeconomic diversity also are important. Children come from many types of homes, including those headed by lesbian or gay parents. Furthermore, people from lower socioeconomic environments often have more in common with one another than they do with those of similar racial or ethnic heritage from higher income levels (Strevy & Aldridge, 1994).

One source that is helpful in dispelling this myth is Teaching With a Multicultural Perspective: A Practical Guide (Davidman & Davidman, 1997). Sleeter and Grant (1993) also have written extensively about school goals for multicultural education. These include the promotion of "equal opportunity in the school, cultural pluralism, alternative life styles, and respect for those who differ and support for power equity among groups" (p. 171).

Gollnick and Chinn (1990) recommend five goals for multicultural education. These goals also emphasize issues beyond the boundaries of ethnic or racial issues. They include: 1) the promotion of strength and value of cultural diversity, 2) an emphasis on human rights and respect for those who are different from oneself, 3) the acceptance of alternative life choices for people, 4) the promotion of social justice and equality for all people, and 5) an emphasis on equal distribution of power and income among groups.

5. The tour and detour approaches are appropriate for teaching multicultural education. What is the tour approach and the detour approach? Louise Derman-Sparks (1993) uses the phrase “tourist-multiculturalism” to describe approaches that merely visit a culture. The tour approach to education involves a curriculum that is dictated primarily by months or seasons of the year. For example, some teachers believe an appropriate time to study Native Americans is November, when Thanksgiving occurs in the United States. Elementary teachers may take a detour during November and have children make Indian headbands or present a Thanksgiving play. Similarly, Black History Month often is the only time children study African American leaders or read literature written by Black authors. Maya Angelou once remarked that she will be glad when Black History Month is no longer necessary. When all Americans are sufficiently a part of our courses of study and daily instruction, there will be no need for Black History week or month.

These tour and detour methods trivialize, patronize, and stereotype cultures by emphasizing traditional costumes, foods, and dances while avoiding the true picture of the everyday life of the people from that culture (Derman-Sparks, 1993). Students often come away from such teaching with even more biases. Recently, white students in one district checked out of school during a Black History Month program. Their parents indicated they felt that "This program was for them-not us."

6. Multicultural education should be taught as a separate subject. Just as touring and detouring are not recommended practices, neither is teaching multicultural education as a separate subject. In fact, this is just another detour. In a subtle way, it points out that many groups are still on the margin of society.

James Banks (1994) has divided multicultural curriculum reform into four approaches. These include: 1) the contributions approach, 2) the additive approach, 3) the social action approach, and 4) the transformation approach. This fourth approach is particularly powerful in addressing the myth of teaching multicultural education as a separate subject. In a transformation approach, the structure and basic assumptions of the curriculum are changed so that students can view concepts, issues, events, and themes from the perspectives of diverse ethnic and cultural groups. History often is written from the winner's perspective, and so in traditional curricula students only get to hear the voice of the victor. In a transformation approach, "students are able to read and listen to voices of the victors and the vanquished" (p. 26).
Making multicultural education a separate topic would simply add something else to teachers’ already full plates. We advocate an approach that promotes education that is multicultural overall. Multicultural concepts should be infused throughout the curriculum.

7. Multicultural education is an accepted part of the curriculum. In fact, this is far from true. There are current efforts to eliminate multicultural education from the schools. The popular media also has its staunch critics of multicultural education. On the back cover of Rush Limbaugh’s (1994) popular book See I Told You So he says, "Multicultural education is just an excuse for those who have not made it in the American way." It is important to note, however, that there has never been one American culture, but many. Ross Perot used the term "melting pot" throughout his presidential campaigns. Perhaps a better way to look at the United States would be as a salad bowl (Aldridge, 1993). Unique, different cultures contribute to the whole country, just as a tomato or celery adds to the salad.

8. Multiculturalism is divisive. According to this myth, immigrants coming to the United States eventually have been assimilated and considered themselves to be Americans. The myth goes on to state that when ethnicity is turned into a defining characteristic, it promotes division rather than unity. This shallow reasoning denies the multiple diversities that always have existed and continue to exist throughout the United States (Swiniarski, Breitborde, & Murphy, 1999).

9. In predominantly monocultural or bicultural societies, there is no need to study other cultures. This myth is pervasive in such societies. For example, we have heard from some undergraduate education students who protest, "Why should we study other cultures when there are only Whites and Blacks in the class and in our community?" In the past two years, however, that same community has had an influx of Mexican and Asian families. Furthermore, the closest elementary school to the students who made this comment had 71 different nationalities represented. With an increasingly diverse society, bicultural and monocultural areas especially need to learn about cultures to which they will be in close proximity in the immediate future (Greenfield & Cocking, 1994).

10. Multicultural education should be reserved for older children who are less egocentric or ethnocentric. Lynch and Hanson (1998) tell us that "cultural understanding in one's first culture occurs early and is typically established by age 5" (p. 24). They go on to say, "children learn new cultural patterns more easily than adults" (p. 25). Young children are capable of learning that we are all alike and all different in certain ways. Children in the early elementary grades often study the family and community. Gathering pictures of each family and discussing the differences and similarities is a good place to start. Interestingly enough, the critics who suggest that multicultural education should be postponed are often the same ones who are interested in pushing academics down into the preschool curriculum.

11. When multicultural education is implemented, the commonality is lost (Swiniarski, Breitborde, & Murphy, 1999). As school curricula expand to incorporate more diverse cultures, conflicts may arise just as they did with the civil rights movement. However, multicultural education can assist society in being more tolerant, inclusive, and equitable, recognizing that the whole is rich with many contributing parts (see Ravitch, 1991/1992).

12. We do not need multicultural education because America already acknowledges its cultural diversity. Those who agree with this statement are quick to point out that Martin Luther King’s birthday and Black History Month are widely celebrated. This is exactly what we mean by a tour or detour approach, which is often more divisive than transformative (see Derman-Sparks, 1989).

13. Historical accuracy suffers in multicultural education. Proponents of this statement have suggested that certain curricula promote that Cleopatra was Black and that Western Civilization started in Egypt rather than Greece. If students are taught appropriate skepticism at an early age, then they will develop questioning abilities to research discrepancies found in historical literature (Greenfield & Cocking, 1994).

14. Most people identify with only one culture. Increasingly, children and families are multiethnic in nature. Here are just two examples. Maria is an Evangelical Christian from Ecuador who married Mohammed, a Muslim from
Pakistan. They have two elementary-age children who are being raised in Queens, New York. The children have never visited Ecuador or Pakistan. Patrick is of Chinese heritage, but was born in Jamaica. His family later moved to Toronto and now lives in Miami.

These children are not stereotypical. They have a unique cultural heritage. Multicultural education should examine intrapersonal cultural diversity as well as the interpersonal. If this is not acknowledged and valued, children like Patrick could experience intrapsychic cultural conflict.

15. Finally, there are not enough resources available about multicultural education. Nothing could be further from the truth. In fact, in the past 10 years, a plethora of sources have emerged concerning cultural diversity. We have found the references in this article to be very helpful. The list of multicultural Web sites provided at the end of this article are other valuable resources for elementary teachers.

There are, no doubt, many other misconceptions about multicultural education. These 15 represent those encountered in the authors' personal experiences. Although all three authors of this article come from different races and cultural backgrounds, we are sometimes surprised at our own lack of understanding and by some of our own misconceptions that we have constructed in the past. As have many teachers, we have participated in some of these myths. However, we have a commitment to multicultural education and learning. As we continue to examine our own misconceptions about diversity, we hope you will make the effort to do the same.

References


http://acei.org/misconceptions.htm


Another article included in this Focus Newsletter issue is:

- **Raising Reading Expectations.** By Maria "M.J." Savaiano.

To learn more about how to subscribe to this Newsletter, click the following link: *Focus on Elementary*.

Return to ACEI home page.

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Multicultural Education Internet Resource Guide

This guide to over 50 web sites was created to assist multicultural educators in locating educational resources on the Internet. World wide access to multicultural information and current events in other regions makes the Internet an important educational tool. Teachers through the internet have access to lesson plans, on-line photo galleries, stories, maps, virtual field trip, international radio programming, and e-mail pen pals. In the multicultural classroom these resources can be used to create thematic units. Other sites, such as those devoted to art and geography can supplement an existing lesson. Many of the sites listed are source sites with lessons, pictures, problems and quizzes on-line, and other sites are Index sites which provide extensive links related to a subject of interest. Teachers should keep in mind that the Internet is a temporary resource, and sites move and change rapidly. A listing of professional organizations for multicultural educators is also provided. Highly recommended sites are marked by an **.

1. GENERAL MULTICULTURAL EDUCATION SITES
2. WORLD GEOGRAPHY WEB SITES
3. ENVIRONMENTAL EDUCATION WEB SITES
4. MULTICULTURAL ART WEB SITES
5. INTERACTIVE SITES--& WORLD WIDE PEN PALS
6. LANGUAGE WEB-SITES
7. REGIONS & ETHNIC GROUPS
   A. AFRICA & AFRICAN AMERICANS
   B. ASIA & ASIAN AMERICANS
   C. CANADA AND UNITED STATES & NATIVE AMERICANS
   D. LATIN AMERICA & HISPANICS IN U.S
8. PROFESSIONAL ORGANIZATIONS & JOURNALS
9. ANTI-HATE RESOURCES
10. LINKS TO ARTICLES AND OTHER READINGS ON MULTICULTURAL EDUCATION

1. GENERAL MULTICULTURAL

*Awesome Library [http://www.awesomelibrary.org/Classroom/Social_Studies/Multicultural/Multicultural.html](http://www.awesomelibrary.org/Classroom/Social_Studies/Multicultural/Multicultural.html)
This site organizes 14,000 resources. Find lesson plans, field trips, photos, maps, and online video. A really good and well-organized site.

Center for Multilingual, Multicultural Research at the University of Southern California [http://www.rcf.usc.edu/~cmmr/](http://www.rcf.usc.edu/~cmmr/)
Includes African American, Asian American, Latino/Hispanic & Native American Resources for teachers & teachers in training.

Center for World Indigenous Studies [http://www.cwis.org/wwwvl/indig-vl.html](http://www.cwis.org/wwwvl/indig-vl.html)
4th world information, excellent virtual library including Americas, Africa, Asia, Europe and the Pacific. A good resource for hard to find information. For older children.

[http://fjan.ucc.nau.edu/~jar/Multi.html](http://fjan.ucc.nau.edu/~jar/Multi.html)
Multicultural Education Links

Core Knowledge http://www.coreknowledge.org/CKproto2/resrcs/index.htm
For K-8. On this site find lesson plans shared by teachers at a recent nationwide core knowledge conference. Lessons in multicultural topics, world history, math, science, art and more. Indexed by grade level.

*cyberschoolbus http://www.un.org/Pubs/CyberSchoolBus/index.shtml
United Nations Global Teaching and Learning web site with curriculum materials on poverty, human rights, world hunger, indigenous peoples, ethnic and racial discrimination, etc.

Digital History http://www.digitalhistory.uh.edu/
Includes Asian American, Enslaved, Mexican American, and Native American Voices along with teaching materials, active learning, multimedia and much else.

Educator's Reference Desk http://www.eduref.org/cgi-bin/lessons.cgi/Social_Studies/Multicultural_Education
Multicultural education lesson plans for a variety of grades and topics.

Includes articles, open forum, instructional ideas, and reviews of resources.

Encyclopedia Britannica http://www.britannica.com
A directory created by the encyclopedia editors. A good source for report information and research.

15 Misconceptions About Multicultural Education http://acei.org/misconceptions.htm
Advice from the Association for Childhood Education International

Information Collection http://www.xs4all.nl/~swanson/history/chapter0102.html
Good links to multi-cultural resources, telefield trips to Ancient Egypt, the American West, Russia, museum links, and more.

Thousands of full text on-line children's books in 40+ languages from around the world

Web site for educators to share information on multicultural books

*Multi-Cultural Calendar http://www.kidlink.org/KIDPROJ/MCC
A searchable database of holidays celebrated by people around the world created by Kidproj. Browse by country, month, or holiday and get a good amount of information to help understand the meaning behind the celebration.

Multicultural Education & Ethnic Groups http://www.library.csus.edu/boyer/multicultural/main.htm
Selected resources Colorado State University.

*Multicultural Pavilion http://www.edchange.org/_multicultural/
Various resources on multicultural education. See in particular the Multicultural Pavilion Teacher's Corner: A great site with impressive resources and links. The Teacher's online archives have children's literature, historic documents, tribal documents, and speeches by Martin Luther King, Mandela and others. Teachers' Toolbox has a photo gallery and multicultural song index. Historic African-American literature collection online for older students. There are also good links to multicultural ed. resources.

Multicultural Lesson Plans and Resources http://cloudnet.com/~edrbsass/edmulticult.htm
Web-Quests, lesson plans and resources sorted by content specialty or ethnicity

Multicultural Resources for Children http://falcon.jmu.edu/~ramseyil/multipub.htm
General resource links and bibliographies of multicultural children's books.

http://jan.ucc.nau.edu/~jar/Multi.html

4/9/2009
Project L.E.A.D.  http://www.childrenlead.org/
Dedicated to providing multicultural educational resources to teachers, students and trainers.

World Wise Schools http://www.peacecorps.gov/wws/
A Peace Corps sponsored site with lesson plans for grades 3-12. Multicultural topics include a new lesson called “Looking at Ourselves and Others”, and another that compares the daily activities of teenage girls from several countries. This site can help teachers integrate global education into daily activities. Indexed by grade level and subject area.

Yahoo Society & Culture http://dir.yahoo.com/Society_and_Culture/Holidays_and_Observances/
Easy access to a huge array of cultural information, multicultural holidays, recipes, and web directories

2. WORLD GEOGRAPHY SITES

“Geography World http://geographyworldonline.com
Created by a high school geography teacher. Excellent source of info on regions, culture, earth science, plate tectonics, agriculture and natural resources. Tremendous links to regional web sites, geography quizzes, and interactive maps. All ages.

“Great Globe Gallery http://www.staff.amu.edu/~zbzw/glob/glob1.htm
Print out maps and globes, satellite views, topo maps, historical maps and more. Unusual maps like solstice geography, astronomy, El Nino maps and ocean current maps. Very interesting, for all ages.

Lonely Planet Home Page http://www.lonelyplanet.com
Based on the Lonely Planet Travel Guide series of books. Information on specific regions including maps, facts, history, environment, economics, current events and money. Good information for reports.

3. ENVIRONMENTAL EDUCATION SITES

Captain Planet http://www.turner.com/planet
A site for teenagers created to teach simple environmental lessons.

*Rainforest Alliance http://www.rainforest-alliance.org/
This is a great site. There are fun lesson plans to use on frogs, birds, and more. Complete rainforest thematic units are here for ages K-12, which include rainforest stories, coloring pages and fun activities. Information on how your class can get involved in rainforest preservation.

4. ART SITES

Bill's World of Art http://www.bloorstreet.com/300block/8art.htm
Take a virtual tour of many world art museums online. Download paintings and artist bios for use in the classroom. A good link to the International Museum Network is here.

*Julie's Multicultural Art Page http://www.geocities.com/Athens/Acropolis/6961/
Great site for multicultural art projects, and museum links. This award-winning site currently has on line lesson plans for Africa, Pacific Asia, Latin America, Native America, and American Folk Art. Complete directions and a photo of the completed project are online.

World Myths and Legends in Art http://www.artsmia.org/world-myths/
Minneapolis Institute of Arts uses 26 works of art selected from its collections to explore mythology from around the world.

5. INTERACTIVE SITES-WORLD WIDE PEN PALS

http://jan.ucc.nau.edu/~jar/Multi.html
**KIDLINK**
A global online conference for ages 10-15 conducted in several languages, including English, Spanish, French, Japanese, Norwegian, and Hebrew. Membership is required, but free. Over 23,000 members from 60 countries. To join, contact Odd de Presno, at opresno@extern.uio.no.

*ePals Classroom Exchange* [http://www.epals.com/](http://www.epals.com/)
For K-12, this is the world's largest electronic pen pal network. Over 1 million students from 108 countries are registered with ePals. Great way to communicate with children overseas, and practice new language skills.

### 6. LANGUAGE WEB SITES

**Globe Gate Project for Teachers and Students of Foreign Language** [http://globegate.utm.edu/](http://globegate.utm.edu/)
Several thousand web links for teachers and students of foreign language. At this site you can also find lesson plans, online newspapers, magazines, radio and TV from all over the world in a variety of world languages.

#### 7-A. AFRICA & AFRICAN AMERICANS

**African American Resources** [http://www-bcf.usc.edu/~cmmr/African_American.html](http://www-bcf.usc.edu/~cmmr/African_American.html)
Web links set up by University of Southern Californias Center for Multilingual, Multicultural Research. Very complete.

African Americans - Culture, History, Legacy and Heritage

**Africans in America** [http://www.pbs.org/wgbh/aiahome/index.html](http://www.pbs.org/wgbh/aiahome/index.html)
Based on PBS television series; chronicles history of slavery in the U.S.

This page has detailed information on 51 African countries and an outstanding original photo gallery

#### 7-B. ASIA AND ASIAN AMERICANS

**Asian-Pacific Resources** [http://www-bcf.usc.edu/~cmmr/Asian.html](http://www-bcf.usc.edu/~cmmr/Asian.html)
Excellent links from the University of Southern California's Center for Multilingual Multicultural Research.

#### 7-C. CANADA AND UNITED STATES & NATIVE AMERICANS

**American Indians** [http://www.americanindians.com/](http://www.americanindians.com/)
Information on American Indians.

Carnegie Museum of Natural History site

**Bill's Aboriginal Links: Latin America** [http://www.bloorstreet.com/300block/aborintl.htm#3](http://www.bloorstreet.com/300block/aborintl.htm#3)
Tremendous links to Latin America, Mexico, Central and South America. Includes links to dictionaries, indigenous peoples, art, culture and current events.

**Indigenous Geography** [http://www.indigenousgeography.si.edu/home.asp?lang=eng](http://www.indigenousgeography.si.edu/home.asp?lang=eng)
National Museum of the American Indian site

**Kid Info: Reference Resources for Native Americans**
[http://www.kidinfo.com/American_History/Native_Americans.html](http://www.kidinfo.com/American_History/Native_Americans.html)
Links to Native American information on the Internet

[http://jan.ucc.nau.edu/~jar/Multi.html](http://jan.ucc.nau.edu/~jar/Multi.html)
National Archives of US http://www.nara.gov
The on line exhibit hall has sound recordings, articles, photos, and maps. There is also Native American treaty information, and historical photographs.

Ideas for celebrating Native American Heritage Month in November. Has lessons, etc.

Native American Resources http://www.bcf.usc.edu/~cmmr/Native_American.html
Excellent links to Native American resources on the web, including tribal homepages, and links to Native language resources. Links to lesson plans for teaching Dakota and Lakota.

7-D. LATIN AMERICA & HISPANICS IN U.S.

Latin American Resources for Primary & Secondary Education http://www.lanic.utexas.edu/la/region/k-12/
Univ. of Texas K-12 site

Latino Links http://www.bcf.usc.edu/~cmmr/Latino.html
A page created by the USC Center for Multilingual, Multicultural Research. Great links for teacher and students

Latino Studies Resources http://www.latinamericanstudies.org/
Links to all kinds of information on Latino history, immigration, and current issues

Teaching from a Hispanic Perspective http://literacynet.org/lp/hperspectives/contents.html
A full text handbook for Non-Hispanic Adult Educators.

8. PROFESSIONAL ORGANIZATIONS AND JOURNALS

Index of Professional Organizations for Multicultural Educators http://www.bcf.usc.edu/~cmmr/profor_.html
An extensive index with links created by the University of Southern California's Center for Multilingual Multicultural Research.

National Association for Multicultural Education (NAME) http://www.nameorg.org/
This organization is committed to a philosophy of inclusion that embraces the basic tenets of democracy and cultural pluralism

National Association for Bilingual Education (NABE) http://www.nabe.org/
Founded in 1975, this organization addresses the needs of language minority students in the US, and works to advance language competence and multicultural understanding of all Americans.

9. ANTI-HATE RESOURCES

Countering Prejudice in the Deep South http://www.southerninstitute.info/index.jsp
Information on improving race relations from Tulane University

Media Awareness Network http://www.media-awareness.ca/english/index.cfm
The Media Awareness Network is a pioneer in developing educational resources on online hate.

Teaching Tolerance http://www.tolerance.org/
A project of the Southern Poverty Law Center to fight hate and promote tolerance

10. LINKS TO ARTICLES AND OTHER READINGS ON MULTICULTURAL EDUCATION

Multicultural Education http://www.ncrel.org/sdrs/areas/issues/educators/preservce/pe3lk1.htm
Links to various documents on multicultural education
Multicultural Education Links

Multicultural Education http://www.newhorizons.org/strategies/multicultural/front_multicultural.htm
New Horizon for Learning links to articles and other recommended readings on multicultural education.

Multicultural Education http://www.tswell.com/spmultic.html
A conservative attack on multicultural education by conservative columnist Thomas Sowell.

Multicultural Education Connecting Theory to Practice http://www.ncsall.net/?id=208
Short article by Allison Cumming-McCann.

Multicultural Education and Culturally Responsive Teaching http://www.ithaca.edu/wise/topics/multicultural.htm
WISE (Working to Improve Schools and Education) links provided by Ithaca College.

The Scope of Multicultural Education http://www.newhorizons.org/strategies/multicultural/hanley.htm
Article by Mary Stone Hanley giving the background of Multicultural Education.

A Synthesis of Scholarship in Multicultural Education http://www.ncrel.org/sdrs/areas/issues/educatrs/leadershp/le0gay.htm
Longer 1994 article by Geneva Gay published by the North Central Regional Educational Laboratory.

Short article defining multicultural education with pros and cons.

Note: Thanks to Kristel Nielsen and my BME 310 Foundations of Multicultural Education students for finding many of the web sites listed above.