

Inquiry to Action Group: Social Justice Educators on a Path to Cultural Relevancy

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Training Module:
Developing Cultural Competency Among School Staff

Contributors: Sheila Myers, Tamara Weiss, Erica Darken, Melanie Berlin, Elizabeth Kim

Editor: Avery Finch

This module is meant to empower school personnel to lead a professional development series that centers on confronting issues of language, culture, and race in educational contexts. There are six sessions designed to be flexible enough for facilitators to adapt the module to suit participant needs and school schedule. The session topics correspond to the partner text: *Rethinking Multicultural Education: Teaching for Racial and Cultural Justice*.

A Prerequisite Reading, an Essential Question, and Guiding Questions are provided to guide participants through each session's topic. The agenda for each session consists of an Icebreaker, an Activity, Discussion of Reading, and Reflection questions. Although the Discussion of Reading questions are geared toward the Prerequisite Reading, facilitators should feel free to adapt or modify the material as needed, choosing other articles, resources, or activities that are more relevant to the community they serve.

Our hope in creating this module is to open a candid, meaningful discussion about language, culture and race. Our goal is to increase cultural competency among school staff so they can provide a more meaningful, relevant, and socially equitable learning environment.

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We are excited to hear about actions taken in your schools as a result of completing our training module! Please send an email any questions, concerns or other feedback to symyers8@yahoo.com.

Module Scope and Sequence

Prerequisite reading for every session can be found in:

Au, W. (Ed.). (2014). *Rethinking Multicultural Education: Teaching for Racial and Cultural Justice* (2nd Ed.). Milwaukee, WI: Rethinking Schools.

Contact the publisher for information on group discounts: www.rethinkingschools.org

Session 1: Opening the Issue: Anti-Racist Orientation

Prerequisite Reading: “Taking Multicultural, Anti-Racist Education Seriously: An interview with Enid Lee” by Barbara Miner (Section I)

Essential Question: Why is a multicultural/anti-racist approach to education important?

Guiding Questions

- What are the ground rules we should lay down for discussion?
- What do we already know?
- What are the terms and definitions needed for discussion?

Icebreaker

- Have participants fill out Identity Molecule Worksheet (Appendix A).
- Ask volunteers to share their responses with the group

Activity

- Establish ground rules as a group, post them in the meeting location. (Appendix B)
- Define and discuss key terms. (Appendix C)
- Privilege Walk (Appendix D)

Discussion of Reading

- Why is multicultural education an important topic in the work of social justice education?
- What are some ways your school or classroom already incorporates multicultural education?
- What are some examples or anecdotes that can exemplify a lack of multicultural/anti-racist orientation in your school/teaching experience?

Reflection

- What is one thing from today’s session that resonated with you?
- What is one goal you have for this workshop?

Session 2: The Fight for Multicultural Education

Prerequisite Reading: “Decolonizing the Classroom: Lessons in multicultural education” by Wayne Au (Section II)

Essential Question: How are we reinforcing or challenging bias in our classrooms?

Guiding Questions

- Do we teach histories that reflect the heritages of all of our students?
- Do all students have the opportunity to learn about the heritages of their peers?
- How do we encourage children to understand and shape their place in the world?

Icebreaker

- Did you ever have a really effective social studies teacher? What made them stand out?

Activity

- Choose and view one of the clips that describe the now-banned Mexican-American Studies program in Tucson, Arizona. Why was this program so important for its supporters and detractors?

<http://www.pbs.org/independentlens/precious-knowledge/>¹

Discussion of Reading

- How is Eurocentrism present in the curriculum?
- Do we address social injustices in the classroom?

Reflection

- How can my school better recognize students as both products and architects of history?

¹ Palos, A. L., McGinnis, E., Fifer, S. J., In Bricca, J., Amor, N., Dos Vatos Productions,, Independent Television Service,, ... Corporation for Public Broadcasting. (2011). *Precious knowledge*. Arizona: Dos Vatos Productions.

Session 3: Language, Culture and Power

Prerequisite Reading: “Ebonics & Culturally Responsive Instruction” by Lisa Delpit (Section III)

Essential Question: How do we provide our students access to standard English while embracing their cultural language?

Guiding Questions

- What is language bias?
- Why is it important to consider our approach in teaching standard English?
- How do our language biases affect our teaching?

Icebreaker

Think-Pair-Share

- What is slang? How is it related to language or dialect?
- We all maneuver language situations differently depending on where we are. Think of two places where you may catch yourself speaking differently and explain how your language may be different in each and why.

Activity

Watch the selected videos and discuss popular views of Ebonics and code-switching in the world at large and in the classroom. The succession of videos should lead into the discussion of the article and the ways that teachers can foster appreciation of language diversity.

- Steve Harvey’s take on Ebonics <https://www.youtube.com/watch?v=kIxGFAnY4nl>
 - How does Steve Harvey’s take on the need for an Ebonics dictionary relate to established views on Ebonics?
 - [hebronike]. (2009, July 20). *Ebonics dictionary-steve harvey* [Video file]. Retrieved from <https://www.youtube.com/watch?v=kIxGFAnY4nl>.
- Key & Peele: Code-Switching During Phone Call <https://www.youtube.com/watch?v=JzprLDmdRlc>
 - What implications does the one man’s need to code-switch have for language hierarchy?
 - [Comedy Central]. (2011, November 15). *Key & Peele - Phone Call* [Video file]. Retrieved from <https://www.youtube.com/watch?v=JzprLDmdRlc>.
- Ebonics in the Classroom <https://www.youtube.com/watch?v=xX1-FgkfWo8>
 - How does the teacher in the video create an environment that provides access to mainstream American English without devaluing language differences?
 - [Laura McGarrity]. (2012, May 8). *DYSA African American English (or Ebonics) in the classroom* [Video file]. Retrieved from <https://www.youtube.com/watch?v=xX1-FgkfWo8>.

Discussion of Reading

- What is the “Ebonics Debate”?
- How does power relate to Standard English?
- How do our students learn to navigate the power struggle of different language forms?
- What are some ways we can foster a language consciousness in our students regardless of background?
- In the study involving oral narratives of black and white 1st graders, what were the adults’ reactions and how might this reveal how our own biases come into play in the classroom?

- What does the author mean when she says, “not to confuse learning a new language form with reading comprehension”? How might this guide our own teaching?

Reflection

- What did you take away from today’s meet-up? Respond to the Essential Question using the Guiding Questions to scaffold your response. What questions are still lingering?

Session 4: Transnational Identities, Multicultural Classrooms

Prerequisite Reading: “Arranged Marriages, Rearranged Ideas” by Stan Karp and “Who Can Stay Here? Confronting issues of documentation and citizenship in children’s literature” by Grace Cornell Gonzales (Section IV)

Essential Question: What are the pros and cons of immigration in the United States?

Guiding Questions

- What are your feelings about immigration? Why are immigrant issues so controversial?
- Does your classroom and curriculum have authentic immigrant voices?
- What information do you need in order to present immigrant issues in culturally relevant ways?
- How can you collaborate with other teachers to integrate multicultural identities and the immigrant experience across the curriculum?

Icebreaker

Guess my Country Game

**Be sure to explain to participants that the purpose of this activity is to identify conscious and hidden biases, stereotypes and prejudices about immigrants. Unless everyone in the group is comfortable using names, ask the group to report what people said anonymously by saying, “someone said” rather than using specific names. Remind everyone the point is to “open the box” not “point and shoot.”*

Directions for play:

1. Give each person a card bearing the name or flag of a country (use countries represented in your school or community). Tape the card to forehead or pin on back so wearer cannot see it.
2. Participants walk around the room and give clues about other people’s countries until the country can be guessed.
 - a. Clues should not give away the name of the country. For example, rather than saying “Japanese people live there,” you could say, “It is an island country. It’s located in the Pacific Ocean. Its capital city is Tokyo.”
3. Facilitator should record clues on graphic organizer for later analysis (see Appendix E)
4. Analyze and discuss clues given and conversations that took place during the game.
 - a. How did this game make you feel? (knowledgeable, afraid, anxious, embarrassed, geographically superior)
 - b. Did you hear any biases, stereotypes, prejudices (from yourself or others)?
 - c. If you played again what other clues would you give?

Activity

10 Myths of Immigration (Teaching Tolerance)

- Take the “What do you know about Immigration” quiz independently and discuss in small groups. Then reveal and review the 10 Myths of Immigration (see Appendix F)
- **Source URL:** <http://www.tolerance.org/immigration-myths> (see Appendix G)

Guided Discussion

See author’s reflection “Learning a Lesson” on page 241 in Karp article, “Arranged Marriages, Rearranged Ideas.”

- Have you ever accidentally or purposefully placed your/western ideas, beliefs or culture superior to someone else's? Or has someone placed theirs above yours? Why did this happen? What were the reactions?
- What does a teacher need to understand if he/she is considered an "outsider" to a student's culture and/or home life?

See "3 categories of critically analyzed children's literature on the topic of immigration" on pages 257-260 in Cornell Gonzales article "Who Can Stay Here?"

- Beforehand, find some or all of the books discussed in this section online and/or in your library if you can to strengthen discussion and provide concrete exposure to the literature OR find other, similar titles.
- As a group, discuss and create a chart that analyzes and sorts the quality of authenticity, the degree of empowerment and the accuracy of immigrant issues. You could also include quality of illustrations and dialogue/story.
- Discuss and share your opinions about immigration; relate it to the community you teach in; see also Guiding Questions above.

Reflection

- What are some lessons or activities you can develop or adapt to give and share the immigrant voice in your classroom? How will you encourage your students to think critically about issues related to immigration on a local and global scale?
- What steps will you personally take to ensure you understand immigration issues and are well-equipped to teach about them?

Session 5: Confronting Race in the Classroom

Prerequisite Reading: “What Color is Beautiful?” by Alejandro Segura-Mora; “From Snarling Dogs to Bloody Sunday” (Section V)

Essential Question: How do we create a school environment where students and teachers recognize and affirm diversity and difference, as well as confront racism, prejudice, and bias?

Guiding Questions:

- Are elementary-aged children “too young” to talk about race, class, stereotypes, discrimination, etc.? Are these topics too “controversial” for the classroom? What will the parents of the students think?
- What activities/lessons can I do with my students to help create a respectful, understanding community?
- How can a teacher that represents the dominant culture effectively foster critical thinking among students of the non-dominant culture (rather than an either/or dichotomy between home and school authority figures)?

Icebreaker

Cultural Scavenger Hunt (Appendix H)

Find someone in the room who meets each of the descriptors and have them sign their name next to it. See how many descriptors you can match to a person in 5 minutes. Participants can sign off on no more than 2 items.

Activity

Confronting Race in the Classroom, Scenario Discussion (Appendix I)

In groups of 3-4, read your scenario and discuss what you would do. Share your scenario and your reaction with the whole group.

Discussion of Reading

“What Color is Beautiful?” by Alejandro Segura-Mora, p. 291

- Have you ever been embarrassed about, or wished to change, a feature that is connected to your ethnicity/culture etc (like the author relates on p. 292)?
- Reflect on the following assertion:
As teachers, we are cultural workers, whether we are aware of it or not. If teachers don’t question the culture and values being promoted in the classroom, they socialize their students to accept the uneven power relations of our society along lines of race, class, gender, and ability. Yet teachers can - and should - challenge the values of white privilege and instead promote values of self-love. (p. 292)

Do you agree? Why or why not?

- How can a teacher that represents the dominant culture effectively foster critical thinking among students of the non-dominant culture (rather than presenting an “either/or” dichotomy between home and school authority figures)? As teachers, in a position of power among young children, how do we ensure that students are thinking critically about these issues, rather than simply adopting our beliefs, or saying what they think we want to hear?

“From Snarling Dogs to Bloody Sunday,” by Kate Lyman, p. 333

- Is it possible to teach about the Civil Rights Movement without including potentially controversial issues of racism and violence? How can teachers balance teaching for social justice and anti-bias, while respecting students’ parents as their first and most important teacher (i.e. keeping in mind that some parents may not agree with what is being taught, or may have wanted to be the one to teach their child about certain topics, or may think their child is not mature enough to understand the content)?
- What other topics (besides the Civil Rights Movement) fall in this category of possibly being too controversial or potentially offensive to parents?

Reflection

- What is one thing from today’s session that resonated with you?
- What is one goal you have going forward as relates to confronting race in the classroom?

Session 6: Reflecting & Next Steps

For this session, we are leaving the agenda open so that each school can reflect on how far the group has come and determine what points of discussion would be best. Teachers can continue to use the general format below and refer to Appendix J for additional resources that could be used for icebreakers and activities. This session is ideally a session to reflect on the direction the module has taken and brainstorm potential action that can be taken to create an impact in the school.

Prerequisite Reading: facilitator’s choice

Essential Question: How has this module informed your practice?

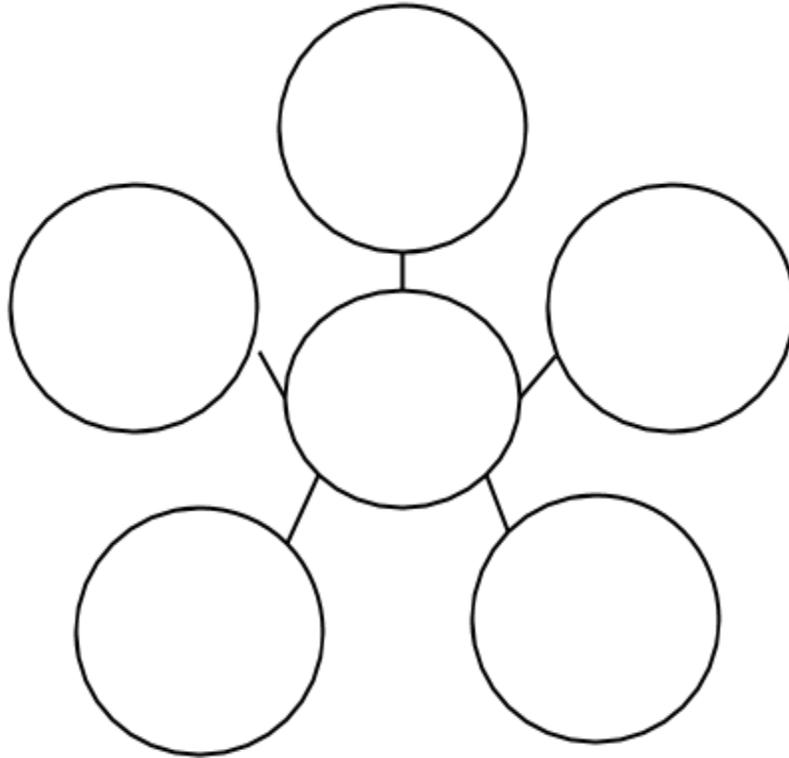
Session Agenda - 1 Hour

1. Icebreaker
2. Activity
3. Guided Discussion
4. Reflection



See Appendix J for additional resources

Appendix A: Session 1 - Identity Molecule Worksheet



Instructions:

1. Write your name in the center of circle.
2. In outer circles, write the name of five groups with which you identify.
3. Choose one group (a primary identify for you) and answer the following:
 - a. Share a time when you have felt proud to be a member of that group.

- o Share a painful experience resulting from membership in that group.

Adapted from *Social, Cultural and Historical Foundations of Education Course Workbook*, San Francisco State University, 2008.

Appendix B: Session 1 - Suggested Norms

Suggested Norms

- Be open to new information. This does not mean you have to accept everything. When we are least comfortable is when we are more likely to stop listening or close off. However, if we can “sit” with this tension and continue to listen in the more challenging or uncomfortable moments, we can often learn a great deal about our own beliefs, assumptions and values.
- Refrain from blaming or making judgmental statements about others. This reduces trust and makes the process of deconstructing stereotypes and biases more difficult.
- Maintain confidentiality; what is said in the room, stays in the room.
- Try to use “I” statements (I believe..., I think...). Prefacing comments this way means we take responsibility for our own feelings and experiences.
- Participate as you feel comfortable. We all have unique learning styles, and often are more comfortable with certain types of activities.
- Take risks. That is, honestly confront your own beliefs and try new ones. This does not need to be public.
- Acknowledge “ouch” statements; we may say things that hurt others unintentionally. When this happens, a person who is hurt can raise the issue by noting the issue as an “ouch.” This provides an opportunity to learn from each other.
- Listen deeply. The purpose of this workshop is to engage in dialogue about difference and diversity. If we slip into the mode of trying to convince others that our views are the “right” ones, we lose the point. The emphasis is on trying to understand another person’s perspective, not to find flaws and develop counter-arguments. There will be “truth” in both perspectives.
- Enjoy yourself. This process of dealing with the emotions related to unmasking deeply held cultural beliefs, assumptions and values can create a sense of freedom and hope for change.

© 2006 The Association of Faculties of Medicine of Canada (adapted from Anand, 2004)

Appendix C: Session 1 - List of Key Terms

acculturation: a mechanism of cultural change that occurs when a person or groups of people adapt the cultural patterns of another group

assimilation: merging of groups and their traditions within a society that endorses a single common culture

bias: the tendency to move towards what is similar to oneself and away from what is different; looking for what confirms one's belief and ignoring the importance of what contradicts one's beliefs

culture: a way of life—traditions and customs—transmitted through learning, which play a vital role in molding the beliefs and behaviors of the people exposed to them

cultural relativism: the view that behavior in one culture should not be judged by the standards of another; the belief that all cultures are equal, have intrinsic value, are equally entitled to respect, and should be appreciated for their differences

discrimination: refers to policies and practices that harm a group and its members

enculturation: the social process by which culture is learned and transmitted across the generations

ethnic group: group distinguished by cultural similarities such as beliefs, values, habits, customs, language, religion, history, geography, kinship, or race

ethnicity: a group of people within a larger society having real or accepted common ancestry, memories of a shared historical past, and a cultural focus on one or more symbolic elements, which help to define them as people.

ethnocentrism: the tendency to use one's own cultural standards and values to judge the behavior and beliefs of people with different cultures

minority: those having inferior power and less secure access to resources than do majority groups, which are dominant or controlling

prejudice: devaluing or looking down on a group because of its assumed behaviors, values, capabilities, or attributes

racism: belief that some groups are inherently inferior to others, and therefore should be dominated by other, presumably inherently superior, groups

sexual orientation: the patterned way in which a person views and expresses the sexual component of his or her personality; a person's habitual sexual attraction to, and activities with, persons of the opposite sex (heterosexuality), the same sex (homosexuality, or both sexes (bisexuality)

socioeconomic status: position or rank in society that is based on social and economic factors

stereotype: fixed ideas, often unfavorable, about what members of a group are like

white privilege: unearned assets or advantages that are given to white people merely because they are white and part of the dominate culture

Adapted from Cultural Awareness Learning Module One, pages 2-4. Retrieved from <http://freerangeresearch.files.wordpress.com/2012/10/cultural-awareness-learning-module-one.pdf>

Appendix D: Session 1 - Privilege Walk

The purpose of the Privilege Walk exercise is to learn to recognize how power and privilege can affect our lives even when we are not aware it is happening. The purpose is not to blame anyone for having more power or privilege or for receiving more help in achieving goals, but to have an opportunity to identify both obstacles and benefits experienced in our life. It is important for the individuals participating in this exercise to challenge themselves and understand some of the privileges that have been granted to them because of their race, religion, education, family upbringing, etc. This activity must be done in silence and if any of the participants feel uncomfortable, they should excuse themselves from the exercise.

Directions:

1. Have participants form a straight line across the room approximately an arm's length apart, leaving space in front and behind.
2. Facilitator Says: "Listen to the following statements, and follow the instructions given. For example, when I read, 'If you are a white male, take one step forward,' only white males will move and everyone else will stand still. Each step should be an average length step. No one is going to check up on you, so if you feel you qualify to take a step then do so, if not then you may stay where you are. You are the judge of what you should do."
3. Read the statements one at a time allowing time for participants to take a step.
 - a. If your primary ethnic identity is American, take one step forward.
 - b. If your ancestors came to the United States by force, take one step back.
 - c. If there were more than 50 books in your house growing up, take one step forward.
 - d. If you ever felt unsafe because of your sexual orientation, take one step back.
 - e. If you were ever denied employment because of your race or ethnicity, take one step back.
 - f. If you feel as though you currently have the resources necessary to raise a child, take one step forward.
 - g. If you have ever inherited money or property, take one step forward.
 - h. If you ever had to rely primarily on public transportation, take one step back.
 - i. If you were ever stopped or questioned by the police because of your race, take one step back.
 - j. If you ever felt uncomfortable about a joke about your gender, but felt unsafe confronting the situation, take one step back.

- k. If you feel as though you have a safe environment in which to raise a child, please take one step forward.
 - l. If you ever had to rely on public assistance (i.e. welfare, food stamps), please take one step back.
 - m. If your family ever had to skip a meal because there was not enough money to buy food when you were growing up, please take one step back.
 - n. If you can show affection for your romantic partner in public without fear of ridicule or violence, please take one step forward.
 - o. If your family ever had to move because they could not afford to pay the rent or mortgage, please take one step back.
 - p. If you were often embarrassed or ashamed of your clothes or house while you were growing up, please take one step back.
 - q. If your parents or guardians attended college, please take one step forward.
 - r. If you have ever felt as though members of your community were feared or unwanted members of American society, please take one step back.
 - s. If you were raised in an area where there was crime, drug activity, gangs, poverty, etc., please take one step back.
 - t. If you ever felt that you were being discriminated against by a health-care provider, please take one step back.
 - u. If you ever tried to change your appearance, speech or mannerisms to gain more credibility, please take one step back.
 - v. If you studied the culture of your ancestors in school, take one step forward.
 - w. If your native language is not English, please take one step back.
 - x. If it was assumed from a young age that you would go to college, please take one step forward. If you have been followed or profiled when you entered a store, please take one step back.
 - y. If anyone in your immediate family has ever been addicted to drugs or alcohol, please take one step back.
 - z. If you went on regular family vacations, please take one step forward.
 - aa. If you don't have to cope with frequent catcalls because of your gender, please take one step forward.
 - bb. If you can legally marry anyone you might fall in love with, please take one step forward.
 - cc. If you have ever been discriminated against in automotives (sales, parts, etc.) because of your gender, please take a step back.
4. When all the statements have been read, process the activity with participants.
- a. What do you see around the room? Who do you see in the front, middle & back?
 - b. In what ways do the people near you reflect or not reflect your community?
 - c. How do you feel about where you are relative to the others in the room? How do you feel about where others are in relation to you?
 - d. What went through your mind as you moved forward and backward?
 - e. Which of the statements did you find most meaningful or eye opening? Why?

- f. Which of the statements, if any, hurt? Why?
- g. What does your position in the room say about societal messages about your worth and the worth of people with similar privilege levels?
- h. How has privilege affected you, your family and your community, in terms of opportunity and access?
- i. How are social class and privilege tied to prejudice?

Adapted from: Technical Assistance Partnership. (2012). Cultural and Linguistic Competence Icebreakers, Exercises, Videos and Movies. Pages 21-22. Retrieved from [http://www.tapartnership.org/docs/CLC%20Icebreakers%20and%20Exercises%20-%20FINAL%20\(5\).pdf](http://www.tapartnership.org/docs/CLC%20Icebreakers%20and%20Exercises%20-%20FINAL%20(5).pdf)

Appendix E: Session 4 - Icebreaker

Guess My Country Game - Clue Collection Table

Record the clues people give you on this graphic organizer. Please do not record names and if you talk about specific clues do not reveal who gave them. Use the last column to reflect on what was said.

Number	Clue	Reflection
1		
2		
3		
4		
5		
6		

I THINK MY COUNTRY IS _____

Be ready to answer the following questions:

- How did this game make you feel? (knowledgeable, afraid, anxious, embarrassed, geographically superior)
- Did you hear any biases, stereotypes, prejudices (from yourself or others)?
- If you played again what other clues would you give?

Created by S. Myers for this training module, May 2014

The “What do you know about Immigration?” Quiz

Directions: Read the statements below and decide if you **agree** or **disagree**. Provide a brief explanation why.

1. Most immigrants are here illegally.
2. It's just as easy to enter the country legally today as it was when my ancestors arrived.
3. There's a way to enter the country legally for anyone who wants to get in line.
4. My ancestors learned English, but today's immigrants refuse.
5. Today's immigrants don't want to blend in and become “Americanized.”
6. Immigrants take good jobs from Americans.
7. Undocumented immigrants bring crime.
8. Undocumented immigrants don't pay taxes but still get benefits.
9. The United States is being overrun by immigrants like never before.
10. Anyone who enters the country illegally is a criminal.

Adapted from *Teaching Tolerance, Blogs and Articles: Immigration*
Number 39: Spring 2011

Teaching Tolerance. (Spring 2011). 10 Myths About Immigration [Blog Post].
Retrieved from <http://www.tolerance.org/immigration-myths>

10 Myths About Immigration

Overview:

Debunk the misinformation students bring to school—and help them think for themselves

Myths about immigration and immigrants are common. Here are a few of the most frequently heard misconceptions along with information to help you and your students separate fact from fear.

When students make statements that are mistaken or inaccurate, one response is to simply ask, “How do you know that’s true?” Whatever the answer—even if it’s “That’s what my parents say”—probe a little more to get at the source. Ask, “Where do you think they got that information?” or “That sounds like it might be an opinion and not a fact.” Guide students to find a reliable source and help them figure out how to check the facts.

Most immigrants are here illegally.

With so much controversy around the issue of undocumented immigrants, it’s easy to overlook the fact that most of the foreign-born living in the United States have followed the rules and have permission to be here. Of the more than 31 million foreign-born people living in the United States in 2009, about 20 million were either citizens or legal residents. Of those who did not have authorization to be here, about 45 percent entered the country legally and then let their papers expire.

It’s just as easy to enter the country legally today as it was when my ancestors arrived.

Ask students when their ancestors immigrated and if they know what the entry requirements were at the time. For about the first 100 years, the United States had an “open immigration system that allowed any able-bodied immigrant in,” explains immigration historian David Reimers. The biggest obstacle would-be immigrants faced was getting here. Today there are many rules about who may enter the country and stay legally. Under current policy, many students’ immigrant ancestors who arrived between 1790 and 1924 would not be allowed in today.

There’s a way to enter the country legally for anyone who wants to get in line.

Ask students if they know the rules to enter the country legally and stay here to work. The simple answer is that there is no “line” for most very poor people with few skills to stand in and gain permanent U.S. residency. Generally, gaining permission to live and work in the United States is limited to people who are (1) highly trained in a skill that is in short supply here, (2) escaping political persecution, or (3) joining close family already here.

My ancestors learned English, but today’s immigrants refuse.

Ask students to find out how long it took for their ancestors to stop using their first language. “Earlier immigrant groups held onto their cultures fiercely,” notes Reimers. “When the United

States entered the First World War [in 1917], there were over 700 German-language newspapers. Yet, German immigration had peaked in the 1870s.”

While today’s immigrants may speak their first language at home, two-thirds of those older than 5 speak English “well” or “very well” according to research by the independent, nonpartisan Migration Policy Institute. And the demand for adult ESL instruction in the United States far outstrips available classes.

Today’s immigrants don’t want to blend in and become “Americanized.”

Ask students what it means to blend into American society. In 2010, about 500,000 immigrants became naturalized citizens. They had to overcome obstacles like getting here, finding a job, overcoming language barriers, paying naturalization fees, dealing with a famously lethargic immigration bureaucracy and taking a written citizenship test. This is not the behavior of people who take becoming American lightly.

The reality is that the typical pattern of assimilation in the United States has remained steady, says Reimers. “The first generation struggled with English and didn’t learn it. The second was bilingual. And the third can’t talk to their grandparents.” If anything, the speed of assimilation is faster today than at any time in our past, mainly because of public education and mass media.

Immigrants take good jobs from Americans.

Ask students what kinds of jobs they think immigrants are taking. According to the Immigration Policy Center, a nonpartisan group, research indicates there is little connection between immigrant labor and unemployment rates of native-born workers. Here in the United States, two trends—better education and an aging population—have resulted in a decrease in the number of Americans willing or available to take low-paying jobs. Between 2000 and 2005, the supply of low-skilled American-born workers slipped by 1.8 million.

To fill the void, employers often hire immigrant workers. One of the consequences, unfortunately, is that it is easier for unscrupulous employers to exploit this labor source and pay immigrants less, not provide benefits and ignore worker-safety laws. On an economic level, Americans benefit from relatively low prices on food and other goods produced by undocumented immigrant labor.

Undocumented immigrants bring crime.

Ask students where they heard this. Nationally, since 1994, the violent crime rate has declined 34 percent and the property crime rate has fallen 26 percent, even as the number of undocumented immigrants has doubled. According to the conservative Americas Majority

Foundation, crime rates during the period 1999–2006 were lowest in states with the highest immigration growth rates. During that period the total crime rate fell 14 percent in the 19 top immigration states, compared to only 7 percent in the other 31. Truth is, foreign-born people

in America—whether they are naturalized citizens, permanent residents or undocumented—are incarcerated at a much lower rate than native-born Americans, according to the National Institute of Corrections.

Undocumented immigrants don't pay taxes but still get benefits.

Ask students what are some ways Americans pay taxes, as in income tax and sales tax. Undocumented immigrants pay taxes every time they buy gas, clothes or new appliances. They also contribute to property taxes—a main source of school funding—when they buy or rent a house, or rent an apartment. The Social Security Administration estimates that half to three-quarters of undocumented immigrants pay federal, state and local taxes, including \$6 billion to \$7 billion in Social Security taxes for benefits they will never get. They can receive schooling and emergency medical care, but not welfare or food stamps.

The United States is being overrun by immigrants like never before.

Ask students why they think this. As a percentage of the U.S. population, the historic high actually came in 1900, when the foreign-born constituted nearly 20 percent of the population. Today, about 12 percent of the population is foreign-born. Since the start of the recession in 2008, the number of undocumented immigrants coming into the country has actually dropped. Many people also accuse immigrants of having “anchor babies”—children who allow the whole family to stay. According to the U.S. Constitution, a child born on U.S. soil is automatically an American citizen. That is true. But immigration judges will not keep immigrant parents in the United States just because their children are U.S. citizens. Between 1998 and 2007, the federal government deported about 108,000 foreign-born parents whose children had been born here. These children must wait until they are 21 before they can petition to allow their parents to join them in the United States. That process is long and difficult. In reality, there is no such thing as an “anchor baby.”

Anyone who enters the country illegally is a criminal.

Ask students whether someone who jaywalks or who doesn't feed a parking meter is a criminal. Explain that only very serious misbehavior is generally considered “criminal” in our legal system. Violations of less serious laws are usually “civil” matters and are tried in civil courts. People accused of crimes are tried in criminal courts and can be imprisoned. Federal immigration law says that unlawful presence in the country is a civil offense and is, therefore, not a crime. The punishment is deportation. However, some states—like Arizona—are trying to criminalize an immigrant's mere presence.

Borrowed from *Teaching Tolerance* (<http://www.tolerance.org/immigration-myths>)

Number 39: Spring 2011

Teaching Tolerance. (Spring 2011). 10 Myths About Immigration [Blog Post].

Retrieved from <http://www.tolerance.org/immigration-myths>

Cultural Scavenger Hunt

DIRECTIONS: Circulate around the room and find people who fit the description on your list. When a person fits a particular description, ask them to initial your sheet. Any individual can initial another person's sheet only twice.

1. _____ Knows a folk dance or line dance.
2. _____ Has American Indian/Alaskan Native ancestry.
3. _____ Has cooked ethnic food in the last session.
4. _____ Can say "hello" in four different languages.
5. _____ Has attended a religious service of a religion other than their own.
6. _____ Has attended a Kwanzaa celebration.
7. _____ Has visited another continent.
8. _____ Has had to utilize crutches, a wheelchair, or a cane.
9. _____ Can name four different kinds of breads from other cultures.
10. _____ Has seen a Spike Lee movie.
11. _____ Has relatives who speak a language other than English.
12. _____ Knows some American Sign Language.
13. _____ Has attended a Las Posadas celebration or knows what it is.
14. _____ Lived in another country part of his/her life.
15. _____ Has a teenage daughter or son.
16. _____ Has visited a South American country.
17. _____ Is of mixed race or ethnicity.
18. _____ Is an animal lover and has more than one pet.
19. _____ Grew up in a poor or low-income community.
20. _____ Has served in the Armed Forces.
21. _____ Was a high school or college athlete.

Processing/debriefing Cultural Scavenger Hunt:

- Were you comfortable with this exercise? Why or why not?
- Did anyone have preconceived thoughts that were confirmed or debunked?
- Did you learn something new about someone?

Adapted from:

Technical Assistance Partnership. (2012). Cultural and Linguistic Competence Icebreakers, Exercises, Videos and Movies. Pages 6, 19-20. Retrieved from [http://www.tapartnership.org/docs/CLC%20Icebreakers%20and%20Exercises%20-%20FINAL%20\(5\).pdf](http://www.tapartnership.org/docs/CLC%20Icebreakers%20and%20Exercises%20-%20FINAL%20(5).pdf)

Appendix I: Session 5 - Activity

DIRECTIONS: Count off by 5's to create groups. With your group, read your scenario and discuss what you would do. At the end, have one person from each group share out their scenario and an overview of the group's response.

Scenario 1

You overhear one of your students say, "Brown kids can't be in our club," referring to a game that a group of white students are playing together, in which they are excluding a non-white peer. How do you address this? (Adapted from Rita Tenorio's essay, "Brown Kids Can't Be in Our Club," *Rethinking Multicultural Education*, p. 285)

Scenario 2

In a discussion of the book *The Secret Life of Bees*, you prepare students for the fact that the n-word will be used in the text. A student asks, "Why can black people use that word and white people can't?" How do you respond? (Adapted from Heidi Tolentino's essay, "Race: Some Teachable—and Uncomfortable—Moments," *Rethinking Multicultural Education*, p. 300)

Scenario 3

Your elementary students have had a surface-level introduction to the Civil Rights Movement in past years. Their understanding is that African Americans used to be treated unfairly and now they are not. Do you try to explain implicit, structural, and/or institutional racism to them? If so, how? How do you address their simplified understanding of the Civil Rights Movement and the problems associated with segregation and racism that we still face today?

Scenario 4

In a discussion of Ruby Bridges, your students begin looking at each other and identifying who would go to the "White kids school" and who would go to the "Black kids school" based on their understandings and judgments of each others' skin colors. Do you try to explain the construct of race to young students? How?

Scenario 5

You overhear a student tell a peer, "That's gay," in an insulting tone. You do not know what the student is referring to, or even if the student knows what the word "gay" actually means. How do you address this?

Appendix J: Additional Resources

- **Rethinking Schools:** www.rethinkingschools.org Publisher of text used for this module, as well as many other publications related to equity in education.
- **Cracking the Codes:** <http://crackingthecodes.org/> This site has learning modules and videos about race.
- **Racial Equity Tools:** <http://www.racialequitytools.org/home> “This site offers tools, research, tips, curricula and ideas for people who want to increase their own understanding and to help those working toward justice at every level—in systems, organizations, communities and the culture at large.”
- **Teaching Tolerance:** <http://www.tolerance.org/> This website has lesson ideas, publications, etc. For example:
 - **Anti-Bias Framework:** <http://www.tolerance.org/anti-bias-framework>
 - **Test Yourself for Hidden Bias:** <http://www.tolerance.org/Hidden-bias> has a description and link to Project Implicit’s “Hidden Bias Test”
 - **Critical Practices for Anti-Bias Education:**
http://www.tolerance.org/sites/default/files/general/Critical%20Practices_0.pdf
- **Unpacking the Invisible Knapsack:**
<http://www.isr.umich.edu/home/diversity/resources/white-privilege.pdf> Peggy McIntosh’s seminal essay on white privilege.
- **“Structural Discrimination: The Unequal Opportunity Race”**
https://www.youtube.com/watch?v=vX_VzI-r8NY A video cartoon caricaturing Affirmative Action.
- **Technical Assistance Partnership:**
[http://www.tapartnership.org/docs/CLC%20Icebreakers%20and%20Exercises%20-%20FINAL%20\(5\).pdf](http://www.tapartnership.org/docs/CLC%20Icebreakers%20and%20Exercises%20-%20FINAL%20(5).pdf) Cultural and linguistic competence Icebreakers, activities and videos.
- **Understanding Prejudice:** <http://www.understandingprejudice.org/> Readings, exercises, demonstrations, lesson plans and more related to understanding prejudice.
- **Children’s Book List:** <http://www.understandingprejudice.org/readroom/kidsbib.htm> Comprehensive list of children’s books on diversity, multiculturalism, prejudice reduction, and related topics.
- **Anti-Defamation League:** <http://www.adl.org/education-outreach/anti-bias-education/> The Anti-Defamation League’s page with many resources on anti-bias education.
- **Cultures Connecting:** <http://www.culturesconnecting.com/resources.html> Various resources on combating bias in schools and other work environments.
- **EdChange:** <http://www.edchange.org> Website founded by Paul C. Gorski for diversity, multicultural, cultural competence, and inclusion education training.
- **NAME: National Association for Multicultural Education**
 - parent resources: <http://nameorg.org/resources/parent-resources/>
 - teacher resources: <http://nameorg.org/resources/teaching-resources/>